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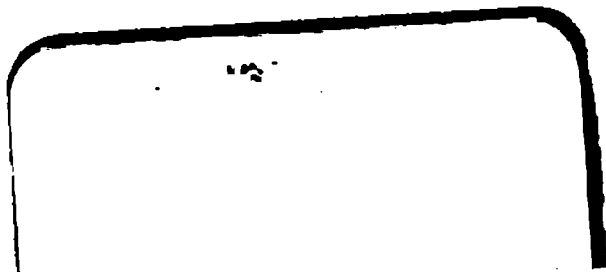
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**A**  
**DICTIONARY**  
**OF THE**  
**ASANTE AND FANTE LANGUAGE**  
**CALLED TSHI (CHWEE, TŴI).**



A  
DICTIONARY  
OF THE  
ASANTE AND FANTE LANGUAGE  
CALLED TSHI (CHWEE, TŴI),  
WITH  
A GRAMMATICAL INTRODUCTION  
AND APPENDICES ON  
THE GEOGRAPHY OF THE GOLD COAST  
AND OTHER SUBJECTS.

BY  
REV. J. G. CRISTALLER,  
OF THE BASEL GERMAN EVANGELICAL MISSION, W. AFRICA.

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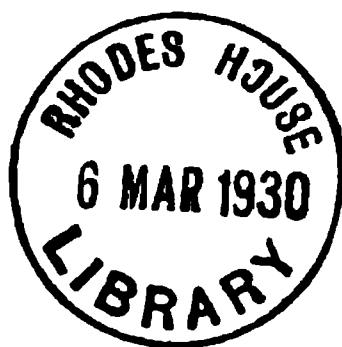
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## PREFACE.

This Dictionary follows "A Grammar of the Asante and Fante Language called Tshi (*Chwee*, Tŵī), based on the Akuapem Dialect, with reference to the other (Akan and Fante) Dialects," by the same author, Basel 1875. The said Grammar has been approved by several philologists in Germany and France.\*) It has, however, not met with the same favourable reception on the Gold Coast, at least beyond the sphere of the Basel German Mission; but it is hoped that the present Dictionary will be more welcome to educated Fantes on account of its more prominent practical usefulness, and because in it the Fante dialect has been more extensively referred to than in the Grammar.

2. The Dictionary appears now somewhat delayed by the claims which six other publications in Tshi and three in Akra made on the author, and its publication has taken considerable time because its loose sheets were sent to an intelligent native of the Gold Coast, whose judgement has been of great value to the author, for corrections and additions.

If the work has been long in coming out, it is hoped that it will be the more useful and will not prove short-lived. If it has become larger than any other existing Dictionary of a Negro language, this has at least not been the intention of the author; the ample materials collected with the help of clever and intelligent natives made it a matter of course, if not a duty, to store up whatever may be useful for his successors.

3. The persons for whose benefit the author has written, are 1. the missionaries, not only of his own society, in Akuapem, Akem, Okwawu &c., but also of the Wesleyan Methodists in the Fante country; — 2. Europeans who are interested in philology or in any capacity called to have intercourse with the natives of the coast or inland countries; — 3. the educated natives, be they employed in Christian churches and Mission or Government

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\*) Cf. Lazarus und Steinthal, Zeitschrift für Völker-Psychologie und Sprachenkunde 1876, p. 164—172. By the "Institut de France" a gold medal of 300 francs has been awarded to the author.

schools, or whatever occupation may be their inducement to the study of languages; all these may also be helped by the book in their endeavours to acquire the English language.

4. The materials of the work have been collected during more than 25 years' study of the language. The words were gathered from all available sources in the various ways alluded to in the preface to the Grammar p. I seq. When the author left the Gold Coast in 1868, he took with him, besides an entire translation of the Bible in manuscript or in newly revised printed portions, a good number of other manuscripts and of materials for a dictionary collected by personal intercourse with natives of various places and tribes, among whom I reckon first the helpers at the work of translation, who also, with other assistants, contributed a good deal of proverbs and other folk-lore &c. And whilst the Bible was in printing and twenty other new publications or revised reprints were in preparing, the author received, besides manuscripts for several of these new works, many letters and answers on various questions concerning those different publications, also new contributions for the dictionary and essays on mythological and historical objects, partly from the native missionary D. Asante, partly from other educated natives. — The Vocabulary of H. N. Riis has been carefully compared and every word or phrase found correct or rectified has been embodied in the present dictionary, sometimes with reference to the work of Riis. — A rich source of words has been opened in the native proverbs, the printed collection of which embraces more than 3600. The reader is often referred to this for brevity's sake.

5. The *Dialects* of the language are described in the Grammar p. XVII seq. & 185–196, where also the claims of both the Akan and Fante dialects and the intermediate literary dialect are sufficiently discussed. I do not find any cause to retract what is stated there, though I have since then become better acquainted with the Fante dialect through A. W. Parker's books (see p. XVI), many words and phrases of which have been incorporated in this work. I have also obtained some more information about the Akan and the Brõn or Kāmānā dialects, and may sum up my impressions in this manner:

(1) The Akan dialect is considered to be spoken purest in Akem; but by its dainty and affected mode of expression (e. g. the frequent ɛɛ & ɔɔ, where most other dialects have simply ɛ & ɔ, as, adeɛ, aseɛ, kɔree, ɔboɔ, soɔ, = ade, ase, kɔe, ɔbo, so)

it appears less fit to become the common dialect of all Tshi tribes. — The dialect of Asante agrees in all essentials with that of Akem, only the pronunciation is “broad and hard (tētērē dennēnnēn)” e. g. they pronounce “kěre” instead of “kyere”, — whilst in Akem it is “soft and delicate (bōkō frenkyemm).” The other countries in which Akan is spoken are Adanse, Asen, Dañkyira, Tŵiforo, Akwam, all these with little deviations from Akem and Asante, and Akuapem, on which see No. (2).

(2) The dialect of Akuapem, derived from Akem and Akwam and having points of contact with Brōn and Fante, appears on the whole the one most suited to become the literary idiom equally intelligible to all the other tribes. See Gr. p. XIX, and, on the influences of Fante, the small English-Tshi-Akra Dictionary of 1874, p. XI.

(3) The Brōn or Kāmānā dialects are spoken in the countries N. & N.E. of the Akan countries, viz. Kāmānā, Okwawu, Nkorānsā, Brōn &c., also in Pae (E. of the Volta). These dialects seem to be genuine Tshi, but are deemed inferior to Akan, probably on account of archaisms or admixture of foreign elements. Brōn is also spoken beyond the territories of the genuine Tshi people by tribes which had or still have a separate language of their own, as Gyaman and the tribes E. of the Volta speaking Guan, viz. Ntŵummuru, Kārakye, Worawora or Boem, Nkonyā.

(4) The Fante dialects have not followed the other dialects in changing the commencing sounds kw, gw, hw, before palatal vowels, into tŵ, dŵ, fŵ, and in occasionally softening b (espec. in diminutives) into w &c., but have deviated from them by changing t, d, n, before (e) e, i, into ts, dz, ny, and by curtailing many terminations by cutting off their final vowels.

6. In the Introductory Notes to my Grammar § 4 (p. XVII seq.) I had to censure the system of orthography advised by D. L. Carr and J. P. Brown in their “Mfantasi Grammar”, Cape Coast, 1868. Now I am under the necessity of criticizing the orthography chosen by the Rev. A. W. Parker in his translation of the Gospels of Matthew and Mark into the “Fante Language”, printed for the Wesleyan Missionary Society, London 1877, and in three previous smaller publications, however gladly I welcome these works as the beginning of a Fante literature. Mr. Parker is right in using ten vowels instead of the five a e i o u, but he employs the diacritical dot under each of those five vowels in a manner repugnant to the orthography followed in our

numerous books in conformity with the Standard Alphabet of Dr. Lepsius. If he had no knowledge of the said Standard Alphabet, of which the secretaries of the Wesleyan Missionary Society had officially expressed their cordial approval, he was at least in the possession of some of our four editions of the Tshi Gospels, his own translation of the two first Gospels in the "Fante Language" affording unmistakable proofs that he has made use of them, as was proper and right. The Scriptures in Tshi have been translated and printed by the long continued labours of Basel missionaries and their native assistants, and by the generous help of the British and Foreign Bible Society, without any self-interested motives, for the whole Tshi nation, Fante included. If the Wesleyan Christians in Fante use some expressions for religious ideas different from those used in the churches and schools of our Basel Mission, or if they wish to have portions of the Bible or other books written and printed in their own dialect, we have nothing to say against that. On the contrary, we are glad to have the opportunity of comparing the idiomatic peculiarities of both sides and are ready to learn and adopt whatever may seem preferable in the treasures of our western neighbours, or, whenever we on our part may have to choose between two forms or expressions, to select that which brings us nearer to them. But if the latter give way to the opposite tendency, creating an orthography entirely of their own invention and in their biblical translations studiously substituting their own expressions to those contained in our Tshi Bible, as if it were their duty to avoid the suspicion of having trod in the footsteps of their forerunners, we regret their misspent time and strength. The orthography adopted by Mr. Parker differs from ours far more than the Fante dialects differ from the Akan dialects. The dialects can scarcely be said to be at variance with each other; they may peaceably exist side by side; but the two orthographies cannot thus coexist. B. Cruickshank in his book "Eighteen Years on the Gold Coast", London 1853. vol. II. p. 262. says: "Educated natives have frequently failed in making communications in writing, in their native language, intelligible to each other, from their disagreement about the sounds of words, and the consequent employment of different letters to represent them." Shortly after Mr. Cruickshank's book had appeared in print, when he visited the Basel Missionary station at Akropong in the capacity of Acting Governor, in Febr. 1854, he could personally convince himself that Europeans

have indeed "been successful in reducing the language of the natives to grammatical rules and to writing in the Roman character". Innumerable letters of natives educated in the Basel Mission Schools and some 40 publications embracing more than 6000 printed pages leave no doubt that now "a proper representation of the language" common both to Asante and to Fante does exist. There are Fante Christians who have bought and read our books written after the Standard Alphabet, who also understand and appreciate them. But the new Fante orthography, if largely received among the Fante Christians, would almost preclude mutual intelligibility of written or printed communications between the western and the eastern parts of the Gold Coast in the native idioms, — not only the Akan division of Tshi, but also the Akra language, the Dahome (or Ewhé) and the Yoruba language being likewise reduced to writing after the principles of the Standard Alphabet. It is as if railways were built along the coast from Akra to Adā and farther on to Lagos, and the Fantes would build a railway of their own of a different gauge, so that no cars from the western railway could be used on the eastern, and vice versa. Does it not lie in the interest of our Fante brethren to accommodate their writing to the Standard Alphabet approved and recommended by the representants of the Wesleyan Missionary Society in 1855? The question has been submitted by me to the representants of the said Society in 1879, in a letter discussing the particular defects and disadvantages of the new system as well as elucidating the facilities and difficulties of transition to the Standard Alphabet, — with what result, I cannot tell.

In order to do every possible honour to the Fante dialect as represented in Parker's books, I have carefully perused them and weighed every word contained therein; accordingly most of the terms, forms and meanings peculiar to them have been embodied in this dictionary in adaptation to the Standard Alphabet.

7. *Foreign words* adopted in Tshi (about 20 from Gā, Guan, Marewa, nearly 100 from European languages) have been marked as such by indicating the language from which they are taken in brackets. Above 100 more foreign words found in the Tshi Bible are registered in Appendix A. — *New words* derived from words already existing in the language and introduced by the Basel missionaries, are partly marked by a dagger(†); many such as well as modern terms, used in teaching the various sciences, are not found in this dictionary, because not as yet

sufficiently approved. Nearly a hundred of them are contained in the appendix to Mr. Bellon's Instruction in Arithmetic.

8. The *arrangement* chosen has been, to let the words follow each other in the alphabetical order of their initial consonants, disregarding the prefixes. Cf. the Grammatical Introduction § 10. 14. 18. 20. 25, 1. 26–30. Words either similar or related to each other are placed together. Thus e.g. su, sū are followed by nouns with prefixes: o-sū (joined to sū, from which it is derived); e-su; nsu, osu, asu; then sua, sūa, sūa and nsua, o-sūa, o-sūā, o-sūā follow; then the various compounds of all these, intermixed with derivations by suffixes and new verbs, according to the alphabetical sequence of the letters, as sūā-bise... sūafo, ... nsu-akyi, sūaŋ, ... sūaw, su-baŋ &c. — Of *compounds* the constituents are marked out by applying the hyphen, or the primitives are added in brackets. — Nouns formed by the suffixes fo or ni, wa (ba) or ma (Grammat. Introd. § 19, 2.3), and nouns compounded with -de and -sem (=ade, asem) are so frequent that not all of them have been put down; the student will easily find the meaning of such words by resorting to the simple words. — Of *verbs* the primitive sense is given first, and the figurative and free senses are added in rational order. — The various *applications* of each word and standing *phrases* are illustrated by examples, and for farther illustrations the collection of proverbs and passages of the Bible or other books are frequently referred to.

9. In the *orthography* both the full and the shortened writing (Grammat. Introd. § 25) have found consideration. The forms in Fante and Akem, different from those in our books, have been added in many instances; in other cases analogy will guide those aright who are particularly interested in those dialects.

10. *Definitions* of words and *descriptions* of specific occupations or customs, as they were given by native assistants, have occasionally been added for the benefit of Europeans engaged in acquiring the language. These explanations have the more value, as they are all idiomatic, presenting the genuine manner of expressing thought in the language, without being altered by the endeavours to express thoughts imported by foreigners.

11. Particular pains have been taken to add the *synonyms* wherever they seem to be demanded. — That under some words as "ahene, apatā, nsā, ntama" lists of different sorts of beads, fishes, spirituous liquors, textile fabrics &c. are given, may serve

as a stimulus to students and teachers to collect such lists of other objects. In a similar way the geographical names and proper names of persons, given in Appendix C III. and G, invite farther collection.

12. As it was the writers endeavour to condense the matter presented in the shortest possible space, a liberal use has been made of *abbreviations*, a list of which is appended to this Preface; some others will be found in the appendices. — All words not marked by *v.*, *a.*, *adv.*, *conj.*, *interj.* are *nouns*; nouns are marked by *n.* only in a few cases to distinguish them from adjectives &c. Verbal nouns derived by the palatal suffix are marked by *v. n.*; many simple or compound nouns marked by *inf.* are likewise verbal nouns. — Of *verbs* the transitive and intransitive are rarely marked by *tr.* and *intr.*, because most verbs are used in both ways even more readily than in English. Parts of the verb are now and then marked by *contin.*, *pret.*, *perf.*, *progr.*, *fut.*, *imp. I & II.*, *inf.*, — *affirm.*, *neg.* —

13. The writers task would have been much easier, if he might have issued the work in German; but circumstances demanded it otherwise. Most of the English contents of the work have been revised by Englishmen, and some deficiencies in this respect are made good in the Corrections and Additions pp. 569 seqq.

14. The *Additions* taken from the translation of the Bible and other Christian books are meant chiefly for the Christian student and will help him in thoroughly mastering his object. — On the *Corrections*, see p. 569, *Rem. 2*; they include also the corrections of the few misprints found on pp. 1–568, and the answers on notes of interrogation used in some cases of uncertainty.

15. A few words about the *Appendices*. — The *Table of Gold Weights* (Appendix B) may require alterations for the Fante and rectifications for the Akan countries. On foreign gold coins see Payne's Lagos and West African Almanack. — The *Geographical Appendix* (C), though it cost comparatively more time than any other part of the work, is yet very imperfect. It would, however, not have been right to leave it out for two reasons: 1. Our knowledge of the countries concerned has considerably increased since the publication of the Grammar, as a comparison with § 1 of the Introductory Notes, Gr. p. X. seq., will show. 2. The completeness of a Dictionary demands, that the archaic elements contained in the geographical names, however unimportant the respective towns or villages, brooks or mountains



may be, be not neglected. (This can also be said concerning the Proper Names contained in the Appendices D, F, G.) – Appendix C may moreover serve as a foundation for a Geography of the Gold Coast, a desideratum which studious natives ought gradually to supply; for it is astonishing how scanty, vague and confused the knowledge of these countries has hitherto been, even among natives, concerning the places beyond their immediate experience. — Only of Akem, Akuapem and Okwawu accounts of some completeness could be given. It is hoped that a large map prepared by the Basel missionaries on the Gold Coast will incorporate the geographical knowledge hitherto obtained of the three countries just mentioned and of the Akra and Adanme countries, on which map also some forty stations and outstations of the Basel Mission will be marked, as well as other places where native Christians are dwelling. — In process of time materials for a History of the Gold Coast also should be gathered, similar to what we have already of Sierra Leone. — Payne's Lagos and West African Almanack contains much valuable matter, though more of a statistical than geographical character, and more of Lagos and its vicinity than of the other parts of the Gold Coast Colony. Its yearly issues might be made the receptacle for geographical and historical contributions.

16. After every endeavour to render the work as correct and complete as possible, the author feels how much room there is still left for augmentation and rectification, and hopes that many of those who use it, may feel compelled to contribute additions and rectifications. Of the Akuapem dialect not many words will be found wanting; but the literary idiom may still be amply enriched by importations from other dialects, and by the new-made and foreign words alluded to in § 7.

17. The author begs pardon for the length of this Preface and the following Introduction. If there be many who will not read this or that, others may still be helped thereby in their endeavours to master the language. And so the author concludes with the fervent wish and prayer that his work may contribute to a thorough knowledge of this important language, so that it may more and more become the vehicle of true knowledge and spiritual light to the numerous tribes to which it has been assigned.

*Schorndorf, Würtemberg, August 1881.*

J. G. CHRISTALLER.

## EXPLANATION OF ABBREVIATIONS.

## a. Grammatical terms and other English words.

*a.* or *adj.* adjective. – (*abt.* about.) – *adv.* adverb. – *affirm.* affirmative. – *App.* Appendix. – *attrib. adj.* attributive adjective. – *aux. v.* auxiliary verb. Gr. § 106–112. – (*bef.* before; *bel.* below.) – *caus.* causatively. Gr. 208,3.4. – *cf.* confer, compare. – *com.* common language. – *conj.* conjunction. – *conn.* connected form. Gr. § 47.49. *consec.* consecutive form. Gr. § 91.178f. – *contin.* continuative form. Gr. § 91.102.167. – *contr.* contracted, contraction. – *co-ord.* co-ordinate (sentence). – *cpds.* compounds. – *d.* penny, pence. – *dec.* decent language. – *deriv.* derivative(s). – *descr.* descriptive (*a.* or *adv.*) – *diff.* different. – *dim.* diminutive. – *e. g. exempli gratia*, for example. – *emph.* emphatically. – *esp. espec.* especially. – *etc.* and so forth. – *euph.* euphemistically. – *Europ.* European. – *except.* excepting. – *expr.* expressing. – (*f. i.* for instance.) – *fig.* figuratively. – *f. foll.* followed, following. – *fr.* from. – *frq.* frequentative. – *fut.* future tense. – *gener.* generally. – *Gr.* Grammar. – *id. idem*, the same. – *imit.* imitative (*adv.*) – *imp.* imperative. – *inf.* infinitive, verbal noun. – *int. interj.* interjection. – *interrog.* interrogative. – *intr.* intransitive. – *Introd.* Introduction, Introductory. – *l.* line; pound sterling. – *lang.* language. – *lit.* literally. – *n.* noun. – *neg.* negative. – *num.* numeral. – *obsc.* obscene. – *obs.* obsolete. – *Observ.* Observation. – *opp.* opposed (to). – *orig.* originally. – *p., pp.* page, pages. – *part.* particle. – *perf.* perfect tense. – *perh.* perhaps. – *pers.* person. – *Phr.* Phrase(s). – *pl.* plural. – *poet.* poetical. – *poss.* possessive. – *pref.* prefix. – *pr. n.* proper noun. – *prep. prepp.* preposition, prepositions. – *pret.* preterit tense. – *princ.* principal (verb, sentence). – *prob.* probably. – *progr.* progressive form. – *pron.* pronoun. – *prop.* properly. – *qualif.* qualifying (*adv.*) Gr. § 133,4.134,1. – *q. v. quod* or *quae vide*, which see. – *red.* reduplicated, reduplication. – *refl.* reflexive. – *rel.* relative (particle). – *Rem.* Remark. – *retrosp.* retrospective. – *s.* see; shilling. – *scil. scilicet*, to wit; namely; being understood. – *sent.* sentence. – *seq. sequens*, the following. – *sign.* signifies. – *sing.* singular. – *subord.* subordinate (sentence). – *symb.* symbolically. – *syn.* synonymous, synonyme(s). – *tr.* transitive. – *usu.* usually. – *v. (v.v.)* verb (verbs). – *v. n.* verbal noun. – *viz. videlicet*, namely, to wit. – *vulg.* vulgar (word, expression).

## b. Names of Places, Languages, Dialects.

*Ab.* Aburi. – *Ak.* Akan. – *Akp.* Akuapem. – *Akr.* Akropong. – *Akw.* Akwam. – *Aky.* Akyem. – *Ar.* Arabic. – *As.* Asante. – *Dan.* Danish. – *D.* Dutch. – *Eng.* English. – *Europ.* European. – *F.* Fante. – *Fr.* French. – *G.* Gã. – *G. C.* Gold Coast. – *Ger.* German. – *Gr.* Greek. – (*Gy.* Gyadam.) – *Heb.* Hebrew. – *It.* Italian. – *Kuk.* Kukurantumi. – *Ky.* Kyebi. – *Lat.* Latin. – *Mf.* Mfante = *F.* – *Og.* Oguã, Cape Coast. – *Okw.* Okwawu. – *On.* Onomabo. – *Port.* Portuguese. – *Skr.* Sanskrit. – *Span.* Spanish. – *Tw̃.* Tw̃i.

## c. Tshi Words; cf. Gr. § 287.

a. ana. — a.s. anāse. — e.s. enese. — etod. eto-dabi-a. — n.a. nè ade. — n.s. ne se. — ñh. ñhinā. — nt. ntaku. — Nyañkp. Nyañkōpon. — Ony., Onyañk., Onyk. Onyame, Onyañkōpon. — tet. tetefo (kasa). — The leading word of an article in the dictionary is often represented by one, two or three first letters with a dot, sometimes by a mere middle-sized dash.

## d. References to Books or Persons.

*Bd.*, *Br.*, *Cr.*, see p. 637. 665. — *Chr.* Christaller. — *D. As.* David Asante. — *Diet.* Dieterle. — *Geog.* Geography. — *Gram.* Grammar. — *Hist.* History. — *K.* Kurtz, see the list p. XV (No. 12). — *Mf. Gr.* Mfantsi Grammar (p. XVI). — *N. E. Voc.* Vocabulary for the use of the Niger Expedition 1841. (Gr. p. VII. B. 5.) — *P. Ket.* Paul Keteku. — *pr.* proverb (3600 Tshi Proverbs, s. p. XVI, No. 24). — *Prk.* Parker (p. XVI). — *R.* Riis (p. XV). — *Rem.* Remark(s). — *Rog.* Roget's Thesaurus of English Words and Phrases. — *Scr.* Scriptures. — *St.* Statutes of the German Evangelical Mission Churches on the G. C., s. p. XVI, No. 14. — *Voc.* Vocabulary. — *Zim.* Zimmermann's Akra Grammar or Vocabulary.

## e. Books of the Bible.

*Ac.* Acts. — *Am.* Amos. — *Ca.* Canticles, Song of Solomon. — *1. 2. Ch.* Chronicles. — *1. 2. Co.* Corinthians. — *Col.* Colossians. — *Da.* Daniel. — *De.* Deuteronomy. — *Ec.* Ecclesiastes. — *Ep.* Ephesians. — *Est.* Esther. — *Ex.* Exodus. — *Eze.* Ezekiel. — *Ezr.* Ezra. — *Ga.* Galatians. — *Ge.* Genesis. — *Hab.* Habakuk. — *Hag.* Haggai. — *He.* Hebrews. — *Ho.* Hosea. — *Is.* Isaiah. — *Ja.* James. — *Je.* Jeremiah. — *Job.* — *Joel.* — (1. 2. 3.) *Jo.* John. — *Jon.* Jonas. — *Jos.* Joshua. — *Jude.* — *Ju.* Judges. — *1. 2. Ki.* Kings. — *La.* Lamentations. — *Le.* Leviticus. — *Lu.* Luke. — *Mal.* Malachi. — *Mk.* Mark. — *Mt.* Matthew. — *Mi.* Micah. — *Na.* Nahum. — *Ne.* Nehemiah. — *Nu.* Numbers. — *Ob.* Obadiah. — *1. 2. Pe.* Peter. — *Phi.* Philippians. — *Phile.* Philemon. — *Pr.* Proverbs. — *Psa.* Psalms. — *Re.* Revelation. — *Ro.* Romans. — *Ru.* Ruth. — *1. 2. Sa.* Samuel. — *1. 2. Th.* Thessalonians. — *1. 2. Ti.* Timothy. — *Tit.* Titus. — *Zec.* Zechariah. — *Zep.* Zephaniah.

## f. Various Marks or Signs.

& and. — &c. *et caetera*, and so on, and the like.

.. between two parts of a verbal phrase indicate the place of an object to the *v.* (when nearer to this) or of an attributive *n.* or *pron.* (when nearer to the word next following); e.g. so.. mu, *to help* (as in òsono mú); so ..mu, *to lay hold of* (as in òso nómu).

... or ... stand for three or more omitted letters, syllables or words.  
= is equal to.

> is *more* or *larger*, i. e. of a wider sense, *than*...

< is *less*, i. e. of a narrower sense *than* (the following word).

\*. asterisc, serves for reference to notes and other purposes; see p. 644. (29.) 644–649. (32–56.) 654 ff. 666.

† dagger, indicates new-made words, see Preface § 7.

§ paragraph, section.

## TSHI LITERATURE.

### A. PUBLICATIONS IN TSHI

*prepared by the Basel German Missionaries.*

We omit 4 publications previous to 1853, 8 of Bible portions (1859—65) and 12 others (1855—74), as superseded by new works or editions. — For brevity's sake we give of No. 5—24. only the English titles. — The figures in parenthesis refer to the order in which the single publications followed each other. Cf. Gr. p. VIII.

#### *I. Grammars and Vocabularies.*

1. (5.) *Elemente des Akwapim Dialects der Odschi Sprache &c.* von H. N. Riis, Basel 1853.
2. (6.) *Grammatical Outline and Vocabulary of the Oji Language* with especial reference to the Akwapim Dialect, together with a Collection of Proverbs of the Natives, by H. N. Riis, Basel 1854.
- 3.(39.) *A Dictionary, English, Tshi (Asante), Akra*, by J. G. Christaller, W. C. Locher, J. Zimmermann. 1874.
- 4.(41.) *A Grammar of the Asante and Fanté Language* called Tshi &c. by J. G. Christaller. 1875.
- 5.(50.) *A Dictionary* of the same — the present book.

#### *II. The Holy Scriptures.*

- 6.(28.) The entire *Bible*, 8vo. Old Testament 1871. N.T. see next.
- 7a.(27.) *The New Testament*, 2d ed. 8vo. 1870.
- 7b.(45.) *The New Testament*, 3d ed. 16mo. 1878.

Of the Portions printed 1859—65 (Gr. p. VIII) some may still be had and used, especially the *Four Gospels*, 2d ed. 1864, and the *Psalms* and *Proverbs*, 1865.

#### *III. Books for the School, Church and Family.*

- 8.(31.) *Primer* for the Vernacular Schools &c. 2d ed. 1872.
- 9.(29.) Dr. Barth's *Bible Stories*, 2d ed. with many illustrations 1872.
- 10.(44.) *Bible Stories* for Little Children, 2d ed. with wood-cuts. 1877.
- 11.(33.) Words for Learning and Praying, containing: a *Catechism* of the Christian Doctrine; (498) select *Scripture Passages*; the *History of our Lord's Passion*; some *Prayers* used at church, *Prayers* for family and private worship, and *Prayers* for school-children. 1872.
- 12.(34.) *The doctrines of the Christian Religion*, based on Dr. Luther's smaller Catechism (by J. H. Kurtz, D. D.) with an Appendix on the Ecclesiastical Year and lists of Bible Lessons. 1872.

- 13.(48.) *Liturgy and Hymns* for the use of the Christian Churches of the G. C. speaking Tshi (containing the order for Baptism, Confirmation, the Lord's Supper, the Solemnization of Matrimony and the Burial of the Dead; 456 Hymns; 13 Fante Songs; Remarks on Versification, Metres and Tunes &c.) 3d ed. 1878.
- 14.(25.) *a. Statutes* of the German Evangelical Mission Churches on the Gold Coast. *b. Liturgy* of the same (the rest of it, containing different Prayers and Thanksgivings used at church, and the order of Consecration of Catechists and Ministers). 1865.
- 15.(30.) *Regulations for Catechists*. 1871.
- 16.(46.) *Regulations for Deacons*. 1878.
- 17.(38.) *Tunes* to the Tshi and Akra Hymnbooks, 2d ed. 1874.
- 18.(32.) *Instruction in Arithmetic*. 1872.
- 19.(37.) *Stories from General History* (with chronological tables). 1874.

#### IV. Tracts.

- 20.(47.) *Man's Heart*, either God's Temple or Satan's Abode, represented in 10 figures, 2d ed. 1878.
- 21.(35.) *The Orphan's Letter* to his Saviour in Heaven. 1873.
- 22.(36.) *Oguyomi*, the Negro Girl at Ibadan. 1873.
- 23.(43.) *The Spread of Christianity in Germany*. 1875.

#### V. Folk-lore.

- 24.(49.) *A Collection of 3600 Tshi Proverbs*. 1879.

All these Books were printed at Basel and are sold at Basel, London, Christiansborg, as indicated on the title-page of this book. — These 24 publications contain altogether 5550 printed pages, the 24 publications here omitted (as mentioned at the head of this list), 2881 pages.

#### B. PUBLICATIONS IN FANTE.

1. *Mfantsi Grammar*, by Dan. L. Carr and Jos. P. Brown, 32mo. Cape Coast 1868.
2. *Fanti and English Spelling Book*. London 1874.
3. *The first Catechism* of the Wesleyan Methodists. 1874.
4. *Order of Administration of Sacraments* and of the Solemnization of Matrimony and the Burial of the Dead. 1875.
5. *The Gospels of Matthew and Mark*, by A. W. Parker. 1877.

No. 2-5, printed in London for the Wesleyan Missionary Society, contain 256 pages.

# GRAMMATICAL INTRODUCTION

to the Tshi Dictionary.

## A. GENERAL REMARKS.

§ 1. Tshi we call the language prevalent in the Gold Coast countries between the rivers Asini and T'anno on the W. and the Volta on the E., extending even beyond the Volta, and from the sea-coast to the upper course of the Volta and the Kong mountains on the N. — *Rem.* In the *orthography* devised for this formerly unwritten language, we write the name "Tŵi", the true *pronunciation* of which might be rendered more exactly in letters of Dr. Lepsius' Standard Alphabet by "Tšwì" and in English by "*Chwee*"; but whilst the writing "Tŵi" may be justified by its simplicity and sufficiency and by reasons of analogy (with kw, dŵ, fŵ &c. cf. Gr. § 13), the transliteration "Tshi" was chosen to avoid too much deviation from the former spellings "Tyi, Otyi", and the German writing "Tschì" (formerly "Otschi"). We must, therefore, beg to notice that the "i" in "Tshi" is to be pronounced as in the continental languages or as "*ee*" in English. — On the names Amina, Fante, Akan, see Gr. p. XVI.

§ 2. Concerning the *position of this language among other African languages* we fully assent to the views of Dr. Lepsius as displayed in his elaborate "Introduction on the Nations and Languages of Africa", premised to his "Nubian Grammar".\*) In this work, on p. XXI-XXXII, he describes with reference to 12 characteristic points, the distinguishing features of (a) the *Bantu Languages* of the Southern Negroes (prevailing over all the continent S. and 2-5 degrees N. of the Equator, with the exception of the S.W. corner), contrasted with those of (b) the so-called *Hamitic Languages* in the N., N.E. and S.W. and of (c) the *Semitic Languages* found in the N. & N.E. of Africa, and shows that (d) the *Negro Languages of the intermediate zone*, of Central and Western Africa, must have been altered by more or less influences of the Hamitic (and Semitic) Languages, so that they have lost many of the peculiarities uniting them to the Bantu Languages.

§ 3. Among these mixed Negro Languages (d) we may distinguish several groups, such as the *Mande* Group and the *Kru* Languages in the West, and the *Yoruba-Ibo-Efik* Group on both sides of the lower Niger; between these three groups we may class together four languages meeting on the shores of the river Volta and call them the *Volta Group*, viz. a) Ewhé or Ewé (better Efé), spoken in Dahome and N., W. and S. of it; b) Adaùme with its

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\*) Nubische Grammatik mit einer Einleitung über die Völker und Sprachen Afrika's von R. Lepsius. Berlin, W. Hertz, 1880. pp. CXXVI. 506.

younger branch, the Gã or Akra Language, spoken W. of the lower Volta and in some parts E. of it; c) Guan, spoken by the Nta nations N. of the upper Volta (about Salaga)\*) and by several tribes on the eastern banks of the Volta and W. of it in Akuapem and some Fante countries; d) Tshi, spoken throughout the dominions of the former Asante empire when it had its widest extension.

§ 4. The known *dialects* of the Tshi language do not present any great differences and may be comprehended under these three names: 1. Akan, the most central and purest dialects; 2. Brõn or Kãmãnã, the northern and eastern dialects, chiefly spoken by tribes that are or seem to be of Guan origin and partly speak their Guan dialects besides; 3. Fante, the dialects of several maritime tribes in the South. The Fante dialects seem to differ more from the other and among themselves than the Brõn dialects from Akan. — All these dialects may unite in (4.) the common *literary dialect* based on that of Akuapem. — For particulars about these dialects see the Preface § 5.

§ 5. Of the *characteristic features* of the Tshi language we shall now mention some (marking coincidences with those 12 points of Dr. Lepsius, § 3, by L. 1-12):

A. In points of *Phonology*.

1. Every *syllable* ends in a vowel, sometimes followed by a nasal consonant. L. 10. Every word, when stripped of its prefix or prefixes, if there be any, begins with a consonant. — A nasal consonant, serving as a prefix, may by its inherent vowel element constitute a syllable by itself. L. 11.

2. The Tshi has more and finer distinctions of *vowel* sounds, including nasalization, and a greater variety of diphthongs than other languages, and makes use of them for the variation and distinction of words, whereas the number and use of *consonants* is comparatively limited; e.g. there is no "l, v, z", and no stem begins with "r". The combinations kp, gb, which are frequent in Guan, Gã, Ewhé, Yoruba &c., are not found in Tshi. Instead of tš, dž, it has ky, gy, and besides tŵ, dŵ.

3. The great variety of vowels is increased by different *tones*, every syllable of every word having its own relative tone, equal with or different from the neighbouring syllables, either high, or low, or middle, sometimes in successive degrees. This different intonation, inherent in the original formation of words, is still more diversified in the conjugation of the verb and by syntactical combinations of words and sentences. (L. 12.)

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\*) That the language of the Ntas at Salaga is essentially Guan, though their transition to Islamism and much intercourse with foreign traders have caused some linguistic differences from the kindred heathen tribes, has been stated by the native missionary D. Asante and the deacon Theoph. Opoku (both natives of Akropong and both well acquainted with the Guan of Dade and Kyerepon), who visited Salaga in 1877. — Of this language nothing has yet appeared in print. In its grammatical forms it resembles Tshi, in its phonetic part it is similar to Gã and Ewé; many words are borrowed from Tshi, many entirely different from Tshi, Gã and Ewé.



4. Of the consonants the hard mutes are pronounced with full force, yet without any harshness, and, whilst in this case the contrast between the strong consonant and the weak vowel is decided, the desire of easy transition to succeeding sounds and the tendency to fluency of speech has led to the palatalisation of guttural consonants and of the labial w (Gr. § 10), to assimilation of soft mutes with corresponding nasal consonants or mutual assimilation of nasal consonants (Gr. § 18), and to a negligent articulation of w, y, & ŵ before or between vowels, so that the weak consonants appear weaker than in other languages. The semivowel r has the strange function of strengthening and diversifying the vowel element of the words in which it occurs, and is never used in a primary, but always in a secondary or auxiliary way.

5. The *euphonic vowel harmony* existing in Tshi (more than in Yoruba) provides against too great or too small dissimilarities of vowels in successive syllables. Gr. § 17. L. 5.

6. *Reduplication*, complete or in part, is much resorted to, especially in the adjective, for the frequentative form of the verb, and for some plural forms of nouns.

#### B. In points of *Etymology*.

7. *Nouns* are formed by *prefixes* not so numerous as in the Bantu languages, but still conveying some classification of *persons* as opposite to *things*, and of *single* or *individual* existence as opposite to *plural* or *collective* existence. — Some *suffixes* occurring in the formation of nouns are easily traced back to the process of *composition*. One *plural suffix* of limited occurrence has a pronominal character. One *suffix*, consisting of the letter e or i, ē or ī, serves to increase the scanty number of forms for different classes of nouns. — By *Composition* new nouns are formed with remarkable facility.

8. The distinction of *sex* (or *gender*) is expressed neither in the pronouns nor in the grammatical forms of the language, but only in some cases by peculiar words, or by composition with such, or by the diminutive suffix used to denote female names. L. 2.

9. The *personal pronouns* have the character of nouns and are virtually the same in the nominative, possessive and objective cases, though partly adapting their form to this different use. The *other pronouns* are used as nouns or as adjectives or in both ways. — A *relative particle* "a" serves to make up for the want of relative pronouns, as in Hebrew.

10. *Adjectives* are in analogy with nouns (prefixes, however, are not very frequently used), and they have some characteristics of their own besides, especially with regard to reduplication.

11. *Numerals* are in analogy with nouns. Ordinal numerals are wanting, and the deficiency is supplied by circumlocution.

12. *Verbs* have not so many inflectional forms and "conjugations" as in the Bantu languages. a. The *personal pronouns* are *prefixed*, partly coalescing with other prefixes. L. 4. — b. For the *tenses* and other modifications of the verb *prefixes* (partly recognised as verbs) are used, in two cases the *suffix* e or i. — c. By the use

of *auxiliary verbs* a great variety of compound forms is obtained. — *d.* The *passive voice* and *participles* are wanting. — *e.* *Negation* is expressed by a nasal *prefix* to the verb.

13. *Adverbs* are for the most part in analogy with nouns; some are derived from verbs. There are also many onomatopoeic adverbs.

14. Instead of *prepositions*, either *nouns* of place and relation are used as *postpositions* (L. 6), or various *auxiliary verbs* in *regular* or *defective conjugation*, or both together. See Gr. § 117 seq.

15. *Conjunctions* are either primitive particles, or derived from verbs or nouns.

16. *Interjections* are either primitives, or fragments and contractions of sentences.

### C. In points of *Syntax*.

17. The *subject* stands *before* and the *object* or other complement (Gr. § 198–220) *after the verb*. L. 8. 9. (The subject and the object never stand together; if the object be put first, for emphasis' sake, it stands absolute, and either a comma, or the conjunction "na" separates it from the succeeding subject.)

18. The *attributive adjective*, *numeral* and *adjective pronoun* follow their noun.

19. The *attributive noun* and *pronoun* (in the genitive case) precede their noun. (L. 7.)

20. *Double verbs* are sometimes used for Eng. simple verbs. Finite verbs are also frequently employed as *auxiliaries*, especially in the way of co-ordination, where the Eng. language uses adjectives, participles, adverbs, prepositions.

21. The *tones of verbal forms* often change in compound, especially in subordinate sentences and after the transposition of any member of a sentence by putting it foremost for emphasis' sake.

## B. GRAMMATICAL SPECIALTIES.

### I. SOUNDS AND LETTERS.

#### Vowels.

§ 6. Simple pure vowels, short & long: In Fante books of A.W. Parker:

a, ā (broad)	= a in <i>far</i> ;	{ a = a <i>father</i> .
		{ a a sound unknown in Eng.
ä, ǟ (thin)	= a » <i>fat</i> ;	e (before i & u).
e, ē (broad)	= e » <i>very, there</i> ;	e = e in <i>met</i> , ū = u in <i>but</i> .
e, ē (middle)	= e » <i>bed, eight</i> ;	e = ey » <i>prey</i> .
ē, ē̄ (narrow)	between e & i;	i = i » <i>pit</i> .
i, ī (close)	= i in <i>fill, ravine</i> ;	i = ee » <i>meet</i> .
o, ō (broad)	= o » <i>not, nor</i> ;	o = o » <i>not</i> .
o, ō (middle)	= o » <i>tobacco</i> ;	o = o » <i>no</i> .
ō, ō̄ (narrow)	between o & u;	u = oo » <i>foot</i> .
u, ū (close)	= u in <i>full, rule</i> ;	u = oo » <i>boot</i> .

*Remarks. 1.* The broad or *open* vowels a e o, requiring the widest opening of the mouth, are changed into the *half-open* vowels ä ē ō (of the 2d degree) when followed by one of the *close* vowels

i u (of the 4th degree), but remain *broad* before the *half-close* vowels e o (of the 3d degree).

2. The popular writing omits the dots under a e o. Nevertheless we may distinguish the thin a or the narrow e & o, if we bear in mind the following rules: a) whenever a is followed by close sounds (viz. i, u, middle e, o, or gya, nyā, tŵa, dŵa), it is *thin*, and b) when e or o have a broad vowel before them, they are *narrow*, except if they be followed by close sounds,

3. Short and long vowels in Tshi differ only in duration, not, as in English, in quality. Instead of the long vowels ā, ē &c. at the end of verbs in the past tense followed by an object, the simple vowels are doubled. Gr. § 91,3.

§ 7. Nasal vowels: ā ē ē ī ō ō ū; F. an, en, in, in, on, un, un. Long nasal vowels: ā ē ī ō. — Rem. In Tshi it is impossible to mark the nasal character of a vowel by ñ (or by n, as it is marked in Yoruba) a) because many syllables terminate in m, n or ñ with either pure or nasal vowels before them, e. g. pam, pām, pañ, pāñ; b) because 2 or 3 nasal vowels may follow each other, e. g. tōa, and c) because Mr. Parker uses the same letter ñ for our ñ (Eng. ng), so that he has only one way to express the three different words pā, pañ & pāñ. — On the Fante Vowels marked in § 6, see Preface § 6.

§ 8. Diphthongs and triphthongs:

- a) ae āe ai; ee ei; oe ōe oi; ui ūi; — ai!  
b) aw āw au; ew ew (ew) iw; ow ow (ow) uw; — ao!  
c) ia iā iaw; ēā ēā; ūa, ūaw; ūā ūā ūae ūāe; ūō.

§ 9. Disyllabic combinations of vowels:

- a) ia iā ie ie io; ea ēa ee ēe; ea;  
b) ua ūa ūe ue no; oa ōa oe ōe oo; oa;  
c) iaeiei, eae; uae uei, oae oee, eaw ew.

Rem. 1. Of two or three nasal vowels only the first, or, if this should be very short, the second, bears the nasal sign.

Rem. 2. In A. W. Parker's Fante books we find not so many diphthongs as under § 8 & 9; e. g. for ae, ee, ua, uae, we find ā, ē, wa or uya, we &c.

### Consonants.

§ 10. Simple and compound consonants:

	Mutes		Fricatives	Semi-vowels	
	hard	soft		nasal	pure
a) Labials	p	b	f	m	w
b) Dentals	t	d	s	n	r
c) Gutturals	k	g	h	ñ	—
d) Palatals	ky	gy	hy=χ	ny	y
e) Gutturo-labials	{kw	gw	hw	ñw	—
	{kũ	gũ	hũ	ñũ	—
f) Palato-labials	tŵ	dŵ	fŵ	ñŵ	ŵ

Rem. 1. In Fante t & d become ts & dz before (e) e i. Parker uses the letters n c twh j wh w for the above given ñ hy tŵ dŵ fŵ ŵ.

Rem. 2. Instead of tŵ, dŵ, the author of the Standard Alphabet, Dr. Lepsius, would prefer tšw, džw; but the sound of š

(Eng. *sh*) is neither so decided as in Eng. *church*, nor does it *precede* the sound of *w*. The lips are compressed from the outset, at the same time in which the tongue is applied to the palate, and are opened simultaneously with the withdrawal of the tongue. In *dŵ* the sound of *ž* is not heard in correct pronunciation, neither in *dŵa*, *dŵe*, *dŵi*, nor in *dŵo*, *dŵu*; foreigners not accustomed to the simultaneous utterance of *w* & *y* = *ŵ*, will either pronounce *dwa*, *dwe*, *dwi*, *dyo*, *dyu*, or *džũa*, *džũe*, *džũi*, *džo*, *džu*, as the Akras and Krepēs do. – For the pronunciation of *fŵ* the mouth is formed as for whistling, the round aperture between the lips being only a little larger.

## II. FORMATION OF WORDS.

§ 11. In the words of the language we distinguish *stem*, *prefix* and *suffix*. Many words occur as mere stems, others have prefixes, or suffixes, or both kinds of affix at the same time.

§ 12. *Stems* are *reduplicated* by complete or incomplete doubling. Sometimes the whole word, consisting of a stem and a prefix, perhaps also a suffix, is *repeated*, e.g. *nsemma-nsemma*. Gr. § 29, 4.5.

§ 13. *Primary* and *secondary stems* (Gr. § 28) consist of a consonantal and a vocalic part.

§ 14. The *consonantal part*, with which every root begins, is any simple or compound consonant (§ 10) excepting *r*.

*Observ. 1.* Soft mutes are seldom, and pure semi-vowels are never followed by nasal vowels; nasal semi-vowels, when radical i.e. not transformed from soft mutes, are always followed by nasal vowels.

2. The compound consonants *ky*, *gy*, *hy*, *ny*, *tŵ*, *dŵ*, *fŵ*, *ñŵ*, *ŵ*, appear before *e*, *e*, *i*; *gy*, *ny*, *tŵ* (and Ak. *dŵ*, *fŵ*, *ñŵ*) also before *a*, *tŵ*, *dŵ*, *ñŵ*, *ŵ* also before *o*, *o*, *u*, transformed from *e*, *e*, *i*; *kw*, *gũ* before *a*, *ã*; *hw*, *ñw* before *ã*, *ẽ*, *ĩ*.

3. The consonant *r* does not commence any root; in the prefix *re-* and perhaps in the word *ara* (also in the compound *'nera*) it was originally *d*. Besides these cases it frequently commences secondary syllables, strengthening or enlarging the vowel element of the word, and by elision of a very short vowel of the preceding syllable, espec. before *a* (*e*, *o*), it sometimes appears as a second initial consonant compounded with the strong consonants *p*, *t*, *k*, *f*, *s*, *h*, or even with *b*, *d*, *m*, *ñw*.

4. The consonant *ñ* does also not begin any root, and occurs, besides its use as a prefix, as the commencing sound of a word (or a syllable in a compound word) only in the place of an original *g*, when preceded by the prefix *ñ*; e.g. *ñño* = *ñ-go*.

§ 15. The *vocalic part* of simple stems occurs in the following eight varieties:

### A. Monosyllables.

1.	2.	3.	4.	5.
a ã	ã ã	aw (ãw)	ae ãe	am añ (an ar) ãm ãñ (ãn)
		au	ai	
e	ẽ	ew	ee	em eñ (en er)
e	ẽ	ew	ei	eñ (en er)

e ē	ē ē	ew		(er) ēm ēñ (ēn)
i ī	ī ī	iw		(ir) īm īñ (īn)
o	ō	ow	oe	om on (on or)
o	ō	ow	oi	om on .
o ō	ō ō	ow	oe ōe	(or) ōm ōñ (ōn)
u ū	ū	uw	ui	(ur) ūm ūñ (ūn)
ia iā		iaw		
ūa ūā	ūā ūā	ūaw		

## B. Disyllables.

6.	7.	8.
	are ari ane ame	āra āna
	aruw anim	āraw āram ārañ ānam
ea	ere (eme)	ēre ērew ērem ēreñ
	eri eni	
ea ēa eē ēē	ere erew ene	era ena ema
eaw ēam eēw	ereñ erem enem	eraw eram erañ
ia ia ie ie ie io(w)	iri iriw ini imi	ira ire ine ima
	irim iruw irin	iraw irew ireñ inam
oa	ore	ōro ōrow ōron ōrom
	ori oru	
oa ōa oe ōe	oro orow ono	ora oraw ona oma
	ōron ōnōñ ōnōm	oram orañ onam omañ
na ūa ūe ue uo	uru uri unu	ura ure una uma
	uruw unum	uro uroñ

Most of these vowels or combinations of vowels and semi-vowels may assume an additional *e* or *i*, the suffix of some forms of the verb and of some nouns derived from verbs; but if those verbal forms are closely followed by an object or other complement, the suffix is omitted and the final vowel doubled instead of adding the suffix; if the last letter be *m* or *ñ*, the suffix is omitted without any compensation, so that the form is distinguished only by its peculiar tones (ending high and low).

## Verbal Stems.

§ 16. Most of the single vowel sounds or combinations of sounds specified above are found in verbs and nouns, some few only in nouns. Of *verbal* stems we have, therefore, eight varieties according to § 15. Another variety of verbs are those which appear as compounded of two simple verbs, e. g. *hata*, *watiriw*.

§ 17. Of the *verbs* existing in the language about 280 are monosyllabic, 270 disyllabic, 10 trisyllabic, 1 tetrasyllabic; but of the monosyllables about 40 have the *tones* of the disyllables, and of the disyllables about 50 the tones of the monosyllables. — Most of the verbs may be *reduplicated*, whereby the monosyllables become disyllabic, the disyllables tetrasyllabic or (in 50 cases) trisyllabic, and a few of the trisyllables obtain 5 syllables, as, *pati-patiriw*, or, losing a final syllable, 4 syllables, as, *taforo*, *tafotafo*. By repeated reduplication *fa* & *bare* become *fofáfōfa*, *bobábòbare*.

## Affixes of Nouns &amp;c.

§ 18. *Prefixes* used in the formation of nouns, numerals and partly of adjectives and some particles are the following:

1. *e* & *o* (*e* & *o*), chiefly used in the singular; they are dropped when they closely follow after a word ending in a vowel more narrow than themselves.
2. *a* (*a*), in the singular of many words and the plural of others.
3. *m* (*n*, *n̄*), chiefly in the plural and in names of materials.
4. *am* (*an*, *añ*) in the singular form of a few words.

§ 19. *Suffixes* used in the formation of nouns and some adjectives:

1. The palatal suffix *e*, *i*, or *ē*, *ī*. Ak. also *ee*, *ie*. Gr. § 36.
2. The personal suffixes *ni*, F. *nyi*, & *fō*, Ak. *fōō*. Gr. § 38.
3. The diminutive suffix, originally *ba* (best preserved in F.), now usually changed into *wa*, or, after a word ending in *m* or *n̄*, into *ma*, often only preserved together with a preceding *a* (or *e* or *o*) in a long *ā*, e. g. *akurā'* = *akūrowá*.
4. The particle *nom*, found in some plural forms of nouns and pronouns.

#### Affixes of the Verb.

§ 20. *Prefixes* used in the inflection of the verb are

1. the so-called personal pronouns

*I, thou, he, she, it; we, you, they;*

*me wo o e ye mo wō* before *a e e o o* | in the next  
*mi wu o e ye mu wo* before *a e i o u* | syllable,  
*m' wō- w- ye- mō- wō-* before the prefix *a* (*a*).

2. *a* (*a*) in the *perfect* and *consecutive* forms.
3. *re-* (orig. *de*) in the *progressive* and *future II*.
4. *m*, *n*, *n̄*, in the *imperative II*. and all *negative* forms.
5. *be-*, *kō-*, (*be-*, *kō-*) in the *future I & II*. and *ingressive* forms.

The prefixes 1.2., 1.3., 1.4., 1.5., 1.2.4., 1.3.4., 1.3.5., 1.3.4.5., may be combined. See § 29. -- For the meanings of the forms mentioned under 2-5, see Grammar § 91-96. 166-182.

§ 21. *Suffixes* used in the inflection of the Verb: the palatal suffix *e* or *i* in the past tense and sometimes in the continuative form.

§ 22. In infinitive forms we find the prefixes *o-*, *a-*, *m-*, and sometimes the palatal suffix.

### III. ADDITIONAL REMARKS ON TSHI ORTHOGRAPHY.

#### Inaccuracies of the Alphabet.

§ 23. Deviations from two important rules of the Standard Alphabet, viz. "that every letter should always express the same sound" and "that every simple sound should be expressed by a simple sign", have been found advisable in the following cases:

1. The letters *d*, *t*, in the combinations *dŵ*, *tŵ*, and likewise the letter *n* in the combination *ny* or as a prefix or in compounds before *y* & *tŵ*, are not dental, but palatal.

2. The letter *f* in the combination *fŵ* is not formed with the underlip only, but with both lips; the originally guttural breathing became labial by the influence of the succeeding *ŵ*.

3. The letter *m*, standing as a prefix or in compounds before the simple *f* (not before *fŵ*), is not formed with both lips, but with the lower lip only. Instead of using a new letter (*u*), we let the common *m* serve for this peculiar sound also. Sometimes a final *n*

or ñ is retained without changing it into m, as ahenfo(F.), qmañfo, but the pronunciation will be the same.

4. The letter h sounds, in the pronunciation of some people, somewhat raucous, near to German or Scotch *ch* in "*loch*", Greek  $\chi$ , but only before pure vowels, especially o.

5. The letters hy (used only before e, e, i) express a simple sound (German *ch* in *ich* or before *e* & *i*, or  $\chi$  of the Standard Alphabet); but the analogy with gy, ky, demanded its being represented by hy, and the genesis of the sound agrees therewith.

6. In the combination sũa, in which the very short ũ is scarcely heard, the sound of s, in the pronunciation of some people, slightly approaches to that of sh, e.g. osũá, a kind of monkey. The same may occur, though in a less degree, in the similar combination sia; at least in the Akra language, which shows a predilection for the sound sh, the original form Asiante is changed into Ashanti, whilst Tshi people pronounce Asánté.

#### Defective Writing.

§ 24. One admissible kind of defective writing consists in the *omission of diacritical signs* that are not absolutely necessary.

1. The *dot* under a e o is usually omitted, whereby the letters a e o are made to represent each of them two different sounds; see § 6 *Rem.* 2. and Gr. § 1, 2. § 2 *Rem.*

2. The *nasal sign* on vowels is omitted

a) in words of very frequent occurrence, beginning with m or n, e.g. me (mi), *I*; mo (mu), *you*; mu, *inside, interior*; ne, *his*, qno, *he*, no, *him &c.*; oni, *person*; the suffixes -ni, -nom; ani, *face &c.* [*Rem.* ma, a frequent termination of words, has often nasal a, cf. 2c., and often pure a, cf. 4.]

b) in words or syllables terminated by m, n, ñ, if distinction from other words is not required, e. g. nam, nim, nom, mem, pem, deñ, tenten, hon, poñ, kum, puñ, anañ, anum, ason, akron.

c) on the two vowels of disyllabic stems which have m or n between them, as the forms ending in ane, ame, ene, ini, imi, ono, unu, ena, ema, ina, ima, inam, ona, oma, onam, una, uma. § 15, 7. 8.

d) on the second of two joined nasal vowels. § 15, 6.

3. The *marks for the tones* are generally omitted in popular writing; they are also wanting on many words of this dictionary, either from uncertainty or oversight, or because the tones may be known from analogy or simple rules, e. g. that in *nouns* of a monosyllabic stem the prefix usually has the low, and the stem the high tone. In *verbs*, the monosyllables as well as the disyllables and polysyllables have their peculiar tones in their various forms. See Gr. § 40. 47-51. 91. 95-101. 112.

4. Sometimes simple m or n is written instead of mm, nn, = mb, nd, e. g. ma = mba in terminations (nneema, ntrama &c.), mogya, muka = bogya, bukyia, anadwo, 'ne, 'nera (from edá).

§ 25. Another kind of defective writing consists in the *omission of letters* which are sounded in dignified or slow speech, but not in common quick conversation, when two syllables do readily coalesce into one.



1. The *suppression of a very short vowel* often takes place before a syllable beginning with *r*. *a)* We prefer the *defective writing* after strong consonants and before open vowels (especially "a"), or before syllables made weighty by a long vowel or final *m* or *ñ*; e.g. *pra*, *pram*, *prañ*, *tra*, *trā*, *kra*, *sra*, *fra*, *bra*, *frē*, *bebrē*, *frem-frem*, *mpren*, *prōw*, *kron*, *kronkron* &c. (Gr. § 20,1), instead of the *full writing* *pāra*, *pāram*, *pārañ*, *tāra*.... *fēre*, *bebērē*, *fēremfērem*, *mpēren*, *pōrow*, *kōron*, *kōrōnkōrōn*, though the tones of *pra* &c. are as of disyllables and the very short vowel cannot be omitted if the proper vowel be nasal and *n* be substituted for *r*, as *tēnā*, *kōnōnkōnōn*. *b)* We prefer the *full writing* after weak consonants and when the vowels are *e*, *i*, *o*, *u*, e.g. *hāra*, *hārañ*, *mmāra*, *bēra* (*imp.* of *ba*), *bēre*, *sēre*, *bere*, *biri*, *boro*, *buru*, *piriw*, *pirim*, *tiri*, *pōrow*, *puruw*, *туру*, *kuru*, &c. — In all these cases provision has been made in the dictionary that the word can be found whether it be sought for in the full or defective writing. — Teachers in schools should use discretion in such cases and not rigorously enforce either way of writing. They will do best by observing the above rules and taking the orthography of printed books for their standard.

2. The pronouns *me*, *ne* (in the possessive case) always *drop their vowel* before a noun with the prefix *a*, e.g. *m'ani*, *n'asō*; the pronouns *mo* & *wo* in the same case are *written full*, e.g. *mo anim*, *wo āno*, and the pronouns *me*, *mo*, *no*, *wo* in the objective case are likewise written full, though exceptions may take place, especially in poetry; e.g. "*ōdame ase*, *oyiwo aye*, *fwenō yiye*, *mēnyāmo*" is better than "*ōdam' ase*, *oyiw' aye*, *fwen' iye*, *mēnyām'*".

#### IV. DIRECTIONS FOR THE USE OF THE DICTIONARY.

§ 26. The *alphabetical order* of the sounds described in § 6 and 10, as observed in the arrangement of words in this dictionary, is this: *a*, *a*, *ā*, *ā*, *ā* — *b*, *d*, *dw*, (*dz*) — *e* *e* *e*, *ē*, *ē* *ē* *ē*, *ē* — *f*, *fw*, *g*, (*gw*), *gy*, *h*, *hw*, *hy* — *i* *ī*, *ī* *ī* — *k*, *kw*, *ky*, (*l*) — *m*, *n*, *ny*, *ñ*, *ñw* — *o* *o* *o*, *ō*, *ō* *ō* *ō*, *ō* — *p*, *r*, *s* *t*, (*ts*), *tñ* — *u* *ū*, *ū* — *w*, *w*, *y*.

§ 27. *Deviations* from the strict order of arrangement.

1. The sounds *e* *e* *e*, *n* *ñ*, *o* *o* *o* are sometimes *intermixed* in the arrangement of the words; e.g. *abegui* precedes *abehene*, *ahēikwā*—*ahensaw*, *ahēiññūa*—*ahenyere*, *māñio*—*māñno*.

2. *Doubled letters* are, in the arrangement of words, treated as if they were simple; e.g. *ahenné* follows after *ahèné* (not after *ahēikwā*), *aman-ne* after *amāne*.

3. *Prefixes* do not affect the arrangement of the words (Preface § 8), except in the midst of compound words, e.g. *nsu-ani*, *nsu-āno*, between *sūāne* and *asūā-nu*; but here also they are sometimes overlooked, the same way as in the beginning of words; e.g. *ahō-edeñ*, *ahō-odeñ*, stand between *ahōde* & *ahōdōm*, *ahō-qyaw* between *ahōyaw* and *ahōyeraw*, not before *ahōfadi* or *ahōpae*.

§ 28. *a.* If you wish to consult this dictionary for any word that has a *prefix* or (in verbs) several prefixes, you are to divest it from the prefix or prefixes (§ 29) and seek it under the consonant with which the *stem* begins. *b.* If this consonant be an *m*, *n*, *ñ* or

ñw̃, you will in many cases have to seek the word under b, d, g, dñw̃, and if you meet the consonants ñw, ñw̃, ny, it may be doubtful whether it is the prefix ñ or n before w, w̃ or y, or whether the stem begins with ñw, ñw̃, ny. On both these difficulties see § 30.

§ 29. The different *prefixes* with their *combinations* (§ 18. 20. 28 a.) may, for practical purposes, be grouped together as follows:

1. a-, am- (an-, añ-), m-(n-, ñ-), in nouns and verbal forms;  
e-, o-, in nouns (and, according to 3, before verbs).
2. abe-, ako-, amme-, ańko-, be-, ko-,  
mm-(nn-, ññ-), mme-, mmmme-, ñko-, ñńko-,  
re-, rebe-, reko-, rem-(ren-, reñ-), remme-, reńko-, } only in  
verbal  
forms;
3. e-, o-; me-, mo-, wq-, wo-, ye-, pronominal prefixes, occurring  
a) immediately before verbal stems, b) combined with any of  
the verbal prefixes under 1 & 2; in the latter case ea-, qa-, mea-  
(in the perf. and consec.) and mebe- (in the fut. I) are contracted  
into a-, wa-, ma-, me-.

*Rem.* Succeeding close vowels *change* every a, e, o in all these prefixes into a, e, o, and me, mo into mi, mu; in writing, however, we do not always follow the pronunciation, but let (me, mo,) wq, wo unchanged before a-, am- (an-, añ-), be-, ko-, rebe-, reko-, remme-, reńko-, in order that the pronoun wq-, *they*, be sufficiently distinguished from wq-, *thou*, which is the more necessary because the dot in wq (like that in a) is usually omitted. — Examples:

a) The *pron.* wq (*thou*) with other prefixes before the *v.* fi:  
wúfi, wúm'fi, wúrefi, wúrèmfí; woáfi, woám'fi, woàbéfi, woákófi,  
woammefi, woankofi, and 6 consecutive forms similar to the preceding 6 forms of the perfect; wóbefi, wókofi, wóm'mefi, wón'kofi, wórèbefi, wórèkofi, wórèmmefi, wórèńkofi; likewise the pronouns me & mo are either changed into mi & mu, or remain.

b) The *pron.* wq- (*they*) with other prefixes before the *v.* tu:  
wótù, wóntu, wontú, wonntú, worétù, worentú; woátù, woantú, woàbétu, woákótu, woammetú, woankotú and 6 similar forms in the consecutive; wòbétu, wòkótu, wòm'metu, wòm'metú, wòm'mmmetu, wónkotu, wonkotú, wonńkotú, worebetú, worekotú, woremmetú, worenkotú. This last example shows how many combinations also of each of the pronouns me, o, e, ye, mo with other prefixes are possible.

§ 30. The difficulties arising from the cases indicated in § 20b, will cease to puzzle beginners if they will pay attention to Gr. § 18 and 24,5. and to the nature of the vowel following after the consonants in question, cf. § 15,1. To make it plain and easy, we say: Seek mma mme mme... under b, mma mme... under m;

- |                         |         |                |        |
|-------------------------|---------|----------------|--------|
| » nna nne nne nni...    | » d,    | nnā nnē nni... | » n;   |
| » ñwa ñwo ñwu           | » w,    | ñwā ñwē ñwī    | » ñw;  |
| » (ñw̃a) ñw̃e ñw̃e ñw̃i | » dñw̃, | ñw̃ī ñw̃ū      | » ñw̃; |
| » nnya nnye nnyi        | » gy,   | nyā nnyi       | » ny;  |
| » nya nye nyi           | » y,    | nyā nyi        | » ny.  |

If three m, n or ñ be together, the first two are prefixes of the negative form of the 2d imperative, and the third is either radical, or transformed from b, d, g, gy, dñw̃.

## ADDENDA,

Words supplementary to the Dictionary p. 1—631.

bakua, *stalk* of a plantain- or banana-tree; ɔbrɔde b., kwadu b. abebu-de, *symbol, prognostic*.

berede, a *red bead* put among the marks in the pot of a sooth-saying demon; ahene kɔkɔ bi a wode to koro mu abo a. s. abebude mu; s. koro.

bése, a kind of *amulet*; sumān a wode tɔn ade.

abuká, a kind of *amulet*; sumān bi; s. App. D. IV.

dasūmañ, a kind of *play*; s. agoru.

guam, v. + 1, 1. woguamno atuo abien, *he was killed by two guns fired at him at once*.

kaberé, + wode kyere nipa a, wawu; "when something has been stolen, a small cord (ñnuahama) is tied round a piece of wood, then the thief will die".

ñkū, a kind of *amulet*; s. App. D. IV. — amamfō, ditto.

mmanim-pe, inf. [ɔbanin, pe] ye-, *to be longing after men*.

amanni-pe, inf. *sociality*; am. nti onyāā amannifo pī.

mmurutuwa, *opening, door or entrance* of the round houses of the Nta people at Salaga.

e-nām, 2. + nsum' nām-yi, *fishing*. — nām-kūmfo, *butcher*.

nāñkwanseni [Salaga] *butcher*; = nām-kūmfo. D.As.

nnontwuwa, a kind of *play*; s. agoru.

sansañwie: wode asem ato woso, se nso woadi asem, na wo-asañ, na abowo.

ɔ-señkām, + wabome s. = wakā akyere me se ɔbekā asem a-kyere me.

asíbēlete, ɛsono-nè-ne-mma, s. agoru.

sūáre, + a *beaten path, track, trace, vestige, mark*; yehūū sono anāmmoñ nè wonsūare pī, beboro dakoro kwan po, *we saw many footprints and other marks of elephants for even more than a day's journey*.

yera, v. + 6. caus. ɔde yera nenāñ so kwan, *he seeks thereby to obliterate his tracks to mislead or frustrate investigation*.

7. tew ani yera, *to frustrate*. Ezz. 4, 5.

ayera, a kind of *amulet*; otuo sumān.



# A DICTIONARY

## OF THE

# ASANTE AND FANTE LANGUAGE

## CALLED TSHI (CHWEE, TŴI).

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### A.

The vowel *a*, nasal *ā*, is changed or shortened into *a*, *ă*, *e*, *o*, *e*, *o*, *ě*, *i*, and enlarged into *ā*, *ā*, or into the diphthongs *ae*, *āe*, *ai*, *au*, *aw*, *āw*; Gr. § 1-5. 17, 3. 19 A.

*a*-, *pref.* 1. of nouns in the sing. and pl. (Gr. § 29, 2. 35, 2. 42, 1. 43. 44. 71. 104, 2), of adjectives (§ 69, 1 b. c. 70, 2. 72.), of numerals (77. 78, 2. 3.) and of a few particles, viz. adverbs (134, 3), conjunctions (142) and interjections (147, 1. 5. 6.) — 2. of the verb in the perf. and consec. forms (§ 91, 4. 8. 92. 95-97.)

*a*, *rel. part. (conj.)* 1. having no comma after it, belonging to a noun, pron., or princ. sent., *that* = *who*, *which*, *where*, or any other rel. pron. and conj.; *such as*, *so that*. Gr. § 64. 65. — 2. usually followed by a comma, belonging to a subord. sent., *if*, *when*, *though*. Gr. § 141, 3 c.

*a*, *interrog. part.* Gr. § 142.

*a*, *emph. part. (interj.)* Gr. § 75, 2. 144. 151. — F. (at the end of a sent., omitting *eye* at the beginning) = *it is*. *Mt. 16, 12. 14. Mk. 14, 19.*

*ā* = *ara*, s. under R.

*à*, *ă*, *int.* *ah!* *oh!* *aha!*

*aī*, *āī*, *aī*, *int.* *eigh!* *ah!* *ah me!* *alas!*

*áò*, *int.* *what!* *why!* *hey!* *ay!* *fie!*

*au*, *int.* F. *ah!* *Mk. 15, 29.*

*am*-, *an*-, *aī*-, *pref.* 1. of nouns in the sing., Gr. § 29, 2. 35, 5. 2. of the v. in the perf. or consec. neg. forms, § 92. (95, 1-5. with *w*=*o*). 3. of the particles *ampá*, *ānsā*, *ānkā*.

### B.

The consonant *b* occurs before pure vowels and *ā* in *bā*; is changed into *m*, by an *m* (*n*, *ī*) before it, or into *w*, in dim. forms; or, together with *e*, *i* (-*eb*-, -*ib*-) into *o*, *u*; Gr. § 18. 19 B. 20, 4; is lost in dim. forms and in the verbal pref. *bē* after the pron. *me*. Gr. § 37. 91, 6.

ba, *v.* to come, i. e. to move to or towards the speaker or addressed person; — to come forth; to come to pass, to happen; to take place, to arise; to fill: nsu ba, the river fills; — to produce: asase ba aduan, the earth brings forth food. — ba mu, to come in, into; to be fulfilled, realized. — ba so, to come upon, befall, overtake; to succeed (on the throne); to become famous, renowned. — de.. ba, to bring; kofa.. ba, to fetch. — *imp.* bēra; *inf.* obá, odi ako-nè-abá, waba ha mmae, ne koree nè ne bae, F. mbā, Mt. 24, 3. — *red.* beba, boba. — Gr. § 95.104.

o-ba, *inf.*, s. ba. — bo.. ba, to beckon (and call or bid) to come; gye.. ba, by assenting replies to encourage a speaker to continue.

o-ba, *pl. m-*, offspring, child, son (obábanin, obábàrimá), daughter (obábea); the young of animals; person (esp. in cpds.); me ba, my brother's child. — -ba, -ma, -wa, diminutive suffix; Gr. § 37.

o-ba, a kind of beetle.

ba (in cpds., as bakon, basin, batwew, mmati) = basa; s. baw.

aba, (*pl. id.*) F. amba, kernel, seed, fruit; cf. adua, aduaba; eggs; da aba so, to brood; — ball, knob; *pl.* abaabá, knots, clods, globules.

aba, welcome, salutation; mā —, to welcome.

aba-ō, *int.* F. welcome! hail! Mt. 27, 29. 28, 9. Gr. § 147, 5.

bā, *v.* to extend, spread out, s. mpasūa; cf. bae. — *red.* bābā. — bā mu, to make or give way between; *syn.* yerew mu.

bā, place, spot; mmā nhinā, everywhere; s. bābi, baw, bew, bea, bere.

o-bā, *pl. m-*, woman, = obéa, o(bā)basia; cf. abāwa.

abā, *pl. m-*, wand, rod, whip, stick for beating, cudgel; *pl.* blows, strokes; cf. dua, nsabā, aporibā, poma, twom, mpire, sika-fere. — *Phr.* bo.. mmā, to flog; cf. fwe; di abā, to receive a flogging or blows. *pr.* 31. 1450. 2637.

mbā, *inf.*, F. s. ba.

bā, *pl. a-*, bough, branch of a tree, river; cf. basa, baw, dubā.

bā, a play-card with 6 figures in 2 rows.

bàba, a sickness of the genitals.

babā', *pl. m-*, = bobā.

o-bābā, *pl. m-*, daughter, = obábea.

ababā, abábàwá, *pl. m-*, maiden, young woman, married or not, who has not yet born a child, or only one or two; *syn.* abeafó.

bàbababa, *adv.* profusely, said of raining; cf. osu.

bābā, bābae, *red. v.*, s. bā, bae, anim abābae, anobābae.

bābādóm, an army in dispersion; woye b., *syn.* wobō petē.

Bābae-ntwā, *pr. n.* an epithet of the Asantes; cf. Bae.

o-bābanin, *pl. m-*, son.

o-bābarimá, *pl. m-*, son.

o-bābasia, *pl. m-*, woman; s. o-bea, obā, obasia; cf. akatasia, akatamasiaba.

babāyémfī, babayénteñ, s. bob...

o-bábea, *pl. m-, daughter, = obabā.*

o-bábére, *pl. m-, a fine, beautiful, delicate woman.*

bābí, *some place, somewhere; elsewhere; cf. bā, beabi. — mmābi-mmābi, in different places, here and there. —*

bābiara, *anywhere; in negative sentences nowhere.*

bābi-mbre, *F.=nea, where; senea, how.*

o-bábó, *inf. [bo..ba] beckoning and calling to come.*

o-bábuñ, *pl. m-, a young, fresh, healthy man, a man in the prime of youth; cf. buñ.*

abábumma, *[dim.] lad, stripling.*

o-bábuñ, *pl. m-, a young, fresh woman in the state of puberty, maid, virgin.*

o-bābumma, *[dim.] girl, lass, young woman of 12-16 years.*

abadae, *the yearning of bowels for a child, pr. 3182. cf. odae.*

abadiñ, *names of children; dapeñ munnafoaso ab.s. Gr. § 41, 4.*

abádōmā, *obād., pl. m-, a young, fine, tender, little child, abadōmāba, F. id. [infant.*

Badu, *pr. n. of a man who is the tenth child of a mother.*

Baduwa, *likewise of a woman, Gr. § 41, 5.*

abaduaba, *s. abed...*

o-baduedúèfó, *pl. m-, rambler, rover, stroller, vagabond.*

abadwē, *F. a man whose hand is withered. Mt. 12, 10. Mk. 3, 1.*

o-badwémá, *pl. m-, a pensive, thoughtful, prudent, reflecting, considerate, sensible, intelligent person. [fr. oba, dweñ, oba; ewo obanimdefo nè obanyansafo ntam'.]*

ebádŵóm, *s. niwónkoro.*

bae (mu), *v. to disjoin, part, cleave, sunder, rend; to open, gape; to unravel, loose, unloose, unstitch, unroll; to distend, extend, expand, spread, spread out. — red. bābae, baebae. — syn. bā, gua, guae, pāñ mu, sāñ mu, tew mu, terew mu, yerew mu. — Otam no abae; bae ntama, nhōma, hyeñ mu abrannā no mu! bābae asawa no mu! — Mómmaem'! open your ranks! make way for going through! — wabae ne nañ mu; woabae won (mpasūa) mu.*

Bae, Baebae, Baebae-antwā, *surnames of the Asantes, as a host of endless coming, or, extending so far that they cannot be surrounded.*

o-báèańkó(ró), *one who came and did no more go; pr. 43.*

bae bae, *red. v. 1. s. bae; dua no ab., the tree has spread; 2. anim baebae, the day breaks; s. buebue.*

ábàéfò [nea obae foforo], *new-comer, new beginner, novice.*

abaesaba, *F. = abasiaba, abofrā, ababā, Mk. 5, 39.*

bafáñ, -ne, *pl. m-, a child who did not learn to walk within the first 2-7 years; pr. 35. — sluggard, lazybones; onihāfo.*

bafow, bafoo, *(one who came a-foraging) forager; pr. 36.*

abafra, abafra, mbafraber, mbafram, F. = abofra, abofrā, mmofraase.

bàfua, *a single thing or person, one and the same thing.*

o-bágofo [nea o-nè mmā goru], *fornicator; syn. mmeapefo.*

abágów, F. *relaxation or slackness of the arms; eye me ab.*  
= atu m'abasam, amā mapa abaw.

bàgua [bō agua], *public assembly, congregation, council; -ofra baguam' or baguafom', he is a member of the council.*

abaguadé [bagua ade], *share of fees for attending a palaver; pr. 37. 370. 2966.*

baguafó, *elders and other persons met in council or assembled for public deliberation.*

bagya, *a fourfooted beast; pr. 38.*

o-bágyé, *inf. [gye.. ba] exhortation to continue in a speech.*

a-bágyé, *inf. [gye oba] adoption.*

oba-gyigyéfó, *pl. m-, 1. nurse; 2. a mischievous child; one who gets other persons into trouble.*

bahá (*dec. = mposae, com.*), *dry fibres of the bark of the plantain stalk; pr. 10. 569. 629.*

o-bá-huhuni, *pl. m-fo, a worthless fellow; s. ahuhufo.*

baká, *lagoon, lake communicating with the sea; F. lake, pond; cf. otare.*

abákáñ, *pl. m-, the eldest child, the firstborn; the state or birthright of a firstborn son.*

bakánómā, *lagoon-bird, heron, stork &c.*

bakasīanepo, *a bird, s. otwironku.*

abákó, *a kind of shea-tree(?), with brown wood used for furniture; of the seeds oil is made in Akem.*

bākō, Akp., F., = biakō, koro, *one; obākō, one person; Gr. § 77. 80, 2. mmākō-'mākō, one by one, each. pr. 2548. 3258.*

o-bākōfo, obiak., *a single person. pr. 455—459.*

o-bākokonímma, *dim. of the foll. [obā, akoko-nini.]*

o-bākokonini, *a conceited, vain-glorious woman (like a cock), coxcomb.*

bākōmā, *pl. m-, nobleman, lord, prince, person of the royal family, of high rank or position; high-born; aristocrat; di b.=di adehyesem, to be imperious, violent, positive, stubborn, wilful, arbitrary. pr. 39. [oba a onam ne kon so, onam na ototo ne kon kyēa.]*

bákón [ba=basa, kon], *wrist.*

abakosém [nsem a aba ko], *history, story of past events; cf.*

bākron, *nine persons. Gr. § 80, 1. [abasem.*

bakua, *s. kwadu b.*

abakyére [basa, kyere], *gold and costly beads tied round the wrist in honour of one's birth or deed.*



bam, *v.* to embrace (in welcoming, *syn.* fām, yē atū, or in fighting); b. kyinii, to raise and shake a state-umbrella, = pem bamkyinii; — *red.* bemmam, bommam.

bam' = ba mu; ne dae abam'. Gr. § 214 after *Rem.* 2.

bām, bāmbam, *adv.* expressing the sound of striking, clapping, lashing, falling.

abām, a ceremony performed at the birth of twins, of the 3d, 7th to 11th child, and in their after life by themselves, before every new crop or harvest. *Oye* ab., wōye abámfó, *he is, they are entitled to the abam ceremony.* Wode adwēre guare ab. Fida, *pr.* 1127. *Se* aduamforo biara bō a, abámfó añnuare abam a, wonni bi.

bam, bamé, bamsém, *imperiousness, haughtiness, insolence; syn.* adehyesem, ahenemmasem; odi no so b., *he plays the rich or high-born; he plays insolent, wanton tricks.* — bamdi, *inf.*

bámma, *pl. m.* [bañ, ba *dim.*] the projecting lower part of the wall in Negro houses, used as a seat. *pr.* 2252.

bámma, *pl. m.*, a stripe of country-cloth; the breadth in which it is woven; a ribbon; *syn.* ntamabamma, Ak. bēnā.

abammá: woto ab., *they put their hands on each other's necks.*

bamfo, -fo, a thorny plant, *pr.* 1676-77. [*pr.* 1213. 2791.]

bamiawu, a kind of snake.

bamkoñ [s. bam & koñ, *neck*]: oto b. kasa, *he speaks haughtily; ototo* ab., *he walks with a majestic air.*

bamkyíní (kyinii a wopem di hene so), *state-umbrella; bamsém, s. bam, bame.* [*pr.* 1729.]

bañ, *v.* to lie or to lay in a proper row, to extend; to string (ntrama, wō hama so); to pile up, to store (ode, putu so); to hem in (atade ano, with a ribbon); b. hō, *syn.* sã hō; b. hō, *syn.* toto hō. — *red.* bemman.

bañ, 1. row, fence, enclosure, frame; esp. the fence round the yard of a negro-house; watwa bañ mu, *he had to do with the king's wives.* — cf. fabañ, dantabañ. — 2. = dua-so, s. duasee. — 3. esp. in cpds.: form, figure, shape; fashion; manner, nature; race, kind, species; *syn.* su (wo su nè wo bañ biara nye!) s. abóa-bañ, abusūabāñ, adakabāñ, odammāñ, doabāñ, duabāñ, nipabāñ, nsrabāñ, subāñ or sūbañ; odabāñ, abodabāñ, adibāñ = aduan', ahabāñ. — 4. a fortified place; si bañ, *to put people in a place by authority in order to enforce the laws, or to keep the people in subjection and prevent their falling off; to place troops in a strong position; to occupy a place as a garrison.*

abañ, -ne, (*pl. id.*) a house built of stone, cf. ođañ; a large fine building, palace; *pr.* 3190. — a large, strong building = abañ-kese, fort, castle.

o-bāñ, *pl. m.*, a string of cowries, 40 cowries; wótòn no bāñ-bāñ, wotontòn' no abāñabāñ, *they sell it each for a string; cf.* ntrama.



ó-báń, a beāst of prey, *the wild cat*. = aduatiá.

bānán, *four persons*. Gr. § 80, 1.

o-bananá, *pl. m-, grand-son, grand-daughter, grand-child*.

abañase-abáñase, a kind of herb.

abañhīnā, a *pot* (ahina) containing palm-wine for a string of cowries (bañ).

o-banimdefó, *pl. m-, a person of understanding, possessing knowledge; cf. obadwemma, obanyansafo*.

o-banimmá [obaniñ, *dim.*], *cf. abarimáwá, opanyimmá*.

o-banim-méré [ob.-bere], a *handsome man; an effeminate*

o-banim-moné [ob. bone], a *bad man*. [man.]

o-banim-panyiñ, a *old, venerable man*.

o-baniñ, *pl. m-, man, male person; = obarima; F. obenyin*.

baniñfāna, *armring of a man*.

baniñfo, *pl. brave men*.

baníñhá, *bravery; ohye no b., he encourages him*.

baníñhá-hyé, *inf. encouragement*.

abanínsém, *manful, manlike, manly, warlike deeds or behaviour, bravery; pr. 391. odi ab., he shows manliness, quits himself like a man; syn. mmarmasem, mmaninne*.

o-banín-táñ, a *man that has children, a father of a family*.

o-banin-trófo, a *lying man, liar*.

o-baniñ-warefo, a *married man*.

o-banín-yéñ, *wizard, sorcerer, magician; s. ayen*.

o-banin-yére, an *unborn child, designated by a man to be his future friend or wife*.

bañkám, a kind of golden ornament, *pr. 1551*.

abañ-kesé, *fort, castle; cf. abañ, abantia*.

bañkoroapém, a kind of bead, *s. ahené*.

o-bañkú, a kind of food, prepared of ground maize, commonly eaten when yam is scarce.

abàñkúā, *s. àkúā*.

o-bàñkyé, *pl. a-, the cassava, cassada, manioc, jatropha manihot; F. G. duade. pr. 36. 40*.

abanōmá, *step-child, foster-child. pr. 41*.

o-bansiní, *pl. bansifó, (a man of) a garrison; s. si bañ*.

o-bansoa, a *bird*.

bánsòññ, *long, =tententeñ; n'anim b. he is long-faced, long-bánteñ(ñ), long-shaped, long (hama, ntama, nsa). [visaged]*.

abañsosém, a *word talked over the fence, (idle) talk, gossip*,

aban-ténteñ, *tower; pl. m- or abañ atenteñ. [hear-say]*.

aban-tiá, a *small fort, as the Mortella tower near Christiansborg*.

abántó, *inf.* [to aban] (the act of) *building a stone-house; masonry, mason's work.*

o-bantoní, *pl. a-fo, mason, bricklayer.*

bànu, *two persons, two together. pr. 44-46. 1390. 2081.*

bānúm, *five persons. Gr. § 80, 1.*

bannua [bañ dua], *any kind of tree (ofosow, atōa, ...) used for fences.*

abaññuá, *the court or yard of large buildings [aban, gua; adiwo a ewo aban bi mu].*

o-ba-nyansafó, *a wise person; syn. obadwémmá, obanim-defó, onyansafó.*

o-bannyā, *a long red intestinal worm.*

abanyimfā, *F. = (nsa) nifā.*

bapōñ, *a disease in the jaw-bone.*

o-bápomma, *pl. m-, [oba, pōñ, oba] a person of high birth, of wealth, entrusted with an office, from the man next to the king down to the chief of a village; cf. mmopomma.*

o-baprowe, *pl. m-, a spoiled child; s. porow, porowe, porokyewa; oyeñ nemma mmaprowé, he miseducates, spoils his children.*

bāra ... *s. bra, bēra ...* [s. yeñ.

bare, *v. (... hō, ... so) to cover, lay over, overspread; s. baw; to sling, wrap, wind, twine, twist round; to embrace closely, clasp round. — red. bebare, bobare, bobabobare. — de bare ani, prop. to twist (the arms, in wrestling) face to face, i. e. to engage in battle, to fight hand to hand.*

o-barehya, *a cartouch, cartridge-belt all round the loins; cf. ntoa; nentoa ye ob. (when it contains 12 cartridge-boxes); — di b., to surround.*

o-bàríamá, *pl. m-, man, male person, = obaniñ [obaniñ-ba?] cf. nini; Gr. § 41, 1.2. — valiant man, hero, cf. oberañ.*

abarimá, *a man entrusted with an office by one superior to him, cf. adamfo; adherent, client, subaltern; follower, helpmate, companion, servant. pr. 1077.*

abarimā, -máwá, *pl. m-, boy, lad.*

abarimakwāñ, *a way for heroes, dangerous way, adventurous*

abarimasem, = abaninsem. *undertaking; pr. 1077.*

o-barimaye, *inf. manhood.*

o-basá, *pl. a-, the arm; the forefoot of quadrupeds; cf. abaw, nsa; — dua basa, branch of a tree; cf. bā, dubā.*

abasā', -sawá, [basa, dim.] *a withered or lame hand or arm; a person having such.*

bāsā, bāsabāsa, *confused, disordered, disorderly, cf. sākā...*

bāsā, *three persons. Gr. § 80, 1.*

bāsāwa bi, *some few (two or three) persons.*

bāsáèwí, *a large sea-fish [G. gbā]; apatā bi a ote se sire.*

basafá, *a cubit, ell; cf. abasamfā.*

basafáwa, = bafān, obnubuafo? obusufo? *pr. 52.*

básakòkom', *the inner part of the arm at the joint of the elbow; s. kokom; cf. mmotoam'.*

basakuram (?), *the upper arm; s. nsatu.*

abasa-kyěa, *inf. pr. 733., s. kyěa, abasatoto.*

abasám', *the space to which a man can extend his arms, a fathom, the length of six feet; the strength of the arms. — tu..ab., to dishearten, discourage; n'abasam atu, he is disheartened; cf. ne nsam' agow or ahodwōw, wapa abaw.*

abasamfā, *a measure of three feet, a yard; cf. siñ.*

abasam-tu, *inf. discouragement; cf. abawpa.*

basatiri, batiri, = mmati.

abasa-toto, *inf. the swinging of the arms, pr. 733.'*

abásém, *pl. m-, a story that happened; history; cf. abakosem.*

bāséwá, *a clear-sighted, skilful, respected or ambitious man in a society; aristocrat(?); oye hyew, oye aguasemde.*

o-basía, F.=obābasía; *cf. akatasía, akatamasiaba.*

basiaba, *adv. even.*

bāsīá, *six persons. Gr. § 80, 1.*

bá-sígyaw, *m-, the state of having no children. — di b., to be without children; s. mmas... & 1 Sam. 15, 33.*

o-bāsimma, *a young wōman, s. obeasimma.*

básiñ, F. a-, *stump of an arm; one-armed person.*

abasiriwá, *pl. m-, an infant; a child of 6 to 12 or 14 years.*

abasó: *di ab., to stand security; cf. a[ka]gyinam, akabaso; — menné ka, menné ab., I owe no debts, neither for myself, nor from standing security.*

bāsoñ, *seven persons. Gr. § 80, 1.*

bata, *v. (..hō), to be close to, adjoin, lean against; pr. 991. to adhere, cling to; to be connected with, pr. 691.—red. batabata; ebata[bata] hō kwa, it is a mere appendage.*

bàtá, *trade, traffic, commerce.—tu b., di b., to trade; odi ntama b., he deals in cloth; gye b., to offer trade, to win a customer. — Wofa da-bone kọ gua a, bata butu wo; s. butuw.*

o-bàtá, *a beast of prey like the lynx; it has a longer tail with more hair on it than atóatoa.*

batādewá, F. boat; Ak. obonto; *cf. korow.*

batádí, *inf. trading; s. (di) batá.*

batafó, (*pl. id.*) *wild boar, syn. kọkọté. — batafó-sè, a boar's tusk. pr. 42. 43. — batafo-sásóno, a medicinal plant.*

batágyé, *inf., s. (gye) batá.*

batakarí, *pl. m-, war-dress, like a shirt without collar and sleeves; the dress of the Mohammedans.*

o-bátám, *a simple, silly, dull, half-witted fellow.*

o-bá-tán, obeatán, *pl. m-, a woman that has children, mother.*

o-batání, *pl. a--fo, trader, tradesman, merchant; pr. 923.1330.*  
*cf. oguadini, onántefó, opewadífo. — batatu, inf., s. (tu) bátá.*

batiri, basatiri, =mmati.

batwéw, *elbow; cf. basa, tŵea.*

baw, *v. = bare; to besmear, bedaub; —*

baw amánne, *to smear a twig with lime for catching birds.*

baw = bā, bea, bere, bew, *place; onkó baw = bābi, he goes nowhere; cf. gyabaw.*

baw = ba; bō.. baw = bō.. ba, *to beckon, call.*

abaw = abasa, *the arms; woso no abaw-abaw, they carry him on the arms. — Wapa abaw, he has withdrawn or dropped his arms, i. e. he is exhausted, quite tired, despairs; cf. ne nsa apa, ne nsam' agow or ahodwo, n'abasam' atu.*

abaw-pa, *inf. despondency.*

o-bāwa, [obā, *dim.*] = obeawa, *girl, lass.*

abāwa, *pl. m-, maid-servant, serving-girl.*

bāwotwē, *eight persons. Gr. § 80, 1.*

abawu, *inf. death of a child. pr. 296.*

bāyā, bayabáyà, *wide open; n'ano b. = tetrē; woagyi-gyaw won adañ ano atoto hō bb.*

abáyé, *inf. [yē oba] careful treatment of children.*

abayēñ, *inf. [yēñ ba] the bringing up of children; abayem-mone, bad education, pr. 56.*

o-bāyēñ, *pl. m-, witch, hag; s. ayēñ.*

bāyéře, *a kind of yam; s. ode. pr. 57. 58.*

o-ba-yeyere, *favorite child, the most beloved (son) among a plurality of children (as yeyere is among a plurality of wives).*

báyí, (abayidé, -góru, -sém) *witchcraft, sorcery; yē or dēw bayi, to practise witchcraft; b. yē abusūade, witchcraft is inborn, innate, hereditary.*

abayide, = bayi [ade].

o-bayifó, *pl. a-, witch, hag; wizard, sorcerer. pr. 59–62. cf. bayi, ayēñ, baninyēñ, bāyēñ, obonsam; ob. kodewe, na wokyerere no kabere. The Negroes describe a wizard or witch as a man or woman who stands in some agreement with the devil. At night, when all people sleep, he (or she) rises or rather leaves his (her) body, as a snake casts the slough, and goes out flaming from his eyes, nose, mouth, ears, arm-pits; he may walk with his head on the ground and his feet stretched upward; he catches and eats beasts, or kills men either by drinking their blood or by catching their soul which he boils and eats, whereupon the person dies; or he bites them that they become full of sores. Some change themselves into leopards, snakes, antelopes; some use their witchcraft also for trade in selling things.*

abayigóru, = bayi; ógòru me ab., *he or she practises witch-*

abayisém, = bayi. [craft upon me.]

be, *adv.* used of the effect of *pinching*: otī me ara be, *he pinches me sharply*, that I feel it keenly; cf. bee, bew, *v. & adv.*

o-be, *pl. m-, proverb, parable, riddle*; bu be, *to utter, tell or make a proverb.*

a-be, *pl. m-, palm, palm-tree*; the species of palm from which the palm-wine (nsā-fufu) and palm-oil (nño) is got, the most common in Western Africa: *oil-palm, Elaeis Guineensis*; *palm-nut* (cf. befua, adwe); *bunch of palm-nuts* (bemū); *all the palm-nuts growing on a tree*; *pr. 64-69. cf. nū, dŵow, sa, se, pōw, tow, tŵa abe.* — Diff. species of *oil-palm*: obedam, ahéfufu, abetuntum, abehene; other palms, s. adobe, kube, nkresia, kokosi.

be, *v. to recite, declaim, deliver in a rhetorical or set manner*; be kwadwom, *to deliver mournful songs*; onim kwadwom be.

bea, *v. [red. beabea] to lie lengthwise, across, to cross; caus. to lay lengthwise*; obea hó tòtótè; ntamadañ no bb. hō, *the tents lie stretched down*; cf. bew, boa, da, gu, sam.

beá, *place* (= bā, baw, bew, bere); *pl. mmea-mmea, at different places; manner of state or doing* (in cpds. with an *inf.*).

o-béa, *pl. m-, woman, female*, = (Ak.) obā, obābasia, F. obasia.

beabi, Ak. F. = bābi.

beae, *place, situation*; *pl. mmeae-mmeae, at different places.*

beae, *pl. m-, the beam or pole on which the rafters are put*; b. yi ato ñkorasimma yim' akyea, *this pole came to lie crooked on these posts.*

beae, *a swelling in the groins*; mmaninyare bi.

abeafó, *pl. m-, a young, lovely woman, neatly, nicely dressed.*

o-béa-aguàmán, *pl. m- ñ-, s. aguamán.*

bea-kūnini, *cardinal point*; m- anañ, *the four c. points North, South, East, West*, s. beñkum, nifā, apuei, atoe. D. As.

o-beasímma, *a weak sort of woman; a despicable person.*

o-béatán, *s. obātán.*

[s. obā-simma.

o-béawa, obāwa, *pl. m-, girl, lass.*

beba, beba, *red. v., s. ba.*

beba, bebā, ... s. boba, bobā.

beba, bebā, *pl. m-, F. = obo, pl. a-, stone.*

bebare, bebabebare, *red. v., s. bare, bobare.*

bebe, *red. v., s. bew.*

bebebebe: Múnnyae b., *pr.*

bēbee, *red. v., s. bee, beebē.*

abébe, *pl. m-, As. butterfly; winged insect in general. pr. 70. 806.*

abébew, *pl. m-, grasshopper, locust*; cf. boádàbí (ntuntumé), obírinkràñ, otútuáfuru, fŵídóm, okrā, opiti, ewi, otwē, odabō.

abebèresé, 1. = abeté; 2. F. *hardship, trouble, tribulation, adversity.*

bèbèrē, *much, many; very much, exceedingly*; cf. pī, buru-buru, tŵēm.

beběrebé, F. bebrete, *much, many; much, too much, too many*; when referred to a v. in the neg., it means (not) enough: *ensō b., it is not large enough.*

bebetá, *pot-ladle* to stir up the corn-dough put on the fire; *dua a wode dŵuma anā opampāñ aseñ no tratrā a wode nū mmore mu; cf. beteta.*

bebew, *red. v., s. bew.*

bebrē, bebrebē, bebrete, s. bebērē . . .

bebrebé, *bustle, pr. 1158.*

o-bebrebéfó, *an insolent, impertinent, saucy fellow, churl; n'ano dennēnen wō asem biara hō.*

abebú, *inf. [bu be], speaking in proverbs.*

abebúsém, *pl. m-, proverbial saying; s. ebe, akasa-bebui.*

bebuñ = abe-buñ, *cf. akyenkyen.*

o-bédám, a kind of *oil-palm* whose ripe nuts have no black top, but are *red* throughout (*abe bi a ebero wie na ehō bābi mmiri se abe-pa*); also the *nuts* thereof; *cf. adam.*

o-bédéw, *pl. a-, a kind of basket* roughly made of *palm-branches*; *berew a wōabo (wōanwene) de soa adeso; wofre bi se: abagya, akyemmedew, akuapemmedew; cf. akotwě, kyēnkyēn, apakāñ.*

o-bedefúnu, *pl. m-, a chopped and withered palm-tree, of which the palm-wine has been extracted.*

bédiapāñ, a certain bright star; *osram wu a, ono na odi n'ade; cf. owúòdi, kōsoroma.*

abédùá, *palm-tree*; more frequently simply *abé.*

abeduá, *mortar* to bruise palm-nuts in; = *abewoduá.*

abeduabá, *abad., a kind of doll, carved out of wood.*

abedwā, abedwewá, *a young palm-tree; pr. 70.*

o-bédwō, *a half-grown palm-tree; cf. antweribe.*

bee, *v. to twitch off, pinch off, nip off, cf. bew; - red. beebē, bēbē. . . hō = tetew hō ñkakrañkakra; wakobēbē nām no hō, he has pinched off little bits from the meat.*

e-bee, Ak. = bew, a *pachydermatous animal.*

abēfó = ábàéfó.

a-befuá, *pl. m-, a single palm-nut* with the skins. (*diff. bafua.*)

abefúfu, a species of *oil-palm.*

begoró, a *palm-nut* without a kernel.

abegui, *place where palm-nuts are cast* before the oil is made of them.

abehene, a species of *oil-palm.*

bekyékyèrē, *pot* in which the *palm-oil* is boiled.

e-bem, *right, state of being right, righteousness, guiltlessness; bu b., mā b., mā wodi b., to acquit of an accusation, pronounce*

*guiltless, give right to; justify; di b., to be justified, innocent, guiltless; wudi bem! you are right, I beg your pardon.*

bémma, *pl. m-, arrow, cf. beñ, agyañ; bow, cross-bow with the arrows, cf. ta, kuntun; - otow yeñ (so) b., otow ne b. sã (wo, si) yeñ, he shoots arrows at us, discharges his bow against us. — bémma-duã', arrow, = beñ, agyañ. — bémma-hámá, bow-string.*

bemma-tow, *inf. shooting with the bow, archery.*

bemma-tofo, *pl. m-, archer, bow-man.*

bembu, *inf. acquittance, justification.*

bemdi, *inf. innocence.*

bēme, bemme, bemmēme [G. bēbe] *adv. added to statements of time, quantity, number: such a long time, such a large quantity or number; already; only; even, indeed; kañ, tete, dabidabi b., long ago; mfrihyia 20 bēme asem na orekã yi? of a palaver of no less than 20 years does he talk? mede memãã no Kwasida b., I gave it him on Sunday already; enye 'ne b. na ofi ye ade yi, not since to-day only he does this; atiri ha b. na ogyee ana? did he indeed ask 100 heads?*

abememfī, *a place out of the way, at a distance; eða ab., it is far off; ogyina ab., he stands aloof; nnyina ab. sa, na tñw beñ me, do not keep away thus, come near to me!*

bemmen, bemmen, *red. vv., s. beñ, beñ. pr. 3011.*

bemmu, = bembu.

bemũ [abe mũ], *cluster of palm-nuts.*

beñ, *v. to approach, come or draw near; to be near; obeñ no abusũam', he is a kinsman of his; - red. bemmen; syn. beñ-kye[n], pinkye.*

beñ, *pron. what (kind of), which. Gr. § 74. F. eben, ebena.*

beñ = abeñ, *horn; won ano ko b. koro mu, they are unanimous, in unison.*

e-beñ, *pl. mmemma, arrow; cf. bemma, bemma-duã, agyañ; - etēe se beñ, it is as straight as an arrow, i. e. quite right. pr. 80.*

beññ, *straight (dua, hama, kwan); etēe b., it is quite straight.*

beñ, *v. to ache, pain; red. bemmen; me ti beñ me, my head aches; won ti bemmen won, their head aches.*

bēñ, *v. to become red by boiling, to be sufficiently cooked, boiled, roasted; to be done well; to become red by dressing (a wound with hot water): watōtō kuru no na abeñ; to become hot (a gun, by firing), pr. 3386; perf. to be smart, clever, well versed in any knowledge or business, good or bad, f.i. in political matters; to be astute; - ne hō bēñ, he is healthy; ne hō mmēñ, he is sickly, feeble; - red. bemmen.*

-bēñ, *a. (in cpds.), red, yellow; cf. odubēñ, uguabēñ, osubēñ &c. s. meñ, kō &c. bere, v.*

abeñ, *pl. m-, horn of animals; horn, flute, wind-instrument, musical instrument; hyeñ ab., to sound the horn; - mmen, pr. 376.*



= mmenhyen, agoru; cf. ben & abentia, aboroben, botowa, odurugya, agyesoa, kete, mmenson, aprada', aseseben, atenteben, torobento; nkontwe, adakaben; obenta, osankfi &c.

e-bena, F. *what, which*; s. ben; ebena nyimpa = onipa ben, *what manner of man*. e-bena-dze, F. = ade-ben, deen, den, *what*. e-bena-ntsiri, F. = eden nti, *wherefore, wherefrom, why*.

bennā [benda], pl. m-, *a weight of gold = 2 ounces = 32 dollars or ackies = 7l. 4s.*

bēnā, bērā, Ak. = bamma, ntamabēnā, *stripe of cloth, ribbon*; cf. nwa-bēnā.

bēnā, bōnā: bō b., *to wail, lament, mourn*; syn. twa adwo.

benabena, pr. 3344.

Bēnāda, Brāda, *Tuesday*. Gr. § 41, 4.

bēn-ānò, *unmixed palm-wine, as it came from the reed under the tree*, cf. dodoben; opp. mfrasā.

bēnné, a-, *spit, broach(er)*. — gye or di b. or ab., *to act or be employed as skirmisher* (before the twafo, van), *to begin the attack, to engage in dangerous fighting*; kogye b.; oredi ab.; eyi de, merokodi ab. = merokobere, merokoko mabere wo mu.

o-benneni, pl. bennefo, *skirmisher, sent to attack the enemy*.

abenne [bem ade], *fees for acquittance in a law-suit*.

o-beném, -nóm, pl. a-, *a stinging fly*; syn. tutuhunu.

Q-beném, *name of a month, abt. March*.

o-ben-hyenfo, pl. a-, m-, *horn-blower, musician*.

benkum, F. a-, *the left hand* (nsa b. pr. 81.) or *side*; *to the left* (b. so); cf. nifa; north, cf. kwaem'.

o-benkumfo, pl. a-, *a left-handed person*.

benkye[n], v. = ben, pinkye, *to draw or be near*. pr. 82.

benkyi, Eng. bench; cf. manō'.

bēnsèré, pl. m-, *basin of porcelain*.

o-bentá, pl. m-, *a musical instrument consisting of a curved branch or stick with a cord made of the fibres of palm-branches, played in a doleful strain*. — obenta-sanku, *psaltery, lute, βαβλιον*.

o-bēntén, *a word used for a person whose name we do not know or do not choose to mention*; usually: asiamasí se ob., *Such-a-one, What-d'ye-call-him* (Ger. *der und der*, Fr. *tel*, Sp. *fullano*).

abentia [aben tia], pl. m-, *the short horn, the most common wind-instrument of the negroes, usually made of a young elephant's tooth and covered with the skin of the twom*.

o-bentia-hyenfo, pl. m-, *the king's horn-blower*.

bentoa, pl. m-, *clyster-pipe, syringe, squirt*; bō.. b. s. bō 102.

obenyin, abenyin-ndem, F. = obanin, abaninsem.

bepow (bop. pop.), pl. m-, *mountain, hill*. pr. 489. cf. bew.

bepowá, *small mountain, hillock*; cf. koko, pampa, pempe.

bepodwuma, *work done on the slope of a mountain*, pr. 84.



abe-pow, *inf.* the act of lopping off the leaves of an uprooted  
bëra, băra ... s. bra ... [palm-tree.

bëra, *imp.*, s. ba; bëra mā yeñko, come, let us go!

o-bërai, -bărane, *pl. a-*, a strong, stout, big man; a powerful, mighty man. *pr.* 85. 86. 1717.

obërai-mmotoam'-dua, s. krāmmennua.

abëran-sēm, violence; *cf.* anuodensem.

abërai-so, (after the manner of strong men, i.e.) by force.

aberánté, -e, *pl. m-*, young man, youth; *syn.* akwañkwā.

aberantékwá, aberantéwá, *pl. m-*, *id.*

o-beran-tetetū, *pl. a-*, giant (oberai tenteñ, hontoñ, oberai a oware na osō te se nea tokuru da ne mu).

berapae, a wicket serving for a door, made of palm-branches kept together by three sticks driven through them; *cf.* asëreñe.

bëraw: to b., to faint, swoon (away), fall in a swoon: osukom amā wato b., thirst has made him faint; woápēm nó apēm nó mā wato b., they have knocked him about that he is half-dead; — to cause to faint: ofwé no ato no b., from the flogging he is half-dead; *cf.* to piti, tware.

abëraw, a polite address to a person of equal or inferior rank, used in reply to a salutation, *cf.* yā; *Gr.* § 147,9.

abëraw-abëraw, *pr.* 1363. 2929. scantily? so so?

bëre, *v.* 1. to bring (when a personal object, esp. me, yeñ, wo, mo, is mentioned; else 'de.. ba, kōfa.. ba, de.. komā' is used). — 2. b. ase, to lay or put down, bring low, humble, abase, abate, lessen: obëre nehō ase mā me, he humbles himself before me. — 3. to grow or get (*perf.* to be) tired, weary, fatigued; to have much to suffer; not to come to rest; *pr.* 89. 754. mabëre wo nsa, woamā mabëre, I am weary of you; adwumaye amā mabere, I am fatigued by work. — *red.* bërebëre.

o-bëre, *inf.* fatigue, weariness; labour, toil; fa ob., to grow tired; hye.. b., to tire (out), wear out, weary, fatigue, harass; ode ne kasa hye me b.

bere, *F.* manner in which; se bere 'te do no, Aky. = seneā  
bere, s. berew. [ete neñ, so it is.

bere, *v.* to redden, to grow, become or make red or yellow; to cause to redden, *pr.* 298; bere (sika, aŵowa, kōbere) hō, to polish (gold, brass, copper); to ripen, grow ripe, of fruits growing above ground; *perf.* to be ripe. — n'ani b., his eye reddens i.e. he covets, lusts after; he grows angry or grieved; n'ani ab., his eyes are red, reddish, from weeping, excitement (passion, anger, or deep grief), drunkenness, old age. — *red.* berebere. — *qualif. adv.* kō, *pr.* 1504.

-berc, in cpds, blooming, beautiful, handsome; delicate; soft, gentle... s. obābere, obanim-mere, tekremabere.

o-bere, *pl. a-*, female, esp. of animals; *cf.* obā, obea, *Gr.* § 141, 2.

**e-bere**, 1. *place* (often in cpds, as, dabere, trābere, = dabew, trābew, trābea); cf. bā, baw, bea, bew, amere; — 2. *time, season*; pl. mmere, *the stages of human life, of man's age*; — 3. *manner*, cf. bea, abere, amere; — 4. *good time; fine manner; bloom, flower, prime of life; beauty & strength*; “nana, mā wo hō bere so e! king, arise in thy glory and strength (for warfare, for the pacification of contending parties).” — Phr. O di bere (pl. wodi m-), *he enjoys his life, lives a luxurious life; he is a loiterer, sluggard, time-killer*. W a bu ne m mere mu, *he has died in the prime of life, in the best of his years, prematurely*. W a b o bere, *he has (broken up time, i. e.) done what nobody has done, committed a heinous deed*.

abērē, m-, F. *time*; aberēbi, m-, *sometimes, once*; mber dodo ara, *as often as*; mber pi n'ara, *from time to time*; mber nhinā, *at all times, for ever and ever*; mberē, *time which*.

abere, (obs.) *manner*: aber' a wope = senea wope.

abéré, pl. m-, *an antelope with small horns, of a reddish hue and of the size of a goat*; = okwadu.

aberebē, -bee, *a quadruped similar to a cat, eating bananas*; cf. apesow.

bērebēre, berebere, red. vv., s. bēre, bere.

berēbere, *soft, slow, gentle; softly, gently*; pr. 3048; *comfortably, at ease; gradually, by degrees, by easy or slow steps*; — *slow, gradual movement, advance or progress*, pr. 3043. 3397. 1201; *considerateness, patience, carefulness*, pr. 734. — ye b., *to go on considerately*, pr. 3558; oye n'ano b., *he assumes a modest speech, uses a modest language*.

berébēre, *smooth, glib, voluble, flippant*; oye or u'ano ye b., *he is loquacious*; cf. bētebēte, birebire, kurokuro.

berēbo, m-, *liver*.

berebu-w, -o, pl. m-, *nest, bird's nest*. pr. 92.

bēre-dōm, *troublesome warfare*.

bere-dūm, v. *to be of a deep red tinged with blue, of a crimson or purple colour*. Ex. 26, 1.

bere-ensā, *eternity*. D. As.

bérefi, *basket*; Akr. tekrekayi; wode nton nè mmew nè kube-ahabañ na enwene.

berēfī [berew, efī], *bundle or heap of palm-branches*.

o-bērefo, pl. a-, *a needy, indigent, poor, destitute man*; syn. ohiani, omanehunufo. Ps. 41, 2. 72, 13.

o-berekú, *a bird of the size of a pigeon, of light brown color, crying “ku, ku” not only by day, but also four times by night, considered as a spirit (osamañ) and fortune-teller*. pr. 93. 726.

o-berekuni, *an eye red as that of the berėku*; owo b., *he has red eyes (considered as beautiful)*.

abėrekùrí, *a kind of fish, probably the eel*.

aberekwasi, *a certain annual festival*.

abérékyi, *pl. m-, goat; cf. oguan; Ak. F. ampōnkyé; by-names: adúónná, adúònnímmá (= adú à ónná, onni mmā, the fellow that does not sleep, that gets no flogging), ankáma-seperépè, sekyerempewó. pr. 94-99. 483. 498. abírekyiba, kid. abírekyiberè, she-goat. abírekyinini, Ak. = opápó, Akr., he-goat. S. abirekyi.*

beremān, *pr. 1933.*

beremba, *F. = obarima.*

aberentse, *F. = aberante.*

o-berempon, *s. obirempon.*

berentuw, *s. kwaeb. & ntuw.*

berépów, [berew pow], *knot of palm-leaves. — bō .. b., to strike the head of a respectable person with such a knot, i.e. to apply to him in order to obtain his patronage in a law-suit; cf. bō 54.*

berew, *the leaves of the oil-palm, together with or separated from the midrib; b. tuatua mpopā hō, the palm-leaves grow from the sides of the palm-branch; b. taban, a single leaf, leaflet, pinna. — Phr. Manyā bābi a mibu meb., I have found a place where I can live (get food & drink). Cf. berefi, berépów, mmereñkensōn.*

béréw, *s. berèbere, 'merew.*

běreww, *berēō, soft; slow, tardy, pr. 820; softly, mildly; slowly; comfortably, peaceably.*

berewá, = berépów.

aberewá, *pl. m- [obere, dim.] old woman, matron, mother; "m'ab." is even more respectful than "me nā". — Phr. sore kobisa ab., to get up and go aside for deliberation, cf. tu agyina; mā yeñko-bisa aberewá-tlá, let us go and (ask a very old woman, i.e.) take counsel.*

aberewá, *a sort of mat, s. kete; a sort of European cloth.*

aberewa-ani-nsu, *a medicinal plant.*

bere-ye, *inf. fineness, beauty; cf. -bere, obābere.*

ber' ō! = bēra ō! *come! Gr. § 144.*

abésá, *inf. [sa abe], the act of picking out the palm-nuts from their smashed pulp, s. ñnoye.*

bésán, *1. = abé asàsé, mmesàsé, a land (piece of ground) on which palms grow. — 2. a hole in which palm-nuts are prepared for making palm-oil. cf. ošan.*

besē, *v. to take or break off (abe, palm-nuts from the stalk); to pluck, gather (mako, pepper, from the shrub); pr. 107.*

besebese, *v. to move — ano, the lips — as in speaking, without emitting a sound, 1 Sam. 1, 13. to murmur, grumble; inf. grumbling, pr. 108.*

o-bésé (op.) *the time (quarter) of the year from the beginning of the latter rains in October till in January; syn. adommürow.*

abesebürow' (ap.), *corn grown in the said time; maize planted at the end of the harmattan, in March (before the rainy season has fully set in), the prosperous growth of which is doubtful. pr. 115.*

besca, *Ky. s. bosea.*

besràdé, *fat of the quadruped called bew or bee.*

bètē, bēte bēte, *weak, infirm, feeble, effeminate; soft, mild, lenient; syn. bokō, merew.* Ne hō aye no b. = ontumi nkā nehō; n'akwā mu aye no b. = nye no deñ; ne yam' adwō no b. = ne yare a ewo ne yam' no, enni ahōeden bio; asem no adwō b. = nye deñ bio; n'asem ye b., *he is a lenient (not a hard, rigorous, severe) man.*

bēte bēte, *glib, voluble, flippant; n'ano ye b., he is loquacious; syn. berébere.*

abeté, a common food of the negroes, consisting of *roasted flour of maize boiled in water*, and considered one of the worst meals.  
[pr. 1340. 1457.]

betetá, *a stick to stir up food in cooking, a potstick; cf. bebeta.*

betékáw, F. patakaw, a species of *small ants; cf. tētea.*

bétém, pl. m-, *ear of Indian corn or other grain.*

o-betén, pl. a-, *the full grown palm-tree with a long, slender stem.*

abetia = abedwēā, pr. 74.

betū, adwē hō nām, *the pulp of the palm-nut; cf. sa abe.*

abetuntúm, a species of *oil-palm.*

abetwā, inf. [twa abe] *to tap the felled palm-tree and cut out the opening (to keep it clean) every day as long as the palm-wine distils.*

betwàbére, *the time of cutting palm-trees, about 2 o'clock in the afternoon.*

bew, v. [red. bebew] *to steal, filch, pilfer, snatch away; cf. bee; ntrama a egu hō mprepreñ no, wabebew mu niwa-du kō, he pilfered ten of the cowries that were but just lying there; wotā bebew won wura ade, they often pilfer things from their master.*

bew, adv. *quickly, snatchingly; mede ade no mekotoo hō no, bew na wafa.*

bew, a kind of *red & yellow-striped Europ. cotton cloth, pr. 3334.*

bew, v. *to lie across; to cross, impede, intervene; cf. bea; red. bebew; wode abebew won hō, they have covered (marked) their body with stripes or weals (wales).*

abew, (inf.) *hindrance, impediment, detention; abew bew won, something intervened and prevented them.*

e-bew, Ak. bee, a large animal between the elephant and the [buffalo].  
e-bew, pl. m-, F. bone.

e-bew, place (cf. bā, baw, bea, bere), esp. in cpds., as dabew, tobew, gyinabew, sibew; pl. m-, *places, countries; a map.*

bew, F. = bepōw, *mountain, hill; cf. Abetifi, Bewase.*

bew-ase, a low tract of country at the foot of a mountain.

abewoduá, abedná, *mortar for bruising (wqw) palm-nuts to separate the edible part from the shell.*

béwēonùá, a sweet-scented gum or resin (s. ohñām); the tree yielding it. The name (lit. *will eat i.e. misuse a sister*) conveys an obscene notion, meaning that the use of the perfume by a girl will allure even her brother to lasciviousness; but s. pr. 2503.

abéyà, abēyâ, } a sort of black earthen vessel,  
 abeyeā, aboyâ, } = asańka, ayawa; pr. 465. 2573.

abé-yé, inf. the process by which oil is made from palm-nuts;  
 [=ńńo-ye.

o-bí, pl. ebínom, Gr. § 60, 1. somebody, some one, one, a person; any body; another (person); in neg. sentences (the negation being transferred from the verb in Tshi to the pron. in Eng.): nobody, none; pr. 114-142; — onipa yi, me bi ni = me ni ni, this man is a relative of mine, belongs to my family.

e-bí, Gr. § 60, 2. something, some, part, a quantity (pr. 2327); any thing; another thing; in neg. sentences nothing, none; pr. 111-113. 861. — cf. biribi, ebi-nè-bi.

bì (pron. used as an adv., Gr. § 134, 3 b), also, likewise, too.

bí, pl. bi, binom, Gr. § 74, 3. a, an, a certain, one, some; any; another; in neg. sentences no, not any; pr. 63. 499-501. —

bi! F. = biakō! fŵe abo bi! Mk. 13, 1.

ebíà, made into an adv. by ellipsis: (there is) something, viz. some reason or likelihood, that...; perhaps, peradventure, possibly; Gr. § 135. pr. 3204. F. bia, ańfŵea.

bia, F. = biow, bio, biem, again.

abia, adv. in the way of helping, to one's aid or help; Gr. § 131, 2. meye no (adŵuma) abia, I help or assist him in doing it (in the work); mísò no mú abia, I support him; mā yeńko na kodow me abia, come with me to help me in my plantation-work; enera obedow me ab., yesterday he came and helped me in tilling the ground; ote soro te yeń abia = ote s. mā yeń; pr. 3349.

abiá, a kind of herb the seeds of which are used for beads; cf. abũrobia, ahené; pr. 443. 795.

bíabiā, small round; n'aniwa ye mmiā-mmiā (opp. akese).

obí-adé (lit. some one's property) a servant of a high person.

obi-adee-wo-wo (another's property is in thy hand), an epithet for a thievish person or animal, as the chimpanzee, dog, goat.

biàkō, Aky. biekō, Akp. bākō, one; single; cf. ekō, koro; Gr. § 77. pr. 65. 1005. the same (thing), pr. 27. 2832. — one great multitude or mass of people or things: fŵe nnipa biakō! what a great mass of people! fŵe abo biakō (F. bi)! Mk. 13, 1. — biakō no, the one besides that mentioned already, the other, another, F. ekoro no; — ye b., to become united, to agree; — mmiakō-'miakō, one by one, each; pr. 789.

o-biakō, obākō, one man, person or individual; pr. 445-454.

o-biakōfo, obāk., id., a single person; pr. 455-459.

o-bíara, F. e-, any body, any one; Gr. § 60, 1.

e-biara, any thing; every possible thing; Gr. § 60, 2. cf. biri-biara; adv. in any or every possible way, to the utmost.

biara, Gr. § 75, 3. any, either.

obiba, a person of good family; oye ob. a onso 'bi ani.

obíbàmbíba, = oba a obi nni no so bamsem bi.

abibidúru, *negro medicine, country medicine.*

o-bibi-hyéfó, *pl. a- [nea ohye bibiri] dyer in blue.*

o-bibiní, *pl. a--fo, negro, black man, African; pr. 562.*

bíbiri, *dark-blue cotton-yarn or cloth; dark-blue colour; hye b., to dye with dark-blue.*

Abibiri(m'), *the Negro-country, Africa; cf. Abürokyiri.*

bibitíri, *a skein (hank, knot or number of knots) of dark-blue cotton-yarn; bibiri a woatēe abobo no apowápow a woton.*

obídànebi, [ebi dan bi, s. dàn, v.], *an amalgam, a mixture or compound of two things, each of which depends on, or conforms and communicates its qualities to, the other; f.i. dŵete nè kòbere ntŵēe k̄ā a woakyim abom', a ring made of silver and copper wire (the copper enhances the beauty of the silver, the silver enhances the value of the copper). Kurtz § 228.*

bie, v. As. = bue.

biem', Ak. = bio, *again.*

abieñ' [abienú] Ak. mmienú, *two; s. enú.*

abiesá, Ak. mmiensá, *three; s. esā. Gr. § 77.*

obi-hunu = onipa a omfa wo hō biribiara, *a person of no importance i. e. relationship to one.*

e-bí-nè-bí, *so-so, half and half (ofā-nè-fā), middling, in part, not completely, not fully; indifferently; tolerably; oye n'adwuma bi-nè-bi, he does his work in a negligent manner; obaa no b., his coming was not with uprightness of intention; enye eb. na wobae = wobaa no nokwarem, woammá nò sesàsesa, they did not come half-hearted, but in earnest and in uprightness; ote ho bi-nè-bi ara, he lives without anything in particular or extra-ordinary; ebi-nè-bi mansofwe, provisional government.*

e-biñ, Ak. bini, *dirt, dung, muck, excrement; cf. sébéw; dross, s. dadebiñ, dŵetebiñ. —*

bintuw = biñ a eye merew; *cf. kyerebo.*

e-binom, F. birim, s. obi, bi.

e-bio, biow, Ak. biem', *again, further, more, any more; in neg. sentences no more; minhū no b., omma b., minni bi b.*

abirá, Gr. § 31, 2. *the reverse, contrary, wrong way; aye ab., it has turned out to the contrary; wakā no ab., he has reported it perversely. — bo ab., to reverse, to alter to the contrary, to turn the wrong way, turn upside down: bo asem no ab. mā yenfwe, take the case in the opposite way and let us see; wobō asem ab. k̄ā a, wonte ase, if you represent a matter perversely, it will not be understood; — cf. abireñkyi.*

biram, v. *to beat, strike, smite with the hands; ode ne nsa b. ne koko; cf. guram.*

bírébíre, *brawl, noisy quarrel, loquacity, pr. 462. — óyè b., n'ano ye b., he is brawling, loquacious, prattling; owō tekrema -b., he has a bad, quarrelsome tongue. Cf. berebere.*

o-bírébírefó, *pl. a-, prattler, idle talker; syn. okürokürofo.*

o-birebe, a kind of *bird*. *pr.* 3474. — o-bireku, s. obereku.

abirekyi, (-ba, -bere, -nini,) is more correct than aberekyi, *q.v.*

o-birempoñ, *pl. a-*, *F. a--fo*, a *wealthy, great, powerful man*.

abirenkyi-abirénkyi, *Akw. perverse, -ly, distorted*; waye no ab. = bisibasā bi, wabō no abira.

biri, *v. to grow, be, or make black, dark, dirty*; aduru no mmiri bebrebe, *the ink is not black enough*; *pr.* 810. 3162. wabiri ne tam, *he has soiled his dress*; ntama a abiri, *soiled linen*; m'ani so biri me, *my head swims, I am giddy*; biri n'ani so e! *stun him!* obiri ne mogya ani, *he blackens the colour of his blood i. e. does not care for his blood, exerts himself to the utmost, works hard*. — *red.* biribiri.

biri, *adj. in cpds, black, dark*; cf. adubiri, akokobiri, oponko-birii, *F. blackness*. [biri &c.

biribi, *Gr. § 60,2. something*; in *neg. sentences nothing*; *syn.* fṽē; won biribi a woye nye biribi pa biara, *there is no good in anything they do*; nea eye biribi ara na wose: enye biribi, *just that which is something makes one say: it is nothing, no matter*. *pr.* 3591. 465-474.

biribiara, *anything, in neg. sentences nothing, nothing at all*; wanse b., *he said nothing at all*; enye b. na eye ntama, *it is nothing but a garment*; *pr.* 464. — biribi-biribiara, *id.*

biríbirí, *red. v., s. biri*; anim bb., *s. anim.*

bíribiri, *adv. numerously*: nnipa no akyere so b., *the people are thickly crowded*; wobehyehyee odañ no mu b., *they crowded the house*; *syn.* pítipiti.

bìribiri, *adv. (qualifying the vv. him, saw, wosow, to shake, shiver, tremble), very much, exceedingly*; ne hō him b., *he shivers very much*.

abíribiriw, *epilepsy, lunacy*; tṽa or yare ab., *to be lunatic, epileptic*.

biribiwá [biribi, *dim.*] a *trifle*; b. biara, *any small matter*.

biriborō, *dirty, soiled, bemired all over*; dote aye no b., *he is grievously daubed with dirt*.

bírìditṽem, -tṽom, *adv. all at once, suddenly*; *syn.* prekō-pe, birim.

abiriká, *m-, a run, running*, *pr.* 475.; gallop; canter, trot; tu or tutu mmirika, *to run*; ode mm. bae, *he came running*.

birikyí, *v. to tremble, shudder, fear; to faint from fear; to be stunned, startled, bewildered*; wayi no ahí amā wab., ehū amā wab. = nketenkete akita no.

bìrim, *a sudden fit, start; suddenly, at once*; ofṽee ase b., *he fell down plump! bounce!* — bō b., *to shrink, startle, start up with fright, esp. from sleep*; cf. bō piriw, pirim (bō 7).

birim, *F. = binom.*

birimmírím (*pl. id.*) 1. *fin, mpata akyi b. = ntetew.* 2. *nave or spoke of a wheel*.

abirímmüró, a *thorny plant with medicinal leaves*.



o-bírìnkrah, a kind of locust; s. abebew.

bírìsì (G. bírìsì'), dark-blue cotton-cloth; blue baft.

abiriwá, blacking, black paint; woakā ne ti ab., they have painted his or her head with black figures, a ceremony performed on boys at the first shaving of their heads, or on girls at the beginning of puberty. (Kanno, abofra a wadi mfe 4 a osekan nkāā ne ti da, se woyi no, a.s. ababā bōe bra ye a, wōhyew odwūmá na wode né gyà-biriw no asrà ne tí sò ayi no sāmá.)

bisa, v. 1. to ask, question, put a question to. 2. to inquire, make inquiry about, pr. 1632. 3085. kobisa (ne hō), to ask advice of an imaginary spirit. 3. b. .. mu, to hear, examine, interrogate, syn. pē mu, pē or pēpē mu; bisa no mu! examine him! 4. to ask for, to beg, syn. sere. 5. to ask for, care for; pr. 977. — Phr. obisa n'ase, a) he asks of what descent or family he is; b) he woos or courts her, asks or desires her in marriage; (diff. obisa no ase, he asks him for an explanation). — red. bisabisa; to inquire after, pr. 1686.

abisabisa, F. questioning, questions; catechism; s. asemnisa.

o-bisabisáfó, pl. a-, one who often asks or inquires for the way, pr. 479.

abisa-nsú-à-amā-nsá, one who gives wine when asked for water; oye ab. = oye odēfo, ne yam' ye, he is liberal, generous, bountiful, munificent.

bisé, bise-pá, bisekyim, cola- [goro-, gura-] nut, Sterculia acuminata; the tree bearing it; pr. 480.

bisetōró, spurious cola-nut; cf. sūābise.

bìsì, bìsibisi, dark, gloomy, clouded; dim, discoloured; osoro ye b., n'aniwa ye bb., syn. kusū, kusukusu; ade no ani ye bb., the thing has not the proper colour that it ought to have, whether dark or light.

bìsibasā, confusion, disorder; confusedly, disorderly; oye ne nneema b.; okekā asem no b., he states the case in a vague, illogical manner; syn. bàsabasa, sàkasaka, sesàsesa; cf. abirenkyi.

obítànbíhá, some (distinguished) mother's child; monnkohaw ob. = onipa no, don't vex that person (who does not deserve to be vilified)!

bitsi, F. = piti; to b. = to p. Mt. 15, 32. Mk. 8, 3.

bọ, v. [red. bobọ] to strike; to be in, or cause, a vigorous motion. This apparent primary idea of the v. has many ramifications. We shall arrange the different significations and combinations with nouns and other verbs (Gr. § 200—220) under the following heads A—L with the continued numbers 1—106, and at the end review in a synoptical manner the combinations with nouns of place and relation (Gr. § 118, 2. 3. 119).

A. To be in, or cause, vigorous or excessive motion:

1. to throb, palpitate: ne kōmam' bọ no pā, his heart smote him. 1 Sam. 24, 5. — 2. to heave, to rise and fall with alternate motions: asorokye bọ, the waves rise and fall; epo bọ asorokye, the sea casts up or raises billows. — 3. to break out, burst forth impetuously: asu



abò, *the river has overflowed its banks*. — 4. *to become loose*: ne yam' abò, *his bowels are loose*; ebəbò ne yam, *it will cause him diarrhoea*. — 5. *to emit excessive heat*: oŵia bò, *the sun shines vehemently, burns*. — 6. *to blow vehemently*: mframa bò, *the wind blows*; cf. 15. — tr. *to whirl up*: mframa bò tutuw, *the wind raises, whirls up the dust*. — 7. *to start (up), startle*: bò birim, pirim, piriw; (from fear) bò mpu-nimpu, toyam. — 8. *to rise or cause to rise in tumultuous disorder*: bò bum, *to rise at once*; tr. *to make havoc*; cf. 54; bò ŵi, tŵi, nyin-nyan, *to alarm, to be alarmed or confused*. — 9. *to fall back*: bò pemmo (*into a sitting posture*), dōmpemmo (*of an army*). — 10. *to hasten*: bò fŵi, pañkrañ, aperenteñ. — 11. *to move forward with impetuosity & tumultuous rapidity*: bò kirididi, *to run to and fro*; bò (kirrr) kò or hyeñ.., *to rush into*; bò hyia or toa.., *to rush against*; bò tow or gu.. so, *to rush, fall, or come upon*. — 12. *to rage*: bò dam, gye, *to run, go or be mad; to drive mad*; s. dagye.

B. *To emit a sound that strikes through the air (and makes it strike the organs of hearing)*:

13. *to strike, ring (to sound by percussion)*: odoñ bò (pāññ!), *the clock strikes (bang!), the bell rings*. — 14. *to strike, beat, play on, to cause to sound by beating (of musical, resounding instruments)*: bò doñ, dawurum', donno, mmā-mu, sañkū, adakabeñ. — 15. *to roar*: mframa bò hū, *the wind roars*; cf. 6. — 16. bò mu, bom', *to cry (syn. pae mu, tēetēe mu, kekaw mu)*; bom' na ennyigye! *cry aloud! to roar, thunder*: gyata bobom', *a lion roars*; Onyankōpoñ, oprannā, osu bom', *it thunders*.

C. *To increase by an inward vigorous movement or process (to full size or maturity)*: 17. *to grow big, large, ripe, esp. of edible roots*: ne nneema (ode, bañkyē, kōko, ntōmmo, ñkate) abò, *his (planted) things have grown large*; brode no abò, *those plantains are well grown*; n'abūrow abò (= anyinnyin na asow aba, aye akese-akese, alioa, abere), *his corn is fully grown*; ode abò, *the yam is ripe*; emmoē e, *it is not yet ripe*; — tr. n'asase bò (=ba) aduan, *his land yields (produces) much food*. — 18. *to grow big, heavy, old, esp. of persons*: abofra yi abò se ode, *the child has become as stout as a yam*; wabò duru, (a.) *he has become heavy with eating, has a loaded stomach*; (b.) *she is big with child, pregnant*; wabò apā, *he or she has grown old*; bò akora, akwakorā, *to become an old man*; bò aberewa, *to become an old woman*.

D. *To grow or turn into*: 19. *to grow or divide into*: dua no abò nta, *the stem divides into two branches*; abò ñkorata anan, *it has got four branches*. — 20. *to grow or swell into*: bò kukudū'dū', *to bud*; abò horónò, *it has become a blister, a blister or pimple has arisen*; abò dodònkú, *it is puffed up*. — 21. *to turn into*: abò abira, *it has turned out the reverse*; bò no abira, *now take the reverse*.

E. *To enter into close contact, to join closely (= strike together)*: 22. *to agree, be in unison or concord*: o-nè no bò, *he is intimate, on friendly terms with him*; wobò = wokā, wofa wonhō ayonkō. — 23. bò mu, bom' (*to strike together in the same place*, Gr. § 214. Rem. 2), *to join, unite; to discharge itself into*, pr. 3084; *to agree, be*

joined, united, reconciled, make friends; woabom', they have become reconciled; — caus. kã.. bom', to reconcile, make one; kã or de (fa).. bom', to join, unite, connect, compact, compose, consolidate; de.. bɔ.. mu, to admix, to join with: ɔde nehō bɔ Kristofo mu, he enters into the community of Christians; cf. bɔ asafo (41). — 24. bɔ.. so, to join, fall back upon (of military movements of parts of an army): Asikūmafo de tẁitẁi bɛbɔɔ Akyene so. — 25. bɔ so, to fit upon, to be equal, pr. 3232; abrammo no bɔ so, the weights are equal; ɛbɔ so pɛ, it is exactly alike; to be level; cf. sɛ so, tā so, tɛ so; to be well joined, connected, jammed. — 26. bɔ hō, to adjoin; to be double; caus. de.. bɔ hō, to double. — 27. to move in company: bɔ anan, to join the feet, i.e. to walk together; bɔ nsa, to join the hands, i.e. to eat together. — 28. bɔ ani, to fall in with the enemy (face to face), to engage in battle. — 29. bɔ anim', to have the faces set opposite each other, s. mmoanim. — 30. bɔ hye, hyeban, fuhye, to border upon, confine with each other; bɔ afipām, to be neighbours. — 31. bɔ.. hō, to stick or adhere to, be fastened on: nitiri bɔ akyene hō, a skull sticks on the drum, pr. 1111. nhene bɔ ne nsa hō, beads are tied round his wrist; caus. de.. bɔ.. hō, to fasten, tie to. — 32. de.. bɔ, to tie on: ɔde nhene abɔ ne nsa, he has tied beads round his wrist; ɔde hama bɔ n'asen, he girds his loins with a rope. — 33. to gird, girdle, bind with a belt, sash &c. ɔbɔ nehō so, he girds himself; wabɔ (= wakyekye] ne yam' de resū, she has tied her belly in weeping for a dead person. — 34. to have tied on or round: ahene, beads, pr. 795; ntoa, a cartridge-belt, pr. 984. — 35. bɔ.. so, to tie on a roof: bɔ dan so, to thatch a house with palm-branches and grass tied to the rafters, = kuru dan so, de sare kekye so. — 36. de.. bɔ.. mu, to dip in: ɔde asawa bɔ nno mu, he dips cotton in palm-oil; to immerse: bɔ (obi, nehō, ne kra) asu, to perform a purifying, initiating & consecrating ceremony; to baptize. — 37. bɔ.. mu, to fasten to (by beating): wobɔ no duam' (pā, pām'), they fasten him to a log; bɔ (de.. bɔ) ascɛnduam', to affix to the cross; magye asem no mabɔ me bo, = mafa mato mehō so, I have taken the matter upon my breast i.e. upon myself, have taken charge of it. — 38. de.. bɔ, to make lean against; ɔde abofra bɔ ne bo, he carries a child on his arm so as to make it lean against his chest = ɔde no afām ne koko, oturu no; — to put to: bɔ hamañkā no akonkon, = fa to wo kon hō. — 39. to set before: mede mebɔɔ n'anim, I pointed it out to him (in his face), charged it to him, upbraided him with it.

*F. To remove, resort to a place or person:*

40. to change abode, remove to: mede makɔbɔ Iatɛ, I have removed (with my things) to Iatɛ, have taken my residence, have established, settled myself at I. — 41. to join, attach one's self to a person, family, society: ɔbea yi afi ne kunu nkyen (akō no, agyā no aware) de akɔ-bɔ okum-foforo nkyen or hō, this woman has left her husband and attached herself to (taken up her abode with) another; bɔ afe, to join one's self to one's equals; bɔ abusūa, pr. 2654. 3458; bɔ fekuw, asafo, to join a society, company (cf. 23. 87.) — 42. to apply, take refuge to: bɔ kyeame so, to call upon, address one's self to, the speaker or reporter (of a king); woankɔbɔ kyeame so a, wurenhū hene anim,

if you do not address the speaker first, you will not be admitted to the king; mede asem no makobɔ akyeame so se wɔmmā enkodɔ ahemfi, I have set the case before the speakers that they may bring it before the king's court. — bɔ bosom, to surrender or devote one's self with all one's property to a fetish. — 43. to resort to a shelter or hiding-place: bɔ dofoā, bɔ nkokora. — 44. to desert, fall off, run away: bɔ ko.

G. To break, spoil; to ruin, destroy; to go to ruin, rush into destruction, perish; to sink, fall, fail:

45. to break, knock out: wabɔ n'aniwa, he has knocked out his eye; cf. tu; — n'aniwa abɔ, his eye has been knocked out, destroyed, his eye-sight is lost; pr. 2295. — 46. to break (tr. & intr.); to crack; to shatter, dash; red. to smash, be smashed; bɔ ahina, n̄waw, to break a pot, a snail, pr. 2188. 557; ahina no abɔ, the pot is broken (in pieces or only cracked); bɔ ad̄we mu, to crack palm-nut-kernels, cf. abo-bobɔ. — 47. to ruin, destroy: bɔ mañ, to ruin a town, people, nation; syn. see, pr. 2005. oman bɔ, the town (people, nation) is going to ruin, pr. 1995-98. 1371. — 48. bɔ bere (to break up the time?) to commit a heinous act. — 49. bɔ tuo, to destroy one's self by a gun: wabɔ (nehō) tuo, he has shot himself. — 50. to fall back, relax: bɔ tom' to fall in, sink, become hollow; n'ano abɔ atom', his mouth (and cheeks) have sunk, he is hollow-checked from old age and loss of teeth. — 51. to fail, happen amiss, be marred: dote-d̄wini a odii no abɔ no, pr. 258.

H. To be removed, withheld from, lost to, taken from:

52. to fail, be lost to: n'ahenni abɔ no, his kingdom is lost to him, he has lost his k.; n'aduan abɔ no, he lacks food; ntease abɔ no, he is void of understanding; Onyk. anuonyam abɔ yeñ, we come short of, miss the glory of God, Rom. 3, 23. n'akatua remmɔ no, he will not lose his reward. Mt. 10, 42. ne gua abɔ no, he failed in trade; nām a mekoto metone no abɔ me, I suffered a considerable loss with the fish I bought for sale; cmu sika fā abɔ me, I lost half the money invested in the business; okye a moakye sika no yi, abɔ me, by your dividing this money I have come off a loser. — 53. to be taken away from: wabɔ nufu, he has been weaned (from the breast).

I. To strike, hit, smite; to sting, prick; to knock, beat &c.:

54. to strike, smite, beat, knock; to give, fetch or deal one a blow; obɔ no (ade pr. 429, abā, nsa, t̄were, kutruku), he beats him (with something, stick, hand, knuckles, fist); cf. bɔ .. mmā, bobɔ, boro, f̄we, to beat with many blows, to flog; cf. biram, guram; — mabɔ no pō, bum, I have struck him severely; obɔ no berɛpɔw, berewa, he applies to him for help and protection in a law-suit; — bɔ .. abo (cf. pa .. abo, siw .. abo), to stone, to beat, pelt or kill with stones; bɔ .. so, to beat upon in order to compress; cf. aboso. — 55. to inflict: bɔ no s̄otore, give him a box on the ear; obɔ no f̄e, he inflicts on him a wound in the head; woboroo wɔñ boboo wɔñ afe, they struck and wounded them. — 56. to hit: otuo abɔ no, a gun has hit him, he has been shot (cf. 49); asem no abɔ no, the case has been decided against him, he has been found or declared guilty; ntonto bɔ no, the lot falls upon him; n'ani boɔ me so, his eye fell or hit on me, he glanced at me; cf. mmoanim; n'ani boɔ no so p̄e na ohūū no, at the first look he knew him; to

*befall*: oyare bɔɔ no, a sickness befell him, he fell sick. — 57. *to sting*: ɔdowa (kotokurodu) abɔ me, a bee (wasp) has stung me. — 58. bɔ.. mu, *to prick, puncture*: ɔbɔ ne pompɔ mu, ne mfā mu, he opens (by a puncture) his boil, cuts open his ulcer caused by a guinea-worm; *syn. sa.* — 59. *to cut asunder*: bɔ ahama, to cut the climbers previous to the cutting of the bush and preparing of the land for a plantation. — 60. *to hammer*: bɔ dade, to forge; cf. 89. & tono; pr. 3329. — 61. *to drive into the ground*: wabɔ no dua, lit. he has driven in a piece of wood in order to produce a magic effect against him, i.e. he has cursed him. — 62. *to counteract a movement, to stop*: bɔ āno, to prevent from advancing or spreading, to stop the onward progress; to ward off, resist, *syn. waw āno, so āno, som'*; pr. 2. 3345. bɔ gyina, to cause a stand, to stop; bɔ.. to hɔ, to defer, delay, put off, adjourn, postpone (a case); — bɔ sonsonku, to stand still, stop, stay, pause, linger.

*J. To give a push, to set in motion* (other objects, or one's own body, or single parts): 63. *to push away, aside*: bɔ.. to hɔ, s. 62; bɔ obi asem hye, to distort, misrepresent, garble another's word or matter; woabɔ m'asem ahye (scil. fam'), lit. thou hast struck (attempted to push away) my word and put (hidden) it somewhere (under something) i.e. you want to put a covering on my word, represent it only on one side. — 64. *to drive* (by striking): bɔ kowa, to spin a top. — 65. bɔ.. gu, to spout, spirt: obonsu bɔ nsu gu soro. — 66. *to drive or chase away*: bɔ dɔm gu, to defeat the enemy; bɔ.. f̃wete, petē, pansa'm, ampansam, to burst out or dash into and scatter, disperse (*intr. & tr.*); to rout, discomfit. — 67. *to set to* (flight): bɔ wohō aguā, betake thyself to flight! — 68. *to shake, bend, bow*: mframa bɔ dua no, the wind bends that tree; ɔbɔ ne ti ase, he bows his head; ɔbɔ ne mū ase, he bends his back or body downward, bows (himself down), stoops. — 69. *to move the hand*: ɔbɔ no ba, he beckons him to come. — 70. *to set in motion or employ the organs of speech*: ɔbɔ ne kɔñ, he speaks through his throat, Ps. 115, 7; ɔbɔ ne f̃wene kasa, he speaks through his nose, snuffles; bɔ daw, to set the jaw in motion by speaking, to converse, discourse, = bɔ semode, bɔ ñkommo (78).

*K. To utter sounds by the human voice; to speak, talk.*

71. *to cough*: bɔ waw. — 72. *to whistle*: bɔ f̃wirema. — 73. *to smack with the tongue*: ɔbɔ no ñkyekyewa, nt̃wom, he sneers, scoffs at him. — 74. *to laugh*: bɔ seretɔa, to smile; bɔ nserehyehye, to break out into a laugh, to laugh out loudly. — 74a. *to cry aloud*; s. 16. bɔ mu, bom'. — 75. *to shout*: bɔ ose, to give a shout, set up a war-cry; bɔ.. tutuw=huro, to shout at, to deride or revile with shouts; bɔ.. homo, to welcome with shouts. — 76. *to wail*: bɔ bēnā (bōnā), bɔ abubuw, to lament, set up a lamentation; *syn. t̃wa ad̃wo.* — 77. *to make a noise*: bɔ nné, to clamour, vociferate, be quarrelsome. — 78. *to discourse, converse*: bɔ ñkommo, bɔ semode, to hold or carry on a conversation; cf. bɔ kɔñ, bɔ daw, 70. — 79. *to report, relate*: bɔ kasee, amannee, to deliver a message; bɔ (no hō) nseku, to talk of, speak ill of, slander, detract, asperse. — 80. *to pronounce, f.i. a sound or*

syllable in reading after the phonetic method or according to the spelling; *bɔ diɪ*, to name, mention, speak of or about; *pr.* 1640. 1776. to pronounce the names i.e. the qualities of, to praise; *syn.* *kamfo*; *wɔbɔ no diɪ-pa*, – *dim-mone*, they praise, – blame or disgrace him; *bɔ.. mmraɪ*, to give an epithet; *bɔ.. nsābraɪ*, to pronounce the honourable titles of; *bɔ so*, to speak out: *asem a wode bae no, bɔ so* (= *kā*) *kyere me!* to touch on, mention, allude to, speak of: *wɔbɔ no so* = *wɔbɔ ne diɪ*; *wɔahye mom se obiara mmmɔ so*, they forbade that any one should mention it; *bɔ no mū*, state it in a comprehensive manner, give the main points, essentials. — 81. to utter, speak out: *bɔ mpae*, to invoke, pray, address in prayer; to curse; *wabɔ me bosom*, he has cursed me by a fetish. — 82. to utter and address with words of various purports: *bɔ nkuro*, to speak out a complaint, to accuse; *bɔ.. sōbo*, to blame, reproach; *bɔ.. kɔkɔ*, to warn; *bɔ.. adafa*, to flatter, allure, entice. — 83. to proffer: *de.. bɔ.. bo or abo*, to offer at a price for sale or as a present.

*L. To make, procure, cause, practise &c.*

84. to strike at, set one's hand to: *bɔ ase*, to strike the first blow, break the ground, lay the foundation, begin; *cf.* *abose, mmoase*; *bɔ so*, to begin; to continue; *cf.* *pā so, pem so*. — 85. to create, give rise to, originate; to institute, ordain from the beginning: *Onyankōpon bɔ onipa*, God created man, *pr.* 963-5. *Onyk. ammo no sa*, this has not been ordained so by God from the beginning. *Onyk. bɔ nna-mmere-nson*, God has made the ages (*Heb.* 1,2). *bɔ aware*, to institute matrimony: *bɔ ade*, to create the things i.e. the world: *Odomaɲkama bɔ ade yi*, since God has created the world; to found or establish a kingdom or dynasty: *Asante hene a obɔɔ ade no de Konadu*. — 86. to create, make, appoint or nominate to an office: *bɔ.. safohene*, to make or set up as a captain; *syn.* *si*. — 87. to make by uniting into: *bɔ asafo*, to form into a company, association, congregation; *cf.* 23. 41. — 88. to bring together, assemble, arrange: *bɔ gua*, (to join seats?) to sit together in council, to institute or hold a council; *obɔ no gua*, he convenes an assembly for him, on his account; *bɔ atwē*, to institute a battue. — 89. to make by beating: *bɔ asow, nkrante*, to forge a hoe, a sword; *cf.* 60. *pr.* 3328. — 90. to form into balls or lumps: *bɔ dokono, abodō*, to form the dough for boiling or baking bread. — 91. to form, to shape into: *bɔ kahiri (kare)*, to make a pal; *s.* *son-kahiri*; *bɔ haɲkare, dantabaɲ, kontonkron, mfamfiá*, to make, form, or describe a hoop, ring, circle, circuit. — 92. to set up: *bɔ apa*, to erect a scaffold; *bɔ nsra*, to pitch a camp, to encamp, also to be in drilling. — 93. to make by removing obstacles: *bɔ kwan (foforo)*, to make a (new) way; *bɔ kwan fitā*, to level, clear the way. — 94. to make by digging: *bɔ da, amōa, nkɔ or nkomōa*, to dig a grave, a pit, a cavity for planting yam; *bɔ nkonoɲ*, to sink a shaft. — 95. to make by aggregation: *bɔ kuw*, to make a heap, lay or put to a heap, accumulate; *bɔ dwetiri*, to gather, lay up a capital; *bɔ kaw*, to make or contract a debt. — 96. to bring together and fasten: *bɔ no boā*, make it up into a bundle; *cf.* 35. *bɔ so*; – *bɔ tow*, to form into a ball, lump; to gather into a ball; *bɔ pow*, to tie a knot; *bɔ tirim' (pow)*,



to make a plan, to plan, project, design, contrive, devise; to make a resolution, resolve, make up one's mind. — 97. to invent, fabricate, forge (a falsehood, lie): wabɔ amā me, wabɔ ato me so, he has imputed to me, falsely charged me with; cf. obomāfo. — 98. to procure by digging, scooping, filling in: bɔ fa, dote, hyirew, ntŵoma, to dig out earth, clay, white clay, red ochre, cf. tu; bɔ akoto, to dig for crabs, pr. 329. 505. 857. bɔ nsu, to scoop or draw water, cf. saw; bɔ nkyene, to buy salt, which is filled into sacks (= koto nkyene; ebia wobɔ no boā (96) nti na wofre no sa). — 99. to procure by cutting and peeling off: bɔ apam, to cut sticks for supporting the yam-plant; — bɔ aduru, to peel or loosen bark from trees for medicine. — 100. to procure for one's self: bɔ (nnosoa-soafo, adŵumayefo) pā, to hire or engage (carriers, labourers); bɔ... ẁere, to secure one's (own) confidence i. e. welfare or success; bɔ (obi ho) bosea, to borrow money (from another). — 101. to procure for another: bɔ (obi) bosea, to lend money (to another); bɔ... akonhama, to maintain or support (with food). — 102. to apply: bɔ... bentoa, to apply a clyster; bɔ... hyirew, to make strokes with white clay on a person's body; bɔ nto-uto, to draw lots; bɔ aka, to try by ordeal. — 103. to cause, call forth: bɔ mmusu, to cause, conjure, or do, mischief, pr. 555. — 104. to cause to, bring upon, strike or affect with: bɔ no mmusu = kã 'musu gu no so, kã ohene ntam gu no so; bɔ... hũammo, to disappoint; bɔ... dŵonno, to confound; F. to astonish, surprise; bɔ... yare, to cause a sickness to; bɔ... ahohora, adapā, anyampa, to expose to disgrace, dishonour, infamy. — 105. to exert: bɔ mmoden, to make strenuous efforts; bɔ mmofo, to make new efforts. — 106. to perform, commit, practise: bɔ... bra, to lead one's life, form one's conduct, conduct one's self; bɔ kroñ (krono), to commit a theft or robbery, to rob; bɔ nkyekwākyema, to behave proudly. — 107. to exercise or practise... against, to treat with: obɔ no so dŵae, he treats him with insolence, haughty contempt; obɔ no kãñ (kãne) or ayamonwene, he is illiberal or stingy towards him; obɔ no atirimoden, he treats him cruelly, is harsh or cruel towards him.

M. 108. bɔ with an inf. of a tr. v., to be easy to do; f. i. oðan bɔ (:bo) si = wɔ asiyé, a house is easily built; oðan mmo si = ye osi-nā, a house is not easily built; oðan bɔ yɔ ana, na woresee me dañ yi? is a house so easily made that you are spoiling my house? nhōma kyerew mmo kyerew, writing (books) is not an easy thing; nhōma mmo (:mmo) sūa, to learn to read and write is not very easy. This bɔ or bo seems to be the v. ba, to come, of which the 'a' is elided before the ɔ or o of the following inf.

N. Some phrases in F. (found in A.W. Parker's books, 1874-77). 109. bɔ adze: a) = bɔ ade, to create the world (85); b) = bɔ ase, to begin (84); c) = bɔ ase or fam', to strike or fall to the ground, cf. abɔ-de-ammo; to come to an end: amandzehun no onkɔbɔ adze da, those torments will last for ever and ever; gya a ombɔ adze, the everlasting fire, Mt. 25, 41. d) bɔ... mū adze, to bow down. — 110. bɔ... ham, to rebuke, Mt. 17, 18. 20, 31. Mk. 1, 25. — 111. bɔ hū = hō dŵiriw or yeraw..., to be (sore) amazed, Mk. 1, 27. 6, 51. 14, 33. — 112. bɔ...

anohoba, = hye bo, hye ase, to promise, Mt. 14,7. Mk. 14,11. — 113. bo onose, = bom', di or ye nokoro, to agree, live in concord. — 114. bo (hō) aprow, = t̃wa hō hyia or kontonkron, to compass, go or be round about, Mt. 3,5. 23,15. Mk. 1,28. — 115. bo werdam, = ye agyede, to give a ransom, Mt. 20,28. Mk. 10,45.

O. (Retrospective.) bo in various combinations with nouns of place and relation:

hō: (bo ahina hō, to knock a pot, 54.) — bo hō, to be double, caus. to double, 26; bo.. hō, to stick, adhere to &c. caus. to fasten, tie to, 31; to join to, 41. — akyi: (bo pon akyi, to knock at the door, 54.) — mu: bo mmā mu, dawuru mu, to sound &c. 14; bom', to cry, roar, thunder, 16; to join, unite, agree, caus. to reconcile, to connect &c. 23; de.. bo.. mu, to admix, join, 23; to dip in, 36; to fasten, affix to, 37; bo.. mu, to crack, break, 46; to prick, puncture, 58; to hit into, s. botae. — ani: bo ani, to join face to face, cf. bare ani, 28. — anim: bo anim', to face, cf. mmōanim, pem anim, 29; de.. bo.. anim, to set before, 29. — āno: bo ano, to stop the onward progress, 62. — ase: bo ase, to begin, 84; bo.. ase, to bend or bow down, 68. — so: (bo.. so, to beat upon, 54.) bo so, to begin, to continue, 84; to be fitting, equal, level, 25; bo.. so, to gird, 33; to tie on or to, to thatch, 35; to fall or glance upon, 56; to apply to, 42; to speak out, mention, 80.

P. (Retrospect.) bo followed by other verbs: gu, 65; hye, 63; gu, hyen, hyia, ko, toa, tow, 11; gu, f̃wete, petē, pansam, 66; to ho, 62. 63.

bo, v. to push, cast down; syn. sūm; bo no f̃we fam', cast him down! pr. 488.

bo, v. Ky. = boro, to beat, flog; to surpass.

bo, v. Ak. = bow, to grow weak, become intoxicated &c.; to make weak &c. F. ne hō bo no, he is astonished. Mt. 7,28.

bo, ebo, s. bow, elbow.

e-bo, promise; syn. boh̃ye, nh̃yease; hye.. bo, to give a promise.

Ebo, name of a month, abt. September; s. osram.

abo, boils: cf. pompó, mpobiá.

abō, odi (no) ab., he serves (him) as a boy at table &c. cf. obōni.

o-bō, pounded tobacco; cf. bow.

e-bo, chest, breast, bosom; syn. koko; de abofra bo.. bo, gye asem bo.. bo, s. bo 38. 37.; stomach: ne bo fono or yerew no, he is qualmish, queasy, inclined to vomit, affected with nausea, he feels disgust; — the breast, bosom, as the seat of feelings, affections and passions, the heart; courage: onni bo a ode kō, he has no courage to fight; — disposition, temper, mood, passion, anger: ne bo nye, oye bo sê, he is much given to anger, very passionate, cf. bobone. — I'hr. Ne bo abu, he is out of breath; — ne bo da ne yam', he is confident, of good cheer or courage, courageous; — ne bo ad̃wo, he is in a tranquil state of mind, contents himself, is appeased, satisfied, composed, content, happy; pr. 492. cf. abod̃wo; — ne bo afuw (me), he is angry (with me); ne bo afuw abo soro; — ne bo haw no, = oyare kōma, he is

passionate; — ne bo ahuru, *he is in a rage*; — ne bo ato, ato ne yam', *he is well content, happy, at ease*, = ne kōma ato ne yam'; — ne bo atu, *he is in consternation*; ne bo wiriw no, F. *he is greatly amazed*, Mk. 9,15. — ne bo awu, a) *he is not given to anger, not irascible, vindictive, revengeful*; b) *he is disheartened, desponding, listless, apathetic*; — ne bo ye duru, *he is a brave, valiant man*; oye obarima, oye nnam. — Obere or oto or oto ne bo ase, *he has patience, is patient, forbearing, indulgent, waits patiently*; — ohorañ ne bo, *he puffs himself up; he provokes him to anger (?)*; — wasi ne bo se o-nè no bekō, *he undertakes, dares, ventures, to fight with him*; — otā ne bo, *he sets his heart at rest, composes his mind*; — otwa ne bo to ne yam', *he appeases, stills, composes, consoles, comforts him, sets him at ease or at rest*.

e-bo, *potter's clay*; —

tu bo, *to dig up clay for making pots*; cf. anwemmó.

e-bo, pl. a-, *a piece or figure of brass or other metal, a stone or seed used for a weight*; cf. abrammó, abofi, abofunu; — *price, value* (perh. = obo, *stone*, — in ancient times round perforated quartz-stones served instead of money); egyina bo koro so, *it is of equal value*; enni bo, pr. 1033; — ebo or ne bo ye den, F. no bo sō, osō bo, *it is dear, costly, precious*; ne bo ye merew, *it is cheap*; cf. abo-odeñ, aboomerew, brabo. — obo (no) bo, *he shows (him) the price, sets or holds out, offers at a certain price*; mise mepe akoko mato a, na wode rebo me abo, *when I said I sought for fowls to buy, they offered me plenty*; pr. 3291. — wodi no bo, *they make a bargain about him or it*.

o-bo, pl. a-, *stone; rock; flint-stone*, pr. 490; *bullet, slug* cut from a bar of iron; abo, *the marks* (cowries, eggs, leaves or other things) *in the pot of a fetish*, s. ekoro. — bo, pa, or siw abo, *to stone, to beat, pelt, or kill with stones*. Phr. ankā bo ankā poma, *all at once*; — to bo, *to lay a bet or wager*, cf. kyia; oto no bo, lit. *he puts a stone for him; he bets or wagers him*; to me bo se obeko 'ne! *will you bet me that he will go to day?* me nè wo gye akyinnye se obi beba 'ne, na wuse 'dabi na oremma', na obo a, na mekā se: to me bo e (= kã kyere me se, meye onokwafo)! na wuse: wo bo ni! *if I dispute with you, whether some one will come to-day or not, and you say, he will not come, — when he comes, I say: pay me the wager (= testify to my truthfulness)! and you say: there it is, you were right!* — ô, mato wo bó, *you are right!* = wo de wom', wo de abam'!

abo, abō, F. *door, gate*, Mt. 6,6.7,13. 28,2. cf. abobow, aboāno, aboenyim.

abō, = abaō! *a salutation to a stranger arriving; welcome!* cf. mabō, akwaba.

mbo! F. = mmo, mó, amó! Mt. 25,21. 26,49.

boa, v. *to lie, be prostrate, be stretched out*; cf. bea, bew, sam; nñnañ pi boa abonten so, *many sheep are lying in the street*; nyisā bānum prekō boa no so, *five orphans lie i.e. depend on him at once*; caus. with de or fa: fa boa ho! *lay it there!* mede mato ho, *I have*



*laid it there. — tr. to put in order: onye onipa a oboa n'ade yiye, ommoá n'ade yiye, he does not keep his things in order. — Phr. b o a ā n o, to lay or bring together, i.e. to gather, collect, assemble. — red. boaboa; boaboa nehō, to make one's self ready, get ready.*

*b o a, v. 1. to lie, tell a lie, be mistaken, be wrong; to err; pr. 416. 1769. wominoá (korā), you do not lie, it is true! cf. ampa! — 2. to do purposely, to feign = boapa; oboa yee, he did it designedly (n'ani da ho yiye na oye); meboa maye, I shall do it purposely; meboa na me-ñkyere, I purposely do not show it; mammoa, I did not do it intentionally.*

*b o a, v. to help, assist; oboaa me mā meyeē m'adwuma (or na meyeē m'adw.), = oyeē me adwuma abia, he assisted (helped) me in (doing) my work.*

*o-b o a, inf. help, assistance. — mboa, F. help, grace; cf. odōm.*

*b o a, stand, standing (place to stand in) for hunters waiting e-b ó a, F. Akw. net, fishing-net, = asàu. [for game.*

*b o ā, id. = atrā; asàu bi a wode hama aye.*

*b o ā, pl. m-, bundle, parcel, package, packet; bribe, syn. adañ-mudo, anadwode; — di mmoā, to receive bribes; wamā no mmoā, he has bribed him.*

*à b ó a, pl. m-, animal, beast, creature; in fables: aboa onipa, the animal (called) man; a rude, ignorant, uncivilized man, pr. 1567. — Phr. di.. a bo a frequently used in verdicts, e.g. wukum no a, wudi no aboa (= wubu no aboa), if you had killed him, you would have dealt with him as with a beast (you would have imposed upon his quietness, treating him as a beast that does not complain) i.e. you would have killed him innocently, undeservedly; s. aboadi.*

*à b ó ā, abóawa, pl. m-, [dim.] small animal, insect, worm.*

*a b o a b á ñ, kind, sort or species of animal; minním n'ab., I do not know what kind of animal it is.*

*o b o a b ó, = osébow, akwābo; a large loaf of boiled bread (wo-boapa na woboo no kokūrō sā).*

*a b o - a b ó, a. [obo, red. pl.] stony; okwan no ye ab., the way is stony. Prov. 13, 15.*

*boaboa, red. v., s. boa.*

*o-boaboafo, one who brings together; ob. ne hena? who will collect or keep together the fatherless children?*

*boàdábì, m-, a large kind of locust, of a dusky colour; syn. ntuntumé; s. abebew.*

*a boadé, [oboa ade, or ebo-ade = abohyede] a thing or things promised by a vow or solemn promise as payment for help obtained; thank-offering; obosom ye nnama, na odi ab., if a fetish is powerful, he receives thank-offerings, pr. 616. omā no (n')ab., oye n'ab. mā no, he pays him his vows. Ps. 22, 26. 50, 14. 61, 9. 65, 2.*

*obóadée, F. boadze, creator [nea obóò adée, Gr. § 39, 9 b. = aboadi, inf. [di.. aboa] pr. 538. 972. 1813. [odebófo, obófo].*

boūdifo, *one who receives a bribe* [di mmoā].

bòadum, *tooth-ache*, = adesé, okekaw.

o-boáfó, *pl. a-, helper, assistant, supporter*. Bóàfo, *pr. n.*

boafó, *a hunter at his stand, waiting for game*; s. boa.

aboa-fúfu, *a name of the leopard (s. osebo), used in the hearing of a king (also of an osumanni) when he is at meals*.

boaguru, *a breaking out, cutaneous eruption, pustules on the*

abo-āno, F. = abobow-ano.

[hands or feet.

mboaānofo, F. *congregation*.

boapa, *v. to do purposely, intentionally, with predetermination; to feign, pretend*; oboapa yee, *he did it on purpose*; pr. 558. cf. boa 2.

o-boapawfo, = oboayifo.

[pr. 1643.

bòapea, *a kind of ape or monkey; cercopithecus?* F. adópē.

o-boase, *broom* ("bound together below"); *syn.* obūāe, oprae.

boaseto, *inf.* = abotoase, *patience, forbearance, endurance*.

boasipe,?

o-boasomafo, *pl. a-, (civil) commissary, "purposely sent"* (for some special purpose).

abóatía, (F. adópē?) *a kind of ape, which never climbs trees; the gorilla?* though feeding on fruits, it is said to be so fierce as to kill twenty men at once; ote se onipa na oye tiā; na sasabonsam de, oye tentententē.

aboatsena, *pl. m-, serpent*, F. Mt. 7, 10.

abóatwàwu: obi nkā no ab., obi nhaw no, *nobody stands in his way, throws any impediment in his way*; odi won so a obi nkā no ab., *he rules over them without restraint*.

o-boayé, *inf.* *a premeditated act*; munnsusuw se oko a me-koo ho no ye me awerefiri, na éyè me oboaye, *do not think that I went there from forgetfulness, I went there designedly* (meboaa-pa na m'ani daa ho na mekoo ho); adaka yi ye oboaye, *this box is carefully made*.

aboawa, F. -ba, s. aboā; mmoawa-mmoawa, *all sorts of insects and animalculae*, Mf. Gr. p. 85.

o-boayifo [nea woaboa ayi no] *trustee, chosen for some special purpose*; *pl. committee, board of commissioners*.

o-boayifoni, *board officer*.

boba, *red. v., s. ba*.

o-bóba, *grinding-stone*, a stone of oval form by means of which the negro-women grind the corn on a larger stone called wiyammó;

boba, beba, F. = obo.

[syn. wiyammóba.

à bóba, *pl. id., bullet, slug, square piece of lead or iron used as shot*; cf. obo, korábó, adarebó.

bobā' [= babā], bobaw, *pl. m-, mmobāduna, dry sticks, twigs or branches reaching to the thickness of an arm, brush-wood*; wanyā ade anyā ne mmobā, *he has got every thing unto the very least*, = wanyā ade mā abunkam so.

bobare, boba-bobare, *red. v.*, *s.* bare.

bobāyémfī, (bab...) *bundle of dry sticks*.

bobāyēntēn, *pole, perch, stick* (mmobā a eyaṅ hō tentēn).

o-bobé, *pl. a-*, a species of *wild vine* growing in the woods.

bobesá [obobe nsā] = *win, wine*.

o-bóbíri [aboa a obiri, aboa tuntum], *pl. a-*, a species of *antelope*, of dark colour, called also eṽi; *cf.* odabo.

o-bobiri, *pl. a-*, a *black stone*.

bobo, *red. v.* [*s.* bō, bobow], *to beat or knock repeatedly*; bobo (nnua), *to strike with the beak, to peck*; *to cleave wood*, *pr.* 775. — *to break, shatter* (ńkuku, pots); *to crack*, *pr.* 161. — *to destroy*; mframa bobo hyēn, *the wind breaks ships*, *Ps.* 48,7. — *to cut* (adoto mu hama) *pr.* 546.652. mekobobo afuw, *I go to chop the stems and branches of the bush which is cut to make way for a plantation, that all the wood may be burned completely. Mabobo me nsa ano na makoto m'asase, I did not let my hands be idle, (lit. I employed, i.e. worked with, my fingers) and have bought some land.*

bobo, *noisy crying*, *pr.* 1158.

abobo = abobow; *As.* = asēréne.

bōbō, *quiet, silent, still, peaceable*; *phlegmatic, dull, sluggish*; *G.* bobokū; oye b. = oye kōmm, ɔńkā nehō korā; etod. wode wo won sa, etod. nso a oyare mā woye sa.

abobo-āno, *s.* abobow.

abobóbé, [abe a ne ńńwēā nye deñ na wobom' a eye yiye], a *palm-nut* the shell of which may be *easily cracked* with the teeth.

abobó-bó: di ab., *to bargain, barter, higgie, haggle*; me nè wo di ab. = meye ade memā wo a, na womā me biribi midi.

abobo-boā, *pl. m-*, the class of *stinging insects* (bee, wasp...).

abóbádẁe, a *thorny climber*; hama a ehō nsoe-nsoe; wode n'aba tow ware.

aboboe, (*pl. m-?*) a kind of *beans*; *syn.* átẁè.

boboi, *interj.* of surprise; *cf.* boē.

bobofo, onipa b., a *humble man*; an *indolent, inert man*; one who is to be pitied; sunsum bobofo (*Fante song* 13), *spirit of humility or mercy*; *cf.* mmobō.

ebo-bòné, *propensity to anger, choler, violent passion*.

aboboním' = ofi no anim, the place before the entrance to a dwelling.

abobònua [nea obobo nnua], a bird of the size of a lark, feeding on insects; *wood-pecker*.

bobow, *red. v.*, to wind up, roll up (asawa, yarn, kete, ntama, nhōma...); ɔwo bobo nehō, the snake is coiling itself up.

abóbów, the *wicket or door* in the fence of a negro-house, usually made of palm-branches, *syn.* berapae; entrance or gate of a dwelling or complex of houses; complex of houses belonging to one

family; court, court-yard; square, quarters; dwelling. (Bampo ab. sō kyeñ Dakō de; Kwaw nè Ofee Wanyin te ab. bakōm'; Bóàfo ab. beñ ahemfi; ab. ne nnipa a wote fākō, na wōwō ọpanyiñ bakō a.s. bānu; abonteñ nè mmrōñ nè nnantam' na ẹkyekye ab. mu.)

abobow-āno, the space immediately before the door or gate; threshold.

abóbów, = go, a kind of reed or rush used for mats (s. go-kete). Akyemfo tetew ab. no ọkwañmu na wọakyeke asoa akọ nea wọrekoto ñkyene hō; ẹhō na wode ab. no si ñkyene hō wọ bedew mụ soa kọ Akyem.

abo-dabāñ, 1. bar of lead or iron [adabañ] from which slugs [abo] may be cut. — 2. Turkey-red satin stripe.

abodām', 1. courage, spirit; selfpossession, composure; hearty, determined purpose, firm resolution; ye no ab. (= ye no berew, mmā wo kōma nntu hō), do it confidently; cf. ne bo da ne yam'. — 2. name of a dance.

o-bodámfó, pl. a-, madman, madwoman, insane person; pr. 547.

o-bodāñ, pl. a-, cave [obo ọdañ, a house in a stone or rock].

abodāñ-sēm, words or doings of madness or of a madman.

abode, pl. id. [bo 85 ade] creature.

abodeammó, bottle of thick Europ. glass [ade a ẹbo dade [= ẹfwe ase] a, ẹmmo, a thing which, when it strikes or falls to the ground, does not break]; syn. tumpāñ.

obódede, a full grown shark; cf. ẹsọ, fūrefūre.

abodíñ, inf. [bo din] F. praise. Wo na abodin ñbinā ye wo dea, all praise belongs (is due) to thee.

bódō, bódobodo, soft, tender, fine, used of things mixed with water, as mmore, dough; cf. fékofeko, málhūmūhū.

abódō', bread, baked bread of Indian corn; cf. dokono, pānō. — tō ab., to bake bread. — abodōtōfo, pl. id., baker.

o-bodóm, pl. a-, dog; syn. ọkrāmañ, ọtweá.

bodóm, pl. a-, a precious coral or bead; cf. botá, ahene.

bodommó, a weight of gold = 20 ntaku, 2½ dollars or bodommofá, the half of the preceding. [ackies, 11 s. 3 d.]

bodua [aboa dua] s. ahúgyá.

abodwe, F. Mk. 15,15. 1 Tim. 6,10. s. next.

abodwo, abodwōee, inf. [bo dwo] inward rest, contentedness, content, contentment, satisfaction; peace of mind, equanimity, evenness of temper, imperturbation, tranquillity, sedateness; pr. 3592. pleasure, delight; n'abodwoee ba, a son according to his liking; enyé no abodwo, it displeases, vexes him; ẹbo nye won ab., they do not feel comfortable there; cf. ne bo adwo; abotoyam, ahōto.

abodwo-kyere, inf. longsuffering [bo, dwo, & kye, to last].

bòè! interj. yes! syn. yiw.

boē! interj. of astonishment, on hearing or receiving bad news, or indicating pain.

aboe, *v.n.* [s. bō 23] *confluence, meeting or junction of two or more streams; cf. abomma.*

mboe, *F. creation, = adebo.*

bōe, *v. to begin; bōe wo adwuma ansā-na maba, begin thy work before I come.*

bōebōe, *red. v. 1. s. bōe. — 2. to part in heaps. — 3. anim b., s. baebae.*

aboedeñ, aboeduru, aboemereu, *s. abood., abood., aboom.*

abo-enyim, *F. before the door, without, Mt. 12,46. = abobonim.*

bōewerēw, *pl. a-, nail of a finger or toe; cf. awerew.*

abófi, *1. weights heavier than they ought to be; wo abo yi ye ab.! cf. abofunu. 2. a weight or price in odd numbers, f.i. any number of cowries between 5, 10, 15, and 20.*

o-bófó, *pl. a-, 1. messenger, ambassador; cf. bō kasee, to deliver a message. — 2. angel. — cf. osomafo.*

o-bófo, *pl. a-, creator; cf. oboadee.*

o-bòfó, *pl. a-, hunter, syn. obommofó; pr. 549-551. — di.. abòfó, = di.. yaw, to provide a hunter with food during his lonely stay in the wood. pr. 549.*

o-bófó, *pl. a-, spoiler, destroyer; mischievous, injurious person, miscreant [nea odi aboro]. pr. 552.553.*

abófō [abóa fō] *carcase of a beast; aboa a wawu da wuram'; syn. afō, abókā, funu.*

abo-fono, *inf. nausea, loathing, sickness of the stomach, propensity to vomit, pr. 1098.1099.*

obofo-tsén, *F. pl. a-, a regular hunter; s. teñ 2.*

abofrá, *pl. m-, 1. child, boy, girl; young; ab. barima, boy, lad; ab. bea, girl, lass. — 2. servant, attendant; person subordinate or inferior in rank. [F. abafra; obo, forowa = foforo?] pr. 341-343.554-592.*

o-bòfū, *the bark of a tree (as, ofō, opantō) that can be used as a cloth or sack; s. bofūnnua.*

bofuá, bufūa, *1. a kind of tree (?). 2. (ago b.), yellow velvet; yellow colour; asawa b., yellow yarn; cf. odubēñ.*

o-bo-fufu, *white marble.*

abo-fúnu, *false (too light) weights, = abohunu, abo a emfra; cf. ebo, abofi.*

bofūnnùá, *pl. m-, 1. a tree of which bofū is taken; Antiaris saccidora Dalz. — 2. dua a woatwa no porow asen āno, a pointed piece of wood, taken from that tree, tied round with a string, used as a charm to remove mischief (yi 'musu) or to curse (bō.. b.). — 3. menāse b., the uvula in the throat.*

abofuw, *s. abufuw.*

bogya, *Ak. F. = mogya, 1. blood; syn. okafo, dānse. — 2. a person related by blood, kinsman, kinswoman. pr. 593-596.*

abogyaboa [bogya aboa], *pr. 2418.*

abogyabum, *strokes after which blood gushes, plenty of blood, much blood; s. bum, pr. 97.*

abogyaduā, *an edible berry resembling cherries; the tree or shrub producing it.*

abogyafra, *inf. me-nèno di ab., we both are of the same blood.*

abogyē, *the lower jaw or jaw-bone.*

a-bogyesé, *beard. pr. 417. — bogyese-pútu, whiskers.*

abogyetíri, *the upper end (condyloid process) of the lower jaw-bone, next to the ear.*

abogyewá, *pl. m-, one of the two rafters of a roof forming the gable.*

abogyewayan, *aboa abogyē a wonyí atoa ne yan so. D. 48.*

boha, *pl. m-, sheath, scabbard, case for a knife or sword; pr. [2847. 2893.]*

o-bo-hém m ā [lit. *queen of stones*] *very hard white stone, quartz.*

o-bo-hene †, *pl. a-, precious stone.*

abo-horān, *inf. provocation to anger, syn. abufuwyi. Prov. 15, 1.*

abo-húru, *inf. fury, rage, wrath; cf. abufuw.*

bokā, *F. east, eastward, leeward; = anafo.*

aboka, *pr. 1376.*

abokā, *carcase of a beast; spoiled meat; syn. abofō; cf. bomu.*

o-bohyē, *inf. [hyē bo] promise, vow, = nhyēase.*

abohyeafo, *pr. 598. — abohyedé, s. aboade.*

o-bohyēn, *a white stone.*

bòkō, bókobokō, *soft (ntama, tenterehū, ne nsam yē b.); tender, feeble, effeminate; syn. betē, merēw; softly, gently, slowly, comfortably, quietly: yē adwuma no b. = berēw; gyina hō b. = komm.*

abókō, *pl. m-, a species of wild fowl; cf. akókokwantenni.*

bókwáw, *= sukraman?*

bom', *= bō mu, s. bō, v. 16. 23. (36. 46. 58.)*

bōm, *v. to be quiet from fear, struck with fear, overawed, intimidated, terrified; osebo sū a, mmoadoma nhinā bōm; nkura ate agyinamoa nkā nti, wōabōm; won nhinā bommōm (red.) = chū akā won mā wōaye komm. — F. to be depressed, dejected. Mt. 26, 37.*

ē-bōm', *pl. a-, a small pot in which the palm-wine distilling from the tree is caught; abinawa bi a ano ketewā-bi a wōde sua abē; pr. 599. 946. cf. asāhina; pōrow, v.*

abom' [= abó mù], *stony ground.*

o-bommā, *pl. a-, a long, but comparatively thin kind of drum; cf. akyene, atumpan.*

abommá, *pl. m-, [nsu a ēbēbom'] tributary, tributary stream, affluent, branch. pr. 3084.*

o-bomāfo, [bō 97] *calumniator; one who falsely imputes ill deeds to another.*

abomana, *pr.* 1382.

abomfiā, *despicable person; syn. ketewā, nea omfra, onni a-nuonyam; oye ab. = omfra f̄wef̄wef̄we; obu no ab., = obu no kakrā-bi, ketewābi, obu no se omfra, he despises him.*

bommó, *pl. m-, a valuable cloth to cover a bed; mpanyintám bi a wode kata mpa so.*

o-bommofó, *pl. a-, hunter, sportsman; syn. obòfó; pr. 600-608. [726.*

bommofoadua, *a certain fruit, very red.*

abommoyere: *goru ab., s. adam, 2.*

bom'mòù, *red. v., s. bon'.*

bommóù, *red. v., s. bòn.*

bomoné, *pl. m-, stink-fish, a kind of dried fish brought from the coast for sale. [G. bomono, fr. T̄w. momono, raw, or bon, to stink.]*

bommonscrewá, *a kind of bōrofo-kente, q. v.*

abommorowusá, *a shrub with edible fruits.*

bomoté, *a kind of beast resembling a beaver.*

abómpuruwa [ebomp.], *pl. m-, 1. a small round wooden box to keep gold-dust in.—2. a tree with its fruit resembling the pome-*

bòmtī, *a kind of gun. [granate*

bomũ, *pl. a- [aboa mũ] a killed beast of chase, game; s. abokā.*

Abòmmúbuwàfré, *F. nea wobo abubuw a wofre no.*

bòù', *v. to call or cry after or to (from a distance); bon no! cry after him!*

bòù, *v. to crow; akoko b., the cock crows, pr. 353. 1673.*

bòù, *v. to imbue or penetrate, as leaven does the dough, pr. 2045; to smell, emit an odour or particular (good or bad) scent; to stink: pr. 1518. 2496. srade, anowatere bon no hō, he smells of ointment, lavender-water; ne hō bon, he stinks; pr. 215. 1388. 2427. wuram ho bon, the bush there emits an offensive smell; okō no abon won f̄wenem', they are weary of, disgusted with fighting.*

bon, *v. F. = bōe, to begin.*

o-bòù, *pl. a-, hole, hollow, cave, den of animals; cf. etũ, tokuru, amōa; pr. 215. 2359.*

o-bòù, *pl. a-, vale, valley; bed of a river; obonhúnu, valley without water; cf. osubon, okā.*

bōù, *pl. a-, rind, bark (of a tree, dua hō ab.); scales (of a fish); cf. hono. -- Phr. ommoo hō bon e, he has not even made a begin-abon', F. badness; s. bone. [ning of it.*

abōnnā, *Ak. = abon; cf. d̄wetebōnnā.*

bōnnā, *stock of a musket, gunstock. s. tubōnnā, tuo.*

bōnnā, *Ak. bō bēnnā = t̄wa a(gya)d̄wo, keñkañ sū-d̄wom, to recite the praise of a deceased person, to wail, lament.*

bōnnā, *m-: otō (mmea) mmōnnā, he attacks women by night in order to ravish them. — o-bōnnātófó [nea otoa mmea ana d̄wo pe se ofa won] a lascivious, lewd man, ravisher.*



bónám [abóa nám, hanām] *venison, game.*

bòné, *a. bad, evil, wicked; aboa-bone, a wild, dangerous animal; asem-mone, a bad i.e. hard, unkind word; evil, wicked deed; bad i.e. difficult, dangerous palaver; pr. 2864-6. 2548.*

e-bòné, *n. evil; sin, wickedness. [G. efon, eša.] Maye bone, I have done evil, I have sinned; odwēn ne kōmam bone, he meditates evil in his heart; fa me bone firi me or kye me, forgive me my sin(s). — bone-awosai, original sin, Kurtz § 198. — bone-fafiri, F. ebon-fafiri, bonfakye, forgiveness of sins.*

o-bòné, *pl. a-, 1. = onipabone, a bad, wicked man; nuipa yi, wòye abòné. — 2. = okwaseá, a foolish man.*

o-bonefo, *pl. a-, id. 1. & 2. — abonefosém, wickedness; foolish tricks; blockishness, thoughtlessness.*

boneñwáne, bonewone, borewóre, *bayonet.*

bonhoñ, *a kind of beads; s. ahene.*

o-bóní, *pl. abôfó, waiter, servant at table; cf. abō.*

bònníaye [oba a onni aye?] *1. ungrateful; oye b., he is ungrateful. — 2. ingratitude, ungratefulness.*

aboním' [ade a ebo anim] *diadem; cf. abotiri.*

o-bóniñ, *a barren, unfruitful woman or beast.*

o-bónkā, *pl. a-, gutter, gully, furrow, channel, ravine formed by water; cf. oboñ, okā, osukā.*

o-bonkó, *pl. m-, lobster, craw-fish, cray-fish.*

bōñkără, *pl. m-, travelling-basket, syn. apakán; cf. dènkýé-dènkýé, osáko.*

abonkyi-abónkyi, *a. rough, uneven; okwan so ye ab., the way is rugged.*

bónnó, [boñ, do, filling in a gap?] *work done in leisure time, pr. 2497. di b., to do work in short intervals between other work, to work in leisure time: mekodi b. kakra wo m'afuwm', I will use the little free time (between my other work) for working on my plantation; se manni b. mañkyerew wo na mise meretwēn akosi se menyā hō kwan korā de a, en'de ankā ebekye. — bonnodi, inf. — obonno-dwuma, incidental, occasional business; adwobaw-kā ye ob. — bonno-so, occasionally, incidentally.*

a-bonsam', *inf. [bo nsam'] clapping of (the) hands.*

o-bonsám, *pl. a-, m-, 1. wizard, sorcerer, witch, = obayifo. — 2. the devil conceived to be an evil spirit reigning over the spirits of deceased wicked men; a demon; sunsum bi a okyere nnipa nsemone; ono na ne mma ne abayifo, abosom nè asuman.*

o-bonsámfó, *pl. a-, = obayifo.*

abonsám-kürów, *hell, the place or abode of the devil and of the spirits of the wicked placed under his dominion; the abode of evil spirits.*

abonse, [oboñ ase], *pl. m-, bottom of a valley.*



(o)bònsu, *whale or other animal in the sea spouting water.*

bonsu[w]á, a kind of *pot*; s. ahina; a *drinking-vessel*.

abontón (F. abrøntsen), *pl. m-, street, the chief street passing through the midst of most negro-towns.* [brøn, teñ = tenten.]

abontem-fáñ, an *esculent herb*.

abonten-námpāñ, a *house with an open front towards the street*; s. odámpāñ.

abonten-kō, *street-fighting.*

o-bóntó, *pl. a-, boat*; cf. batadewa, ahyemma, okōrow.

abontóre, a *small edible fruit*; the *climber* on which it grows.

bontori, a *tree* resembling the poplar.

bóntörò, F. [Eng.] *bunting*, ntama hatahata, of which flags are made.

abontowúku, a *climber* bearing *edible fruits*.

o-bontũ, a *species of goat* with long hair, very tame and careful; *pr.* 609.

abonua, *pl. m-, axe, hatchet*; *syn.* atwapo; Onyankōpon ab., *thunder-bolt*; a *stone* resembling a finger, said to fall from heaven with the lightning and to enter the ground until it meets water below and then returns; *the thunder-stone, a belemnite (?)*.

o-bonúkyérefo, name of a large *drum*, bommā. *pr.* 513.

bōñwōma, *bile, gall*. [bore, ñwōma = ñwene.]

aboḡdén, *dearness, high price*; oḡḡ no ab., *he bought it dear*; cf. ne bo ye den. — aboḡden-bo, *pl. -abo, precious stone*.

aboḡdúru, *courage, courageousness, bravery*; cf. ne bo ye duru.

aboḡméréw, *cheapness, low price*; to ab., *to buy cheap*; cf. ebo ye merew; abosiri, fowfow.

abo-pae, *inf. the quarrying of stones*, *pr.* 3593.

o-bopón [aboa, pon] *pl. m-, a large animal, as, esono, susono, yoma, töröm, bew, ekō.*

o-bó-pón, a *stone table*.

bor, bor, F. = bore, bore, boro.

abōrā', *pl. m-, a European or mulatto-woman*, s. abōrowá.

borade-kyēna, a *fine straw-mat*.

aborañkā, -kawa [bōrō, añkā] = akutu.

abor-do, m-, F. = mmorosó, *exceedingly, abundantly &c.* Mt. 2, 16. [5, 47.

bore, *v. 1. to dig*; b. dé or dé ase, *to dig round about the yam*; F. bor dadze = funu fam', Mt. 25, 18. — *2. to hollow, scoop, cut or hew out, excavate*; b. ḡdasem', okōrowm'; *syn.* tu mu. — *3. to search out*; wabóre (abóre abore) akòfá adé no, *he has found it out*; — *to devise* = tu n'adwēnem agyina. Obore ne nsem hye, (= ompe se odi nsem ñhinā wḡ guam') *he buries his matters, keeps them to himself, keeps them secret, manages to hide them.*

bore, *v.* to stir; b. asu, to move about in the water to swim; cf. boro 2. — obore ne kurum', he disturbs, hurts his sore, ne kuru mmore, his sore remains undisturbed; pr. 1079, 1814. —

bore so, to be engaged in combat or fighting; ye-nè wòn rebore so.

e-bóre, venom of snakes or insects; odo a boo me; n'ānom' bore (ne bore) wò me nsam'; — poison at the point of arrows, pr. 372.

Ak. eboro.

e-bòre, a kind of venomous snake, = onānkā.

o-Borebóre, a name of God or of a mythical Deity; cf. bore 2.

a borehūde [ade a woabore ahū] invention.

bōresēn [sēn a mmore wom'] a vessel in which dough is made or kept.

bōrewórè, boneñwane, bayonet.

boro, *v.* Ak. bo, 1. to beat, strike, smite (nnipa, mmoa, with many blows, cf. bọ); pr. 611.762. osu b. dañ so, the rain falls heavily on the house; b. dañ mu, to beat the clay of which the floor of the house is made; b. amū so, to beat (level) the ground over a grave, pr. 612. — b. asawa, osaw, to beat cotton, a sponge of fibres; b. tam, to smoothe washed clothes by beating them with a cudgel (aborobā); b. hñāsu, to brush off the dew from the grass and leaves in walking, pr. 256. — 2. to beat the water with hand and feet: b. asubonten, po, to bathe or swim in the river, in the sea; cf. bore asu. — 3. to beat, vanquish, subdue, overcome, pr. 3410. — 4. boro so, to surpass, be more than, be abundant; syn. bu so, fe hō; wanyā nehō aboro so, he is abundantly rich.

boro nsā, Ak. s. bow, *v.*

bōrō- or būro- in compds. indicates that a thing is from Europe or of European origin; cf. abōrōbe &c. obūroni, abōrōwa.

e boro, Ak. = ebore, poison, pr. 362.

àbóro, injury, damage, detriment, hurt; malevolence, envy; — pr. 613. 874. 901; ab. wò ne tirim'; óyè àbóro = òyè obófó, he is a malevolent or envious fellow, f.i. in showing how to make a thing, he does not say all. — di.. ab., to damage, do harm, hurt; s. abórodí.

aborobā, pl. m-, a smooth cylindric piece of wood, serving instead of a smothering-iron. [boro, abā.]

abōrōbe, pl. m-, ananas, pine-apple. [borō, abe; it seems to have been brought into the country by Europeans.] —

abōrōbe-dua, the ananas-plant. — abōrōbe-fuw, ananas plantation. — abōrōbe-mma, dim.

abōrō-beñ, pl. m-, European horn, French-horn, trumpet.

o-bóròbíñ, a by-name of the vulture, s. opete. [s. abeñ.

bōróbōrō, bōrōbōrōbōrō, sweet, agreeable to taste (aduaba a abere, aduan a ñkyene wom').

abōrōbōrō-sem, a nice, interesting, entertaining story; asem a ennim a.s. obinteeda na woankasa abo wo tirim kā, a.s. atetesem bi.

boroboro: ohiani b., a really, miserably poor man.

o-bōro-de, -dee, *the plantain*; 1. *the fruit or fruits*; 2. *the tree* (pl.a-; onam abrode-m') = obrode-dua, pl. abrode-nnua. Otwa brode, *he cuts the bunch* without cutting the stem; odwōw brode, *he cuts small clusters or hands* (s. osiaw, pl. a-) of 4 to 8 single fruits from the whole bunch (oduru, pl. a-). — *Diff. kinds*: brode-fuferefu, -fufu, -hemma, -kokowa, -kwadú; obósím, agóna-nè-toá, gyebum, nnwérétía (nny.), okom-bekum-wo, mpantū, mpemma, osóboasó.

o-brode-duru, *a bunch of plantains*, containing 5 to 8 hands or rings of single fruits (betem, pl. m-).

o-brode-dwé, brode-dwō, *roasted plantains*, pr. 216.640.641.

brodé-hóno, *the husk of the plantain-fruit*, the ashes of which mixed with palm-oil are made into soap. — brode hō hono, *the fibres of the plantain-stalk*; s. baha, mposae.

brode-sé, pl. a-, 1. *the stump of a plantain-tree cut off*, from which new trees grow; 2. = the next.

o-brodéwá, pl. m-, *the suckers or shoots from the mother-plant*, plants for transplanting. — brodéwá, Ak. s. obósáw; cf. baha.

abóro-dí, inf. *action of one seeking another's detriment*; obi rebeye wò yiyé ná obi akotiám'; wóreye bíribí à ébeye yiyé, ná obi akoye mā anye yiye a.s. wakotwa nkontompo amā dekōde no afi aborodo, F. = abordo, mmoroso. [wo nsa.

abōrodō: ótwa ab., *he feigns to be unable to fight*, *he deserts* (wantumi ankō), pr. 1460. — o-bōrodoni, pl. a-fo, *deserter*.

o-bōrodōmá [bōro, odómá] *the European fig or fig-tree*.

boróófā, As. *a weight of gold*, = agyiratwefā; s. borowo.

bōròfére, pl. a-, *a tropical fruit resembling a melon* (fere), *the papaw*, and the tree, *Carica papaya*; pr. 642. 3265. —

brofere-dua, *the papaw-tree*.

Bōrofo, F. A-bōrofo, pl. of O-būroni; pr. 644... okasa bōrofo, *he speaks a European language*.

bōrofo-hama, *pack-thread, twine, string, cord of European manufacture*.

bōrofo-hōma, *dressed (curried) leather from Europe*.

bōrofo-kènté, *striped cotton*, s. ntama.

bōrofo-mako, *a kind of pepper*.

bōrofo-sōũkōrañ, *the tamarind and its fruit*.

bōrofo-ñkatee, *the bread-fruit-nut and its tree*.

bōrofom', *in the manner, after the fashion of the Europeans*.

bōrofo-pé, inf. óyè br., *he is (foolishly) fond of, or, seeks to please, the European*.

bōrofósá, *a string of beads* [fr. bōrofo nsa ano, *how the Europeans have put it, or siaw?*].

abōrofo-sém, *words, manners, dealings of the Europeans*.

o-bōrofo-tefo, *one understanding and speaking a European language*. pr. 646.

börhänne [börö, hān, ade] *glass. D. As.*

böröhene [börö ohene] *the European governor of the English possessions on the Gold Coast.*

börö-hōma, borö-nhōma, *paper; leather.*

börögō, börökō, brōkōbrōkō, *soft, weak, flabby, flaccid, as withered leaves, blotting-paper; feeble, e.g. from intoxication or seediness; mmörōkōmmörōkōwafo, effeminate, 1 Cor. 6,9. D. As.*

abrōkōkōkōté, [akokō akora, obsc.] *a kind of beads; s. ahené.*

abörö-kyéw, *a European hat; pr. 2894.*

ò-bóróm, *pl. a-, a kind of lizard.*

abörómá, -mē, *pl. m-, a species of dove, wild pigeon, turtle-dove; = mmorommoromé, gyamhōho, gy'ahōho.*

aborómē, otono ab., *he lays words (riddles) before him to make him guess; when he does not find the right answer, he abuses him in most offensive language referring to father & mother; woto ab., mā yēnkoto ab., — an immoral play.*

börömmá [börōn, dim.] *narrow street, alley, lane.*

börömpèté, bod., *water-pox, chicken-pox (mpete brafo nen).*

aborompo, *a kind of herb.*

börōn, *pl. m-, street, lane; cf. abontēn, F. abrōntsen.*

börōñ, *copper wire, kōbere ntŵēe.*

bōro-ñño, *s. būro...*

abörónómā, *pl. m-, dove, domestic pigeon. [börö, anoma.]*

ō-brótea, *s. opete.*

börö-toa, *cruet, phial, vial, flask, flagon, bottle.*

abörótótó, *a certain shrub, perh. Strychnos nux-vomica, and its seed, nux-vomica, poison-nut, vomica nut; wode sisi ohye, wode gye bañ.*

abörówá, aborā', *European female (woman, lady); mulatto-woman; to distinguish the former from the latter, she is called Abürokyiri aborā. — abörówá-ba, a child of a European mother; a European lady not yet grown.*

borowo, *As. a weight of gold, = agyiratŵe; s. boróófā.*

abörówòññá [börö, awonññá], *lard brought from Europe.*

abósám, *cliff, crag, rock; chain, shelf, layer, ridge or ledge of rock or stones; rocky place. F. = abotañ, Mk. 4,5.*

ō-bósáw [boro, osaw] *a kind of sponge for washing; obrōde a woadŵow na emu duā a wōaboro a wode guare no. Ak. bródéwá.*

abósé [bō 84] *inf. beginning, origin; minnim sã asem no ab. trodō, I do not know the true etymology of that word; cf. mmōase, mfiase, mfitiase, nhyease.*

bósea, *pl. m-, pebble.*

bósea, *Ky. béséa, loan of money; bō b., to lend or borrow money; pē b., to borrow money, pr. 2935.2937. mabō no (mapē no) b.,*

*I have lent him money; meko<sub>bo</sub> b., I am going to borrow money; mak<sub>bo</sub> (no h<sub>o</sub>) b., mape b., I have borrowed money (from him); bo me b. dare du, na wobo me a, mesom wo āno, lend me ten dollars, then I shall serve you for it.*

bosea-bo, a-bosea-pe, *inf. lending or borrowing of money.*  
abó-sēñ, *inf. hanging up of stones to avert a threatened event.*  
[pr. 3052.]

abosí, *inf. [si bo], hazardous enterprize, daring feat.*

o-bósím, a kind of plantain. s. o<sub>bo</sub>rode.

abosírí, a low or cheap price; maton mamā no magye no ab. bi, *I sold it to him at a low price; cf. fow, fowfow, aboomerew.*

aboso, F. *most high; the Most High. Mk. 5,7.*

abosó, 1. *girdle.* — 2. (bosó) *batten, the movable bar of a loom, which strikes in or closes the threads of a woof (ade a otama-ñwénéfó de bo asawa no so mā epiw).*

aboso-bā, *club, cudgel. pr. 614. [bo 54, abā.]*

abo-so-ñhwī, *moss growing on stones.*

o-bosóm', *pl. a-, the moon; a month; syn. osram'. Mt. 24,29.*

o-bósōm, *pl. a-, tutelar or guardian spirit of a town or family; imaginary spirits, subordinate to God, worshipped or consulted by the negroes, generally called fetishes by the Europeans, though the term fetish would better be restricted to asumāñ, charm, or, to avoid confusion, not be used at all. [The word is supposed to come fr. obo & som(?). Tete abósóm no a mpanyimfo som won (a.s. wode nsā nè ñnuan kogyaw won) no ye abo ara ñkō; ebi ye nnua, se abe, odum, onyā; ebi ye siw n.a.; ebi ye koro (s. koro); akomfo abosom de, ewoh<sub>o</sub>-w<sub>oh</sub>o a, wobete se oyi se: mafa obosom, na oyi se: mafa obosom.]* — bo b., 1. *to surrender one's self to a fetish or patron spirit.* — 2. *to curse (another) by a fetish. s. bo 42. 81.*

abósōm, a *potion drunk when in swearing an oath of allegiance or mutual fidelity; wopām a, wonom (or wodi) hō abosom; a covenant made valid by such a potion; o-nè no wō abosom; s. nsu 4.*

o-bosom-búw, *house or lodging of a fetish.*

o-bósom-aketéw, -tere, *pl. a-, chameleon. pr. 621-623.*

o-bosomfó, *fetishman, syn. okomfo; onipa a obosom wō no so nè ne mu. pr. 624. 625.*

o-bosommá, [-ba], *pl. m-, fetish child; a child gotten by the help of a fetish and therefore given to him.*

bosom-maù [-bañ] *enclosure, enclosed space sacred to a fetish.*

abosom-mo, *inf. the calling upon or surrender to a fetish.*

o-bosom-muw, s. obosombuw.

abosompém-abòsommágüà, *the fetishes altogether.*

o-bosom-panyiñ, *pl. a- m-, a chief or superior fetish.*

o-bosom-póñ, *pl. a-, a great, powerful, mighty fetish.*

abosoñ-kwā, *pl. m-, [ob. akoa] slave or servant of a fetish.*

aboson-né (*pl. id.*), *a thing given or belonging to a fetish.*

aboson-sém, *fetish-religion, fetishism; fetish-matters.*

abonson-sòá, *inf. the carrying of the fetish.*

aboson-sóm, *inf. fetish-service, the worshiping of fetishes or idols; idolatry, heathenism.*

ọ-bosonsomni, *pl. a-fo, a worshiper of fetishes, a heathen.*

aboson-sú, *the water in the pot (koro) belonging to a fetish.*

bòsonopo, bosöröpo, *the great sea, ocean. pr. 380.626.3070.*

bosōw: ọyè b., *he is melancholy. [3094.]*

o-bósú, [e-bow, osu] *dew; ob. gu, dew falls; cf. mmosuwa.*

bota, *v. to mark, to incise, make an incision; wọakọbota onipa (akwere) ne, to-day they have marked a man destined to be killed; ọde sekañ abota no (hō) kakra, he has given him some incisions with a knife; — to get a sight of, catch sight or a glimpse of: wo ani bota no hō dabiara a, fa bisa no mā me, any day you get a sight of him, ask him about it for me; n'ani ammota hẹ = wanhū hẹ; ọbae, m'ani ammota no, when he came, I did not see him at all.*

bótá, *a yellow coral, the most costly of all, = kakawa; s. ahene.*

bota e, *v. n. [bota] mark, target, butt; — watow or wabọ b. no mu, he has hit the mark or aim.*

àbótafowa, *pl. m-, a child of one or two years. pr. 629.*

ọ-bótáñ, *pl. a-, rock; ọbo a éterew' hẹ. Ez. 24,7.*

abotar, *F. = abotoase; nyā ab. = to wobo ase. Mt. 18,26.*

àbóteñ, *the right or full sum, = abo a eyẹ ọkwan mu; the principal sum; cf. akoteñ; n'ábóteñ kofuaa ahannu, the complete sum amounted to 200 (heads of cowries).*

ọ-botíri, = aboa ti. *pr. 632.*

abotírì, *tam ab., to wrestle. [G. fō abotiri.]*

abotírì, *pl. m-, head-band, fillet; diadem, crown; ade biara a wode bọ won ti.*

abotísá, *a triple crown, as the pope's.*

abotitéñ, *a high stately head-dress, turban; abotiri tenteñ, ab. a enyẹ ahuhu-tama bi na eyentama-pa.*

bótọ, *pl. m-, sack, bag, bundle; syn. atwēā. pr. 832.*

bòtọ, *a powdered medicine in a small gourd; wọahuw (no)*

bótọ, *s. potọ. [b. agu ne fwenem']*

aboto, *inf. [to (me) bo]: laying a bet or wager; enam akyin-nyegye mu na ab. no ba, na ẹte se ñkyia.*

abo-tọ, *inf. = abotoyam', peace, confidence, good cheer.*

abotoase, *inf. = boasetọ, patience, forbearance, endurance.*

abótó, *empty or blind nut or other fruit containing no kernel or flesh in the shell or husk (brọde, ñkate, ańkyē &c. aba a eyẹ hono ñkō na aduan nñim'); ọfā yẹ ab.*

ọ-bótọfó, *pl. a-, nea odwensọ ketẹ so, who pisses on his mat [bọ tọw?] cf. pótọfó.*

botohúhúw, *steam*; b. afiri, *steam-engine*; b. na ede owusi-hyēn nam; wonōa biribi na wubua so a, b. sinsiane mmuaso no hō gu fam'.

abotokurá, *pl. m-*, a kind of *mouse*, of a dark hue with light stripes, living in the wood; *syn. odontwí*.

bótōrō, Ak. wabō no b. = wabō no ɔbō a ébekum' no, ebemā wato, *he struck him with a deadly blow, he beat him so severely that he must die from it.*

botow, *v. to abate, to decrease, relax, become less in vigour, strength, heat &c. — tr. to abate, reduce, lessen, diminish, remit; —* nřwīren no abótow' = akagyaw, *the flower has faded, withered*; ne kuru a etuu kokūrō no, afei de ab. kakra, *his sore that had become large, has decreased*; aduru no ab. yare no, or amā oyare no ab., *the medicine has given a check to the sickness*; nsu no ab., *the water has become lukewarm*; wabotow, *he is cast down, dejected, all his joy and gaiety has left him*, = ne hō afom no; wɔab. ɔkō no, *they have suspended hostilities, made a truce*; wɔab. asem no ato hɔ, *they have brought the palaver into an easier way and have laid it aside for a while* (asem no, wonnī no dennénnenneñ na wodi no berēw na wɔ-agya mu ato hɔ kakra).

botowá, *pl. m-*, 1. *small bag or sack, pouch. — 2. a musical instrument, bag-pipe?* pr. 633.

abotoyám', *inf. [bo to yam'] peace of mind, joy, happiness; satisfaction, contentment; cf. aboto, abodwo.*

abó-tu, *inf. consternation; despondency; eye no ab. = etu ne bo, emā ne bo tu. — abotúsēm, news of trouble or danger; report causing fright or consternation.*

botūróbòdŵó, *lukewarm, tepid; nsu b. .*

bō-ū, As. *by all means, absolutely, positively; with negation: by no means*; mise, kɔfa onipa no bera, bō-ū na sɛ wamma a (Akr. na sɛ ɛkā no bābi emma na ose omma a), sañ bēra, *I say, fetch that man; but when he absolutely refuses to come, then return.*

bōw, *v. 1. to become tough (of clay in pottery). — 2. s. red. bobow.*

bōw, *bundle of tobacco-leaves, commonly called a head or hand of tobacco.*

bōw, *a charm (fetish) hidden in the ground: wasi or wahye no b. = ɔde suman bi akohye fam' amā obi; ebi ye kabere, ebi ye sumanhunu bi nè aduru.*

ɛ-bōw, = omunuñkum, *fog, mist*; anɔpa bōw = anɔpá bósú; b. ato = ɔbosu agu.

bow, Ky. boro, *to grow weak, flag, slacken; tr. to make weak, slack, flaccid, flabby, flaggy*; ɔpɛ nti nhaban nhinā abow, *on account of the harmattan the leaves are all drooping*; aŵia abow (= akisā) nřwīren no, *the sun has withered the flowers*; abɛ no abow, *that palm is no more as fresh as in the first three days after felling it. — bow nsā, to become weak i.e. intoxicated, to get drunk, by drinking much*



palm-wine or any liquor or spirits; *s.* asābow. — *ne hō abow no*, *he is disheartened, disgusted, has lost all joy and vigour*; *s.* ahōbow. — *cf.* botow, ānobow, ahōbow.

bowema, F. = bonwoma.

bōwēw', *pl. a-*, Ak. abówèrè, *nail of a finger or toe; claw, clutch, pounce, talon*; *syn.* wēw.

bōwēwua, *a disease which spoils and blackens the nails of the fingers.*

aboŵí, àboŵuw, *contribution, indemnification for expenses of war, paid by the defeated party; ransom paid by the conquered chief to redeem his people that they might not be made prisoners or slaves.* — Ye-nè Asantefo wíee kō no, wōmā yēbōo sōnkahiri ansā-na wogyee yēn ab. (*sika, nkoa, aguade n. a.*), *when our war with the Asantes was over, they made us serve them and then imposed on us a contribution (in money, slaves, goods)*; wōabō no sōnkahiri amā ab., *they have submitted to his rule and have given (the conqueror) money and men in token of their submission*; yegye mo ab. ansā-na yēako; Asantefo-de ab. na ēkyekyeree wōn kūrōw. — Meyi wo aboŵuw = mēbō wo, *I shall release thee with a stroke* (*in plays of children: mmofra goru na nea odi ne yōnkō so no yi nea wantumi no a ope se ogyae no ab., enese obō no*).

aboyâ, aboyéá, Ak. *s.* abéyá, asańka, ayawá. F. *Mt. 14, 8.*

aboyafo, F. = kekā, *Mt. 8, 28. Mk. 1, 13.* [*Mk. 6, 25.*]

aboyám', 1. *girdle round the waist.* F. *Mt. 3, 4. Mk. 1, 6.* —

2. (*efen bi, a newly framed word*) = *nea ēbō yam'*; wuhū a, na wo yam' abō, wo kōn dō no, wo ani sō no dodo.

bo-yerew, *inf.* = abofono, *sickness of the stomach.*

bra, bāra, *v. 1. to make, enact a law or laws, to order with authority, to lay an injunction upon, to command, esp. to forbid, prohibit*; mpanyimfo kō apām akōbrá ade, *the elders have assembled to enact or make laws*; mabra no, *I have interdicted him*; bra no ne ara se ońnkosi ntew bio, *forbid him this very day any more to join in that play (ntew-si) again*; — *to fix (by law) the value of*: wōabra dare mā aba mman 75. — 2. *to settle*: matu mabēbra ha, *I have removed and taken up my abode here.* — 3. *to come (i. e. to be born) again into this world*: owui wō ha na wakōbra (wō) Nkrań, *he died here and has come again at Akra.* — 4. *to become habitual*: asābow, atoro abra no, *drunkenness, telling lies has become habitual to him*, = eye ne bra, *it is his habit or nature, he is addicted to..*; n'agya nneyee abra no, *his father's manners have become his, he takes after his father.* — 5. *to deceive*, = twa nkontompo, *pr. 1225.* wabra me = wasisi me, wadādā me. — 6. bra.. mu, *to withhold or keep back, to hide or conceal something in speaking, to dissemble, dissimulate*: obraa me asem no mu, *he did not tell me the whole truth*; yēbra no kasam', *we disguise our speech before him*; wokū asem no ara pē a, bra mu, *when you relate the case, do not say all*; okyaree me kwan no, wabrá mē mú, *when he showed me the way, he misled me*; *cf.* mmrabram'.

o-bra, (*inf.*) 1. the coming into this world, the state of existence or life in this world; obra a wɔwɔo me too mu yi, the life into which I have been born; mesore bra yim', I shall depart this life; obra akyi wɔ amane, in after-life more trouble is met with than in childhood; or, in future days trouble may befall you; meboɔ obra, men-nom bi da, as long as I live, I never drank any. — 2. manner of life, conversation, behaviour, conduct; pr. 409.634.635. obra a ehō nni dem or akasayé, blameless behaviour; bɔ bra, to behave, conduct, to bear or carry one's self; bɔ bra-pa, to behave well; bɔ bra-bone, to behave ill; ɔmpɛ bra fɔforo mmo, he shall seek to lead a new life, shall alter his conduct; n'asō awu nti, wɔapo ne bra amā no = wɔato no kwan, wonni n'asem akyi bio, they have left him to himself (nobody exhorts him any more). — 3. the nature i.e. the menses or monthly courses of women, euph. asabu; ye b. (bu nsa, kɔ afikyiri), to menstruate, to have the monthly flow or discharge, cf. bu 5 c. (wobeye b., a nasty abuse). — bra-agoru, a ceremony performed with a girl having attained to puberty. — bra-tām = afikyikɔ-tām, asabu-tām.

abra, falsehood, fraud, deceit. pr. 1024.1025.2327.2475. syn. nna-braba, nkɔnkɔnsa, nkontompo.

abra, a kind of monkey; sareso akyeneboa bi.

mbra, F. = mmāra.

brā, s. bēnā.

bra-bán, manner of behaviour, conduct; ne sã b. nye me fe.

brabo, [bra, v. 1., ebo], set price or rate; fixed amount of fees, fines, indemnities &c. Qman nè hemfoforo no tẁitẁa nnewa nhinā hō b., the elders and the new king set rates on, fix the price of, every thing.

abra-bɔ, *inf.* [bɔ bra] life in this world, pr. 3060; way, F. Ps. 67, 2. conduct, behaviour.

q-brabráfó, pl. a-, a deceitful, fraudulent, person; syn. okón-tomponí, okɔnkɔnsáfó.

brada, enticement, persuasion, temptation. — to b., to deceive by sweet words, to entice, persuade, talk over; woto no b. = wode nsem dede dādā no na wanyā amane. — bradam', F. by craft, Mk. 14, 1. — brada-to, *inf.* enticing &c.; cf. semmradá.

abradā, F. s. abrannā.

q-bráfó, pl. a-, executioner, hangman; pr. 636. forerunner; a by-name of the bird apatipere.

q-bráfó, pl. brafó, a woman that has her monthly courses.

bráka, round-about way, by-way, side-way; (merekɔ no, men-nam tē na) mekobuu b. na mede mekofii akurā hɔ, I came to the village by a round-about way; wabu br. akòfá m'akyi, by a side-way he came in my back; wobebu yen hō b., they will go round to attack us from behind.

bra-kyéw: obu br., his conduct is crooked, perverse, dishonest.

bram (bāram) v. [red. brammram]: 1. b... hō, to overlay: wode sika abram afōa no ti hō, the handle of the sword is overlaid with gold; to shut up, close, secure, fasten, stop: bram pañkrañ no hō ñhinā hyia, make the cask water-tight all round. — 2. b... āno, to secure, shut or lock up; to seal up; bram nnipa no āno na woan-nyā okwañ amfi adi, shut up or confine those people that they cannot come out; fa nnadewa bram adaka yi ano, nail this box up; b. poñ no ano fa nnadewa bobom', secure this door with nails. — 3. b... so, to overwhelm = kata so, buñkam so; dom yi abārām' [akata] yeñ so, the enemies overwhelm us, are more than we.

bram' = bra mu, s. bra, v. 6.

brammram', red. v. bram.

brámmram: n'ano ye b. = birebire, he is a babbler, talker, tattler, ready to speak evil things. — o-brámmramfó, pl. a-, onipa a ne tekrema yaw hebrē, n'ani ye deñ; syn. okasafo.

o-brámmiri [obrañ, biri] pl. a-, 1. obrañ tuntum, a black, strong man. — 2. óyè ab., he is a wrathful man; abufuw ye ob. or ab., wrath can make a man commit things which otherwise he would never do.

abrammó [bram'abo] weight, weights; okari ne sika wo m'ab. so, he weighs his gold with my weights. — abrammo-kwáñmù, true o-brañ, s. oběrañ. [weights.

a-bránnā', F. abradā, pl. m-, sail [G. abenā]; si ab., to set a sail; screen to keep off the rays of the sun; gallery, veranda, covered by the sloping roof of the main building [G. ablana]; portico, piazza, covered walk, corridor, pillared hall, colonnade, peristyle.

abransēm, abrañso, abrante, -wa, -kwa, s. aber...

brapa, [obra pa] F. virtues; s. obra 2.

brasiam, s. okore. — bra-tām, s. obra 3.

braw, a-, s. beraw, a-.

bre... bre... s. bere... bere...

mbre, F., = nea, where, sene, as, how.

abrebo, F. = abrabo.

abrebetam, F. soft raiment, Mt. 11,8.

mbrehoadze, F. = ahōbērease.

mbrew, F. = 'merew, weak; weakness.

bremba, brempon, F. = obarima, obirempoñ.

abreñtse, F. = aberante.

bri... s. biri...

bro... bro... s. bōro... boro... būro...

bru... s. buru...

brû, a. blue, (cf. akase, bibiri, hoa, tuntum);  
 n. queen's blue, indigo blue; blue starch.

bu, v. [red. bubu] A. to bend, fold; B. to crack, break, cut &c.

A. 1. tr. to bend, crook, curve; intr. to bend, crook, be curved; syn. kyea, kōa, koton; — epo abu donnoñ, abu ko asase no mu, the sea has formed a bay; bu braka, to take a round-about way. —

2. to bend, fold: bu āno, to seam, hem a cloth; bu dukū no āno! — bu.. to hō, to double, pr. 653. — bu.. due so, (to bend and lay over,) to double. — bu.. bō hō abiesā, fold it thrice. — 3. to make by bending, to manufacture: bu kotoku (pr. 768), kyew, mpaboa, ntoa, to make a bag, hat, sandals, a cartridge-box. — 4. to make by bending or turning one's own body: bu afiri, to turn or cut a somerset. — 5. to bend, move or direct parts of the body: a) bu nkompow, to bend or turn the neck, to look round, about or back: obu nk. fwe n'akyi, he looks back; obu nk. fwe won nhinā, he looks round about on them all. — b) bu.. ani, to wink at; obu no ani, he winks at him (gives him a hint by a motion of the eyelids); — obu no anikyew, he casts squint i.e. evil looks at him; — obu n'ani, n'aniwa, he shuts and opens his eyes, winks, twinkles, blinks, cf. aniwabubu; — obu n'ani gu (n'asōodeñ) so, he winks at, overlooks (his disobedience). Acts 17,30. — c) bu nsa, orig. to bend the fingers in counting the (six) days during which a menstruant woman is not allowed to enter or sleep in her regular dwelling; euph. = ye bra, to menstruate. — d) bu ntwer, F. to bow the knee, Mt. 27,29.

B. 6. to bend a thing so as to occasion a flaw in it, but not entirely to break it; to crack; cf. bukaw. — 7. to break (by bending, f.i. abā, dua, dompe, Joh. 19,36. cf. bō 50): mabu poma no, I have broken the stick; intr. poma no abu, the stick is broken; — bu.. mu, to break in two; s. 29 c. — 8. to break down, demolish (odañ, cf. buruw, dñiriw); intr. to break down, tumble down, fall to ruin: odañ no abu. — 9. to break off (abūrow, the ears of Indian corn), to reap. — 10. to cut off: obubu n'aŵerew, he pairs (off) his nails; — to cut the hair: obu n'anim = oyi yi ne nhwi āno; obu n'atiko, = oyi n'atiko nhwi āno. — 11. to cut or hew down, to fell (trees): bu kwae = dow, to cut the bush, pr. 652. meko kwaem' makobu nnua, I will go into the wood to fell trees. — 12. bu mu, to break or cut in the middle, to cut off: bu.. mmerem', a) obu ne mmerem' = wasi so [orenyin na onnyā nñwiee nyin] na wapatuw awu, he dies a premature, untimely death, is cut off in the prime of his life; — b) wabu né mmére (à óde bewo) mù = ne mmere atwam', she is past age. Heb. 11,11. — c) bu nna mu, s. abúnnám.

C. 13. bu.. so, to break off the end or point, to blunt (opp. señ āno), pr. 994. — 14. bu.. so, to break, transgress, disobey (a law, command, order, injunction); obu n'asem so = onnyina n'asem so, he breaks his (own) word, does not keep his promise; obu ne nā asem so, he disobeys (acts against) his mother's word. — 15. bu.. so, to go beyond, surpass: ebu n'abasa so, it goes beyond his power or ability; adwuma yi abu mensa so, this work is too much for my strength; edom no bu yen so, the enemy is stronger than we are; syn. kyeñ, buñkam; cf. bram so. — 16. bu so, to run over, overflow: wafwie nsu agu mu mā abu so, he has poured water into it so that it has run or flown over; Ps. 23,5; syn. boro so, fe hō. — 17. bu so, to be abundant, plentiful, frequent, often met with, common; mamā nhōma no abu so, I have made that book common, caused it to be in the hands of many; cf. ka. — 18. bu so, to be common, unclean: nni nea abu so, do not eat unclean things. Acts 10,14.

**D. 19.** *To break out or forth:* obu faa wɔn so, *he broke forth upon them.* — **20.** *to end or turn out badly:* n'asem abu, *his matter did not come to a good end, has turned out badly.* — **21.** *to befall:* abú abù no, *lit. a breaking has broken upon him, i.e. a great calamity has befallen him.* — **22.** *to fail, fall short, fall off in respect to vigour, activity &c.* bo bu, *to get out of breath;* ne bo abu, *he is out of breath (s. ɛbo) = ne home atew no; n'ani bu, lit. his eye breaks, i.e. he is weary of waiting longer; wofwɛ obi kwan na ɔmma a, na wo ani bu = eye wo ahometew.*

**E. 23.** *To count (orig. by bending the fingers, cf. 5 c) bu nsa), to reckon, compute, calculate. — bu akontā, to cast up an account; to cipher; ɔ-nè no bu ak., he reckons with him, Mt. 18,23.24. bu hō ak., to account for. — bu ā no, to cast up, sum up in a total; bu.. fra (mu), gu.. so, hye.. mu, kā.. hō, si.. so, tia, to reckon among, to add to (cf. kan.. fra): bu yi fra (hye) akontā no mu, gu ak. no so, kā ak. no hō, tia ak. no, add this to the account; bu sika no si so na yenfwe, add the money to the former sum and let us see (what the amount will be); obu n'aka-foforo si dedaw so, he calculates his new debts and adds them to the old ones. — 24. bu akapere, to balance an account, counterbalance a debt: obu me ak., he adjusts his account due to me by a contra-account (cf. bu tew) or by shifting off payment to another person indebted to him. — 25. bu tew, to neutralize or cancel a debt by balancing against it an equal amount owed by the creditor: mede woka, wonso wode me bi, na mā yemmu ntew! wode me dare 10, me nso mede wo d. 4, enti mebu dare 4 yi matew, na yi dare 6 a aka no mā me!*

**F. 26.** *To account (one) for, consider, think, deem, judge (one able, capable, apt, fit), acknowledge as; to estimate, esteem, respect, honour. pr. 651.654.655. obu no keso, he holds him in great esteem; mimmú no fwē, I do not respect him at all; — bu.. abomfiā, to despise, s. ab. — bu.. animtiā, to despise, disregard, hold in contempt; cf. tiatia.. anim.*

**G.** *To observe, pay attention to, regard with care; cf. buw.*  
**27.** bu.. bra = bɔ ..bra, *to behave, conduct, bear or carry one's self; bu brakyéw, s. brakyew. — 28. bu mañ, to observe the social or civil duties: obu mañ pa, he comports (himself) well with his fellow-citizens, behaves, demeans, or carries himself well in this town, is sociable; he rules (or manages the affairs of) the town well; he labours for the welfare of the towns-people; obu mam-mone se biribi, he is extremely unsociable; ye-nè no mmu mañ yi = ntrā mañ yi mu, we can no longer live together with him; ye-nè nipa yi bu mañ yi, we live peaceably together, are on friendly terms; cf. amammu, amammui. — bu mañ kwanmu a wompam', F. to administer judgment impartially.*

**H. 29.** *To decide, judge, pronounce judgment: a) bu.. bem, to pronounce sentence in favour of a person in a law-suit, to acquit of an accusation; atemmufɔ (asennifo) abu no bem, the judges have acquitted him. — b) bu.. fɔ, to give (bring in) a verdict, pass sentence against a person, to pronounce guilty, condemn; wɔabu no kum fɔ, they have sentenced him to be killed. — c) bu.. nteñ or ateñ, to*

*judge, to decide a case, to give, pass or pronounce sentence or judgment on (upon) or against: wɔabu no nea oyee no so nteñ, they have passed sentence against him for what he did. — d) bu mu, to bring to a decision, do away with (a case); wode asem no ahye duam' abu mu = wode abere mpanyimfo na wɔawie asem no di, wɔabu fo nè bem (eto-dabi-a wode dua hye dua ntam' bu mu). — e) bu.. nteñkyew, to judge unrighteously, to pass an unjust sentence, to pervert judgment; — bu.. ananaten, to pronounce an unfair, partial judgment, to judge partially. — bu Asante-ten, pr. 740.*

*I. 30. bu be, to speak, utter, use a proverb, to make a proverb; de bu be, to turn into a proverb. pr. 60.656.681.1361.1767.*

*J. 31. bu, Ak. = buw.*

*bu in combination with nouns of place and relation:*

*bu.. mu, s. 7. 12. 29 c) — [bu ani, 5 b), — bu anim, 10] — bu āno, 2. 23. — bu so, 13–18.*

*bu followed by other verbs: bu.. bɔ hō, due so, to hō, s. 2; gu so, 5 b); fra, gu so, hye mu, kā hō, si so, tia, 23; tew, 25.*

*abu, fall, ruin, overwhelming calamity, disaster, great misfortune; cf. asiane; — abu abu no, a calamity has befallen him (s. bu 21), e.s. bone a waye aye a.s. nea ope se ode ye ne yonkō no asan abefwe nañkasa so; — mā abu mmu no! let disaster or ruin befall him, i.e. may mischief come upon him!*

*bū bū, = pī, plenty, abundantly; ɔsesaw' (nsu, nsā, ñkyene, ñuo) no bū bū.*

*bua, v. [red. buabua] 1. to cover, to shut, close, esp. with so; b. dan (so), to put a roof on or thatch a house; bua adaka no so, close that box; bua aduan no so, cover that food; cf. kata so, mña, hini; mmuatama; opp. bue, hie. — 2. bua da, lit. to cover (scil. the food) and sleep, i.e. to fast, to go to bed without having eaten. pr. 211. — 3. to come down upon: ne'musu abua n'atifi, his mischief has fallen on his own head. — 4. to grow thick, bushy, luxuriantly, rankly (esp. of climbers); to flourish; ode no abua kūsū = aye ababan pī; cf. bum. — 5. to answer, reply; mammua no, I gave him no answer; wokobuabuaa wonhō, they gave each other (rough) answers, scolded each other; cf. gye so. pr. 752. — 6. to congratulate: kobua wo nua a ɔresaw no, congratulate your dancing brother. — 7. bua.. sō, to charge or upbraid with, to reproach, to scold or abuse by reminding one of some reproachful deed or matter, to cast something in the teeth of; s. asōbua. — 8. bua ntseñ, F. = bu nteñ. Mt. 7,1. — 9. buabua tun, F. to conclude.*

*abúa, pl. m-, tobacco-pipe; cf. abūrobua, tāseñ.*

*abuabuagyásò: asanka tratrā bi a wode bua aduan so wɔ gyaso.*

*abu adá, m-, inf. [bua, 2.] fasting, fast, abstinence from food; odi ab., he fasts (once); odi mm., he fasts (repeatedly); wodi mm., they fast.*

*buber, F. = abūró bu-bere, harvest (of Indian corn). Mt. 13,30.*

*bubu, red. v., s. bu. (2.) to break or bend repeatedly, to double, fold: bubu ñhōma, to fold up a letter. — (7.) to break many things simultaneously; to break in many pieces; to pluck: bubu asōmerewá*



ahabañ nōa nom, *pluck some leaves together with the stalks of the herb called asōm., boil them and drink the decoction; — to break completely, Ps. 10,15. 37,17. bubu.. mu, Ps. 46,10. Is. 9,4. bubu abodō, to crumble bread. — perf. to be broken down by hardships, i.e. fatigued, exhausted: okwañ no ware nti mabubu, from the long way I came quite tired or undone; Ps. 38,9; to be lame, s. the foll.*

o-bubuafo, *pl. a-, a man lamed by sickness, palsy; onipa a wowoo no mū na oyare abeye no ana nnurui abeduru no na wa-bubu gu fākō na ontumi nye fwē; — okasa bubuafo, a lame i.e. awkward language or manner of expressing one's self.*

mbubui, *F. s. mmubui.*

abubummabā, abubummā, *a kind of worm or moth; ab.-aiwéne, the case (made of broken little sticks) in which it lives, pr. 658.*

Obubuo, *name of a month, about November.*

abubur, *pl. m-, F. = aburuburu, Mt. 21,12.*

abubu-w, -o, *1. public inquiry after something. 2. wailing, crying, from grief, sorrow, fear, for help in consternation and distress; the noise made by the people whilst sheep are being offered to the river-spirit (at Akwam); — obo ab. = oresū na oredi ñkommo, he wails, laments; ab., wommó nò kwa.*

abubu-w-bo, *inf. wailing, lamentation.*

bue, *v. [red. buebue] to uncover, disclose, cf. bua. 1. tr. to open (obue n'ani, n'ano, ne nsam', ñhōma mu, he opens his eye, mouth, hand, a book); bue adaka no (so), open the box; kobue poñ, open the door (syn. hie); bue oðañ no (āno), open the house; diff. tu āno, sãñ. — 2. bue.. āno, to initiate, inaugurate, dedicate: yereko-bue asoredañ āno, we are going to dedicate a chapel. — 3. bue so, to clear (land) from trees: obue n'asase so, he cuts away the trees on his piece of ground, so that the sun may shine on the land. — 4. bue to so, to turn over (the leaf of a book). — 5. intr. to open, be open: opon no abue (syn. āno da ho), the door is open; n'ani abue or ada ho, his eye is open; n'adwenem' abue or ada ho, his mind is clear; ne tirim bue, his conscience awakes.*

buebue, *red. v., s. bue;*

anim rebuebue = anim rebaebae, *the day breaks. [G. hie gble.]*

búé búé, *interj.*

buépén, *a page or pair of two opposite pages in a book; cf. kratāfā; wakañ mā aka b. kakra bi na wañie, he has read it nearly through, he has read it all excepting a few pages.*

bufo, *F. reaper. Mt. 13,30.*

o-bufo, *sloven, dirty fellow; slut, slattern; s. búru, búrum'.*

búfũ à, *s. bofua.*

abufuw, -fuo, *inf. [ebo fuw] anger, wrath, passion; fa or nyā ab., to grow angry; yi.. ab., to excite to anger; oye ab., he is irascible.*

o-bufu-fafo, *pl. a-, an irascible man, easily provoked or offended.*

abufu-hyéw, *hot anger, wrath, fury.*

abufu-ním' [anim] *an angry countenance. Prov. 25,23.*



abui, *needle*, especially a large one; *cf.* pāne, dorowa.

mbui, *F. breaking, fall.* Mt. 7, 27.

bukaw, *v.* 1. *to bend*: ob. ne basa, *he bends his arm*; ob. ne nsa to n'akyi, *he puts his hand on his back*; b. wo nan to so, *cross or bend your legs*. — 2. *to break, crack, flaw, i.e. to bend a thing so as to occasion a flaw in it, but not entirely to break it*; *cf.* bu, 6. — 3. *to shift from one master to another, to desert one*, *cf.* guan.

bûkû', *F. pl. m-, = brûkû', book.*

bukyíá, *F. s. mukyia, muka.*

bum, *v. to spread; to spread or lay over; to cover a place or a thing completely*; wúra no abum kusû, (= aye ahaban bebrē na aye fefefefe) *that bush has grown rank and luxuriant, filling a wide space with its foliage*; woto asawu bum mpatā so ansā-na woyiyi wōn, *a net is spread for the fishes before they are caught*; ode ntama abum no so = akata obi (a.s. nan̄kasa) so; fa bum me so = kata me so! [*red. bummum.*]

búm, *pl. a-, a spreading or thorough movement or effect*: gua bō bum, *the whole assembly rises at once* (s. bō 7); wōasore bum = prekō, *they have got up in a state of confusion*; oguan no abebō m'abūro mu b., *that goat has made havoc in my maize, has eaten a good portion of my corn*; wōabō yēn abum, *they have put us into confusion*; wōabō aguabum, *they have brought the market into confusion*; ebōo b. no, *when the confusion began*; abogyabum, *covering or bespattering with blood by blows*.

búm, *adv. severely, thoroughly, very much*; ebōo no ara bum prekō, *he gave him one severe blow*; wōbobōo n̄nuañ no ara búm bum bum, *they gave or dealt the goats vigorous blows*; omanmufo tañ abanmufo b.

buma, *v. to catch, seize, take by force* (nnipa, mmoa, mpatā); buma oguan no bēra, *catch that sheep and bring it*; wōbebumaa no akoton no, *they pounced upon him and took him away to sell him*. [*red. bumabuma.*]

bummum, *red. v., s. bum.*

e-buii, *a. Ak. hunu, pl. a-, green, unripe*; akutu-bún, *an unripe orange. pr. 2344. cf. obabun.* — e-bun, *F. unripeness.*

e-buii, *pl. a-, abyss, gulf; the depth of the sea*; amōa a emu do a ewo nsum'.

abu-nnam' [nea obu nná mu] *he who cuts off one's days, an appellation (or title) of kings*; *cf.* okumnipa.

buiikam, *v. (so), to surpass, exceed, be superior to* (in number, valour, power, force): edom b. wo a, wuguan, *if the enemy is too strong for you, you flee*; wob. yēn, wōab. yēn so, *they surpass us in number*; wanyā ade mā ab. so, = akyeñ so, atra so, *he has grown enormously rich*; agofo horow abien a wohyiae no, se atififo b. anafifo so nti, anafifo antumi wōn.

abúntw̃ere, *a green, hard, unripe fruit*; akutu no ye ab., *the orange is unripe*; s. bun.

abunu, a kind of great *drum*? s. obonúkyéréfo. — Cf. ebuñ.  
buo, s. buw.

obuobi-kwaw, a kind of bayere; s. ode.

bupé, a kind of *cloth* from Toam, s. kente, ntama.

abu-péñ, *part, portion, share*, the result of a division; cf. ñkyem'.

bu-prekō, a *bit, morsel, or piece, broken off by a single breaking*; cf. teprekō.

abúrà, pl. m-, *well, cistern*; tu ab., *to dig a well*.

abũrów, *maize, Indian corn*. pr. 672-80. ab. abeñ, *the corn is sufficiently ripe for use*; ab. ahoa, *the corn is ripe to perfection*. — bu ab. *to break the ear from the stalk*; hũań or sunsũane mmetem, *to husk maize*; few or tutu ab., *to take out the grains*.

abũro-bétém, pl. m-, *cone or ear of Indian corn*.

abũròbíá, a plant growing frequently in the vicinity of towns, with red flowers and black seeds; *Canna Indica* or *speciosa*. pr. 661.

abũro-bu, inf. *the plucking of the ears of maize; corn-harvest*.

abũro-búa, pl. m-, a short tobacco-pipe made of clay, *clay-pipe* made in Europe. pr. 662.

abũrò-dómã, *maize full-grown, but not yet quite ripe, as roasted and eaten by the negroes*.

bũró-dùá, *the plant or stalk of Indian corn; the spike of a plant of maize, in which the kernels sit; a cone of maize from which the grains have been picked*.

abũroduaií, *food or dishes prepared of maize*: obańku, abete, dokono, kyekyere, ammoagyanewa, mpampa, pimpi, sense, otō.

bũró-fúa, pl. m-, *a single grain of Indian corn*.

abũro-fúw, *a plantation of maize*.

abũro-gũá, *a European chair, arm-chair, chair with a back*; cf. akenteńńua, akońńua.

abũro-guańe, = abũrow guańńuań, *ripe ears of Indian corn*.

bũro-gya, Aky. *matches*; syn. samannyá. [pr. 673.

bũró-hóno, *the husk or covering of the ears of maize*; pr. 679.  
a kind of country cloth, s. kente.

bũro-kũ [ńkũ], *pomade, pomatum*. D.As.

bũro-kũruwa, *a European jar, can, cup, mug &c.*

burokúruwá, *pomegranate*, s. buruk...

Abũrokyiri, *the white man's country, Europe and America respectively*. pr. 663-6. Ab. nipa, *a man who deserves to be sold to Ab.*,  
abũrokyiri-sũã, *Turkey-red cloth*. [pr. 664.

bũro-nañ, *the stalk of maize*.

o-bũróńí, pl. bõrofo, a-, *European, white man; mulatto*. pr. 667-71.

bũró-ònyã, *Christmas and New-year's-day*.

bũro-ńño, m-, *European oil, olive-oil, sweet-oil*.

abũro-pata, pr. 680.

abūro-tséñ, F. abūro a abo yiye pē; s. teñ 2.

abūro-ŵi [aŵi] *wheat*. D. As.

buru, *filthiness, dirtiness, uncleanness, slovenliness, sluttishness*; ne b. nti wo nè no didi a, enye de. — óyè b. (e.s. ne hō wō fī na ne fī nteŵ), *he is a filthy, dirty, unclean fellow, a sloven*; cf. ohem-muru; burum, obufo.

buru, v. s. buruw.

būrúbūru, bbbb., *adv. entirely, totally*; odi me nyā b. = obu or oye me akoa papa. [G. blublu.]

aburuburuw, pl. m-, a species of *dove*; pr. 681. (ne mmārañ te se akoko de.) F. abubur.

būrūkū', F. būkū', pl. m-, *book*.

burukūruwá, a large *tree* and its edible *fruit* similar to a pomegranate but larger and with larger seeds.

búrum', a *filthy, dirty, unclean fellow; sloven; slut, slattern*; oye b., oye nehō b. = oye nehō fīfī; s. buru, obufo.

o-būrum, a large *quadruped*; pr. 682.

aburu-nsummà-béñ, a species of *dove* (red).

buruw, v. *to break down, demolish* (odañ n.a.); syn. dŵiriw; *to tumble down, fall to ruin*; amōa no ab., *the sides of the pit have broken down*; ne fŵene buru gu n'anom', *he has his nose smashed, knocked into his mouth*, pr. 584

aburuwá, pl. m-, 1. nantŵi ab., *heifer, young cow, that has not yet calved*. — 2 = afānā, a *female slave*, especially one from the interior with marks cut in her face.

aburuwá-ba, pl. mmuruwá-mma, a *vile, despicable person*.

busu, s. mmusu, ahabusu, abusude &c.

abusūá, F.-sūñ, pl. m-, *family, kindred, relatives, especially the relations of the mother's side*; one of the original families of the Tshi nation. — bo ab., *to join a family or tribe*. pr. 683-7.

abusūa-bañ, *sort of family or people*; mo ab., moye aŵi! *you are a thievish family!*

abusūa-bo, inf. wufi kūro bi so aba na abusūa biara a wote ne diñ a.s. wufim', wode wohō akohyem'.

abusūa-bone, a *sin hereditary in a family*.

abusūá-dé, *something hereditary, inborn, inbred, innate*; bayi ye ab.; eye no ab.

abusūa-dúà, *the tail i.e. cord or tie which connects a family*.

abusūa-kúw, *family, tribe, clan*. [pr. 686.

abusūa-máñ, *tribe*.

o-busūá-ní, pl. a-fo, *relation, relative, kinsman*; syn. oni.

abusūa-yàré, *family-distemper, hereditary disorder*.

o-busūa-panyiñ, *the head of a family*, pr. 687. F. abusūia-mpanyiñ, *patriarchs*

abusūa-pónní, a *member of an important family*. pr. 687.

abusu-dé, a *wicked, mischievous thing or deed; ill luck, disaster*, pr. 118. F. *abomination*, Mt. 24,15.

abusu-sem, *wicked, mischievous words, behaviour, or conduct; blasphemy; cf. mmusubo.*

o-busufo, *pl. a-, a wicked, mischievous man, s. obusuyefo; a frolicsome fellow; a rogue (facetiously): obūroni yi ye ob., ote yen kasa, this European is a rogue, he understands our language.*

o-busu-yefo, *pl. a-, a wicked man doing mischief in secret; rogue, knave, villain, scoundrel. pr. 119.*

o-butew, *inf. compensation, the payment of a debt by a credit of equal amount; reciprocation, mutual return; ob. ne se: wode bi ka na ono nso de wo bi na mode atua; a. s. quo afa ne tirim' a, wo nso afa wo tirim; s. bu 20.*

butu, *a-, s. butuw, abotu.*

Obutu, *pr. n. of the language of Sanyā, Afutu Bereku, Simpā (Winnebah), Apā, cf. Gr. Introd. § 5,2.*

būtū, *adv. completely &c. very much, = korā, yiye, papāpa; odii aduan no b. (entirely), kā n'anim b. (sharply); wabo no aho-hora b. (utterly).*

būtubutu, *imit. adv. expr. the sound of drumming: wokā butubutu, red. v. [akyene b.*

būtu-nè-bête, *a kind of beads; s. ahene.*

abutusem, *s. abot...*

butuw, *v. to overturn, turn upside down, upset; ob. n'agua, he turns his chair (as the negroes, from a superstitious notion, do when they rise); b. korow, to overthrow, capsize a canoe; — intr. to lie or stand upside down, to lie on the belly. — kōn'kó (tómère) b. poñ so, a tumbler stands upside down on the table; pr. 2023. abofra no de n'ani b. ne nā hō, the child laid its face against its mother. — b. aba so, to brood. — bata b. wo, your trade fails, goes amiss.*

būtúw, *s. tekrema-bútúw.*

buw, *v. 1. to sit on and cover eggs or young, as a fowl, to brood; osansa ko abuw = okoto nkesua na wada so na wasow, = okobutu abas so, pr. 2776. — 2. to heap together, to keep together under a covering (abe, palm-nuts, till they begin to rot, — abūrow, maize, in a vessel or under ground, to malt it for making ahaï, beer). — 3. to spare, save, lay up: obuw ne sika de akoware yere, he spares his money in order to procure through it a wife. — 4. to watch, keep sentry, guard; asrâfó buw aban, soldiers guard the fort. — 5. to watch, lie in wait or ambush: obuw no okwan so, he way-lays him, s. tew; b. mogya, to lie in wait for blood. — 6. to watch or overtake one in the way in order to call him to account; cf. tware.*

abuw, *inf., s. buw, v. 1.*

e-buw, *nest, coop, cage, cot, cottage, hut, lodging; cf. berebúw, akokobuw; oðan bi a wofre abosom nè asamanfo wo mu = obó-sómbúw, abosonnañ, asamanfredañ. — F'. = ntamadañ, tent, tabernacle. [G. bū.]*

buwfréfó, *pl. a-, = okomfó; onipa a otumi fre nsamanfo nè abosom nè mmonsam mā wobekā won anom' asem.*

bwe, bwobua, *F'. = bue, buabua.*

**D.**

The consonant *d* occurs before pure vowels, sometimes before nasal vowels when they are followed by *m*, *n*, or *i* (e.g. *deñ*, *dôm*, *doñ*, *dum*); *d* is changed into *n* by an *m* (*n*, *i*) before it, Gr. § 18., and into *n* or *r* by negligent pronunciation, Gr. § 19 B. *cf.* *nne*, *nnera*, *anadwo*, *anopa*, = *eda-yi*, *nne-da*, *adadwo*, *adopa*. — In several Fante dialects *d* is changed into *dz* when coming before the vowels *e* & *i*, seldom before *e*. In a few cases *d* or *dz* in F. interchanges with *s*; *cf.* *adze*, *dâdze*, *dâde*, *adade* = *ase*, *asase*; *do* = *so*. Gr. § 293, 1 *a. b.* *Rem.* 1-3.

The combination *dw* has nothing to do with the sound represented by single *d*, and will be treated afterwards by itself.

*da*, *v.* [*inf.* *nna*, *red.* *deda*] 1. *to lie* (of a single person or thing; *deda*, of many persons; *gu*, *gugu*, of many things; *cf.* *bew*, *bea*, *boa*, *sam*, *buw*, *butuw*, *teñ*, *tew*); *oda fam'*, *he lies on the ground*; *oda ayannya*, *he lies on the back*. — 2. *to be in* a certain place, *to be situated*: *ne kûro da bepow so*, *me de da boñ mu*, *his town is situated on a mountain, mine in a valley*; *kyékye da osram nkyeñ*, *the evening-star stands near the moon*; — *to float*, *swim*, *be buoyed up*: *hase a eda nsu ani*, *a floating cask*. — 3. *to live in* a place: *odeñkyem da nsum'*, *omampam nso da wuram'*, *the crocodile lives in the water, the guana in the bush*; *onui dan na oda wuram'*. *pr.* 647. — 4. *to sleep* (especially in the *perf.*): *okoda*, *he goes to sleep*; *wada*, *he is sleeping*. *pr.* 704. *oda bebrē or dodo*, *he sleeps much*; *mesen wo nna*, *I surpass you in sleeping*. *pr.* 2892. *merekasa no*, *ofaa mu dae*, *whilst I spoke, he fell asleep*; — *obiara kā wo sa a*, *da*, *if any one tells you so, sleep i.e. take no notice of it*; *ne ti ada*, *s. eti*. — *to die*: *ohene dae na wansore*. — 5. *to be quiet*: *ne nsa nna*, *his hand never rests, he is industrious*, = *oye nsi*, *oye osifo*, *odeyofa*. — 6. *to remain, rest*: *n'asem da m'asôm'*, *his word remains in my ear, I do not forget it*. — 7. *to weigh down*: *nsenea*, *wotom' tom' a*, *eda*, *when you continue to put in things into the scale, it sinks*. — 8. *to curd, curdle, coagulate, congeal, thicken*: *nufu no ada*, *the milk has curdled*; *nño no ada*, *the palm-oil has thickened*. — 9. *da*, *Ak.* = *da so*, *s.* 25 c).

*Phr.* 10. *da aba so*, *to sit on eggs for breeding, to brood, hatch*; *syn.* *buw*, *butuw*. — 11. *da adagyaw*, *pr.* 699. *da kwaterekwa*, *to be naked*. — 12. *da adi*, *to be manifest, evident, open or clear*; *cf.* *da ho*, *yi adi*. — 13. *da dweñ*, *to lie and think, to meditate*. — *da fwe*, *to consider*; *s.* 28. *da tirim*. — 14. *da afā*, *to sleep at a separate place*, *pr.* 384.705. — 15. *da fam'*, *to be level*; *ehō da fam'*, *it is a level place*. *Ps.* 26,12. — 16. *da ogya (hō)*, *da gyentia*, *to sleep at the fire*; *pr.* 559. — 17. *da ho*: a) *ehō da ho (pefē)*, *it is manifest, evident, obvious; it is open, accessible*: *asem yi hō da ho*, *the matter is now plain or clear*, = *asem yim' ye pefē*; — *emu da ho*, *it is clear, plain, intelligible, open*; *opp.* *emu asiw me*; — *opon āno da ho*, *the door is open*. — b) *n'ani da ho*, *he is modest, sober, careful, attentive, mindful, heedful*; *syn.* *n'ani kā ase*. — 18. *da hō*, = *da so*, *s.* 25 c). — 19. *da hyia*, *to border upon, to confine with*; *syn.* *bō hye (hyia)*, *bō hyeban*, *to fuhye*. — 20. *da kâpua*, *to importune*,

to urge; to be bent upon. — 21. da mu, dam': a) to be or lie in or between; da akuru mu, to be full of sores, pr. 700. — tokuru da dua no mu, there is a hole in the tree, the tree is hollow. — b) to be heard among other voices and noises: nnawuta da mu. — c) to be guilty, in fault; to be bound, to be under obligation (to perform a duty), Mat. 23,16. — 22. da āno: ne ti da ñkrante āno, s. eti; dua no da opon āno, s. 1. — 23. da mpān, F'. = to be or lay empty, open; cf. 27. — 24. da ase, a) to lie under (Gr. § 118,3). — b) to thank (lit. to lie down); oda no tā no so ase, he thanks him for the tobacco; meda wo ase, I thank you; miyi me yam' meda wo ase, I thank you heartily; meda-ase meda-ase, I am much obliged (to you); meda-ase aberaw, id. (s. abēraw); efunu ada-ase, the corpse has passed (a person or house) without pushing; s. afunsoa. — 25. da so, a) to lie or sleep upon. — b) to sleep after having heard a message &c. wañkoda so, it did not let him sleep; otee no, wanna so, he obeyed it forthwith; wanna so na obae, he came on that very day. — c) to go on, continue in doing something. When put before another verb, to denote continuation of the action expressed by da so, that other verb may be rendered in Eng. by the adv. on, still: oda so kañ, he goes on reading, he reads on; oda so yare, he is still sick; in Aky. so may be omitted: woda (so) di akō, they are at war still; cf. ko so, toa so, & Gr. § 107,16. — F'. da-hō, da-do, da-ro, Mt. 19,6. Mk. 5,35. 9,17. — d) oda nehō so, he is wary, cautious, circumspect, heedful, careful. — e) n'ani da me so, s. ani. — 26. da nsow: oda nsow, ne ti da nsow, he bears a mark, has a characteristic, is marked out or distinguished by some sign or character: onipa yi, ne duabañ da nsow, the figure of this man is of a particular shape or make; cf. dansow. — 27. da nsram, Ky. Gy. = da yafumpān mu, to sleep with an empty stomach. — 28. da tirim fwe, to consider, deliberate: asem a wokā kyere me yi, meda mafwe, or, me(re)da me tirim mafwe, the matter you tell me, I will consider.

o-da, inf. asase no dà won dá, the country lies open to them.

da, s. daw.

eda, pl. nna, a day (of 24 hours; ñkwā-da a nnoñfwerow 24 wom'; emu 12 ye adekyēe, na emu 12 ye adesāe); a time definite or indefinite; da ñhinā, all day; every day, always; nna ñhinā, all days, always; s. dā; — eba nna-nna, it comes at times, now and then, occasionally, seldom, = eto-dabi-a eba, it happens sometimes; da se 'ne, a day or time (occasion) like this; pr. 696-8; this day week; Gr. § 248,6. — wonnim nna, or obi nnim nna, one does not know what time brings, = perhaps, peradventure. Cf. da, dā, dabeñ, dabi, dafua, dakoro, nuannu... da du, Gr. § 80,5. nnaoha, nna-mmere-nsōn, una-no, 'ne. — Oregye nna awu, = ne wuda abeñ or adu, ne wu adu so, ne nna rebi = oreye awu, orebewu, his days will soon be at an end; wahye da, he has fixed a day, it is his intention; wato no da, he has appointed him a day; watu ahye da, he has deferred it for another time.

da at the end of negative sentences = da bi, any day, ever, or, together with the negation, never. pr. 596. 1479. 1587. Cf. dabi, peñ.



(Sometimes it merely gives emphasis to the negation: minnim no da, *I do not know him at all.*)

o-da, pl. a-, *grave, tomb*; F. nda; cf. obo-da, odamōa; - bō da, *to dig a grave.*

nda, F. 1. = nna, *inf. sleep.* — 2. = oda. — 3. pl. of e-da.

dā, v. 1. *to open* (the mouth to put food in): ne sē apām nti wode dade dā n'anom ansā-na wode aduan hye mu. — 2. s. dādā.

dā, adv. & n. *always, ever; continually, constantly, every day, daily; often; eternally; eternity.* Ote ho dā, a) *he always sits there;* b) *he lives for ever;* - dá anòpá obà or óbà anopá dā, *always in the morning, every morning he comes;* dā afe, *every year;* dā adekyēe nè adesāe na mede meye adwuma memā no, *I work for him always by day and night;* oba me fi dā, *he often comes into my house;* oye sa dā dā or dā na otā ye sā, *he always does so.* — dā ñkwā, *everlasting life.* — Cf. dāpem, dabā.

dā', dawa, pl. n-, 1. *a little bell, as hung round the neck of sheep or dogs, pr. 1768;* cf. odawuru, nnawuta. — 2. menāse d., *the uvula in the throat.*

dabā, d. ñhinā, dabatē, (F.) *always;* cf. dā, dāpem.

o-dabañ, pl. a-, *bar of iron.* — adahampáréw, *bar of lead.*

dabáñkà, *iron crow, crow-bar.* Ak. akokobane.

o-dábáw, pl. a-, (pair of) *tongs; nippers, pincers;* cf. aṣiri, fem.

dabedabe [Kru lang. id.] = dabodabo.

da-bea, = dabere, dabew, pr. 2101.

dabe-frama, *climate.* D. As.

dabekyíri, As. = dabere akyiri, *bed-room, sleeping-room.*

dá-bèñ, *which day or time, when?* - d. na obae or obaa d., *when did he come?*

o-dábèñ, *red woollen stuff;* = ñkrā-ñhōma.

dabere, v. = taforo; okraman d. na oko.

daberekò, *flirtation, flattery, hypocrisy.*

da-bere, *a place to lie on or sleep in, sleeping-place.* pr. 2298.

dabere-akyiri, s. dabekyíri; oko ne d. = oko piam' akoda.

dá-bew, = dabere; wafóm akòdá nè yóñkō d., *he has by mistake lain down at his friend's sleeping-place.*

dàbí [eda bi] 1. *one day, one time, some time back, once, in time past, formerly;* = dabiho; cf. nna-no, nna no bi. — 2. *some day, one day, some time, i.e. at a future time; another time;* cf. dakyē; pr. 693.1644. — 3. *any day, i.e. ever, together with a negation: never, usually shortened into da.* — 4. *no, never;* in this meaning it is the only remnant of a whole negative sentence, s. Gr. § 146,3.

dabí-ara, *any day, ever, at any time.*

dabí-ara-dà, *together with a negation, never.*

dàbí-dà, *no, never, not at all, by no means, - a more emphatical form of denial than dabi 1.*

dàbí-dàbí, 1. [red. of dabi 1.] *long, a long time, a long while:*



òbae d. yi, wunhũũ no ana? *he has been here a long time, did you not see him? Joh. 14,9. woamma ntem, ehẽ na woko d. yi? you are coming late; where have you been so long? d. bẽmme, long ago, long since, a great while ago. — 2. [red. of dabi 1] no, not at all.*

dàbíhò, = dabi 1.

dábō, *a. smooth, soft, said of cloth; syn. torotorotoro; opp. hũtũhũtũ.*

ò-dabó, abũrow dabò, *corn roasted while yet in the ear.*

ò-dabó, *pl. a-, 1. antelope, — the general name, or only a species of antelope with horns, syn. abere. Other kinds are: obobiri, adowá, ofròté, okwádu, otwě, owansán, owi. — 2. a kind of locust; s. abebew.*

ada-bò, *inf. previous attempt; oman-ñhyiam' hõ ad., a preliminary parliament.*

dábòdábò (*pl. id.?*) [Kru: dabedabe] *duck; mmrañ: kwâkwâ.*

adábrā, = odompo.

ò-dabrabàfó, *pl. a-, deceiver, liar, hypocrite, impostor, rogue &c. onipa a n'asem a okā ñh. na biribi kotow akyiri; F. ndabrabany, Mt. 6, 16, 7, 5, 16, 3. — syn. okonkonsání, okóntomponí; cf. nnabrabá.*

dada, *a. & adv. Ak. = dedaw.*

adada, *a bluish earth brought up in digging gold before the f a which contains gold.*

dādā, *red. v. 1. s. dā. — 2. to spread (of trees): dua a wotewe eñkyec na adádā sē yi! — 3. to persuade, win over, to lull; pr. 708, 709. to cheat, deceive, delude, impose upon; syn. mã ti da, gyigye, sisi, di kusum; — inf. nnādā; onnim abofra unādā.*

ò-dādāfo, *pl. a-, deceiver, impostor, swindler. pr. 710.*

dadāda, *F. always, = dabā.*

dadādaw, *F. long long ago.*

dadare, *F. s. dare.*

dadaw, *F. = dedaw, old; already, long ago.*

adadaw, *F. oldness. Mf. Gr. pr. 101.*

dadawm', *s. dodōm'.*

dāde, adade, *F., As. = asase.*

dāde, *1. iron. — 2. pl. n-, iron instrument, tool, weapon, sword, dagger; wɔakā no or wɔato no dade = wɔakum no. — 3. the barrel of a gun (s. ohum).*

dade-bín, *slag, dross, or recrement of iron.*

dade-gyá, *1. the first pain of a cut from a sharp iron. — 2. the flashing of bright iron; Nah. 2, 4. cf. osekannya.*

dade-kòfí, *tin-plate, white iron. — dade-kwàsí, iron-plate.*

dade-kyéw, *iron cap, helmet, pr. 589.*

dadépóti, *a kind of beads, s. ahené.*

dade-sén, *pl. n-, iron pot, iron vessel.*

dadewá [dade, *dim.*] *pl. n-, a small piece of iron, nail, spike; cf. prego, darewa.*

da-du, *inf. day-break; wɔkōe fi d. so kopem anadwofā.*

da-dú, *ten days*. dadú-dàbàkó, dadú-nnàmmien' &c., *11, 12 days &c.* dadu-nnannum, *a fortnight*; Gr. § 80,5. adadùonu, adadùasā, adaduanān &c., *20, 30, 40 days &c.* Gr. § 78,2.

daduianyì, F. = deduani, Mt. 27,15.

o-da-dwēn, *inf. meditation* (in lying down), *care, mental anxiety*; odi no hō d., *he is in anxiety about him*; od. rekum no, *cares are wearing him to death*; s. da 13.

adadwó, Ak. = anadwó, *night*. [eda, dwo.]

dadze, F. = dade, *iron*.

dādze, F. = ase, fam', *ground, shore, (on the) land*. Mt.13,48. Mk. 6,47. — nam d., *to walk on foot*, Mt. 14,13. — fwe d., *to fall down*, Mt. 18,26. — dādze-fwe, = asefwe, *fall*.

dae, v. d. mu = bae, guae mu, *to separate*.

dae, (an unusual form) *inf.* [da]: dā nkwā da unipa nbinā dae, *eternal life lies ready for all men*.

o-daé, pl. a-, *dream*. — sō dae, sōsō adae, *to dream*.

o-dae, *a sickness of the stomach and belly*; cf. abadae.

o-dáè, *palm-wine of the preceding day* (anadwofā-sá à wode usu afram' de asi gya so, na ade kyē anopa a, wode frà anopa-sá mu mā éyè dén).

adae, v. n., *a place of rest or lying down*.

adae, *a festival day, returning every forty-third day*; one feast, called adae kесе, akwasidae (adwēdae), is celebrated on Sunday; another, 24 days later, called awukudae, falls on Wednesday. The king receives all his elders and honoured guests in his residence and gives them drink and presents.

o-daéfó, *one who causes separation or discord*; so me mu sāara, utie od., *dó not listen to one who wishes to cause a separation between us*.

adae-sō, *inf. dreaming*. — o-dāesōfo, pl. a-, *dreamer*.

adáfá, bō ad., *to call, decoy, allure, entice, persuade* (gen. with a good intention); obō no ad. = wokā asempa kyere no a.s. wode biribi mā ohū se wope se oba wo nkyen.

adafī, tŵa ad., *to betray, disclose, discover, show, give notice; to warn, forewarn, caution*; wo āno atŵa wohō ad. = wo āno adi wohō adanse, akā asem no amā wo, wo āno na akum wo, 2 Sam. 1,16. wōatŵa no ad. se ónnuan, *they gave him notice that he should flee*. Acts. 23,30. adafī-tŵá, *inf.* (A native in searching for the etymology thought of the phrase ótŵà nehó dà fá, watŵá adà fá = wadañ nehō akōda ne nkyen bakō: ete se ouipa no ada wō asem nom' na onnim; na wokā kyere no a, na ete se wokonyan no na wadañ afi ne beñkum so akōda ne nifā so, e.s. wafi nea obenya amane hō akō nea orennya amane.)

da-fùá, pl. n-, *a single day*: nnafùá nnàawótŵe = nna mfua-mfua or mmākō-mākō awotŵe, *one day after the other for eight days*; obaa sukū ošram yi mu nnafua du.

dâgeré [Dan. & Dutch: lak] *scaling-wax*. pr. 712.

dàgo! *interj. it is a lie! nea wokā yi nhīnā, d.! all that you are saying is a lie, a falsehood, is not true; huw d., to tell lies; cf. atoro.*

dàguā, *clear, fair, bright, of a shining, radiating surface: afwēfwe anim ye d., the looking-glass is fine, bright; onnī ñkòmmó bi dí nti, n'anim tẁeri or aye d. = n'anim nhīnā ye fòfò, because he has no sorrow, he has an open, cheerful face.*

adagya w, *nakedness, nudity. — da ad., to be naked.*

dagyaẁé, *a naked man. 'Tò d. ñkō a, aṅkā wogoru asafo dā, pr. 3284. [pr. 2935.*

ada-gye w, *agye w, time, leisure: minnī ad., I have no time.*

da-gyé, *sleep-walking, night-walking; obò d., he gets mad (gets up, runs about, fights) in sleep, is a somnambulist, lunatic.*

dahá, *the leaf or leaves of the adobe, a species of palm-tree, used by the negroes to cover the roofs.*

da-hó-à-éhome, *a precious cloth in the possession of the kings of Asante.*

da-huma, *pl. n-, a common (not festival) day; wòṅko abo-sompow mu n. bi.*

adáká, *pl. n-, box, case, chest, coffer, trunk, pr. 713; (closet, cupboard;) rectangle, parallelogram.*

adaka-bañ, *the manner or shape of a box &c.*

adaka-bè ñ, *pl. n-, harmonium, pianoforte, clavichord, organ; cf. abeñ.*

adakamañ, *F. tombs; Mt. 23, 29. = ada.*

adakani, *(pl. id.) the lock of or for a box, case &c.*

adaka-te ñ, *a press for clothes.*

dàkó, dàkóro, *one day; (oba sukū) dakoro dakoro, nna-koro nnakoro, (he comes to school) only now and then; cf. dafua, dakyē, dabi. pr. 694. 2114.*

o-dakūro, *s. odekūro & the foll.*

adàkūro, *nea oðakūrow, one who rules over the town.*

o-daku-dẁom, *s. dẁom.*

dá-kyē, dákyē bi, *some future day; in future; another time; abofra hyew ne nsa a, d. obefwē nehō yiye; afei de wakā wo hō asem yiye, d. de, obeyaw wo. R. p. 165.—pr. 902. [fr. ēda & kyē, v.] Cf. dabi 2.*

dam' = da mu, *to be or lie in &c. s. da 21. — dam, F. s. dem.*

dàm [Dan.] *draughts. — to d., di d., to play at draughts.*

o-dám, *madness. — bò d., to go, grow or run mad; pr. 975. oð. na ebò no, wabò d., he is mad; abò no d., it has driven him mad; cf. bò 12, gye.*

-dam, *a. red, scarlet; cf. obédàm, adam 1. 2., aniadam, dam-ma, damē, damrām.*

adám, *1. the crest of the cock. — 2. the shell of a kind of shell-fish, red on one side, pr. 714. — 3. a certain play or ceremony of hunters; osi adam n.s. wugoru abòfó, abommoyere, bommofó-agoru,*

e. s. wo a wukum aboa no wukura otuo na woto dŵom na wotow tuo no na ebinom bō mmā mu a. s. wokā akyene [akyenedām] a. s. wobō dawurum' [dawurudam], na ebinom nso saw kã wo hō.

damma, a small weight of gold equal in value to 2 pence 1 farthing; pr. 716; s. sika.

damma-bó, the red seed of a certain shrub, used as a gold-weight; d. ahabań ye owaw-aduru, the leaves of the damma shrub are a medicine used to cure a cough.

o-dammá, [odań, dim.] small house or room; cot, cottage.

ndamba, nnamma, F. Mt. 26, 64. hereafter; nd. asendzida no, at the last day of judgment.

adám m à k w à d ŵ ó, a by-name of the leopard; s. osebó.

o-dam-máń, the kind or shape of a house; odań yi d. ye fe; cf. bań, sibeá.

damańkama, s. dōm...

damǎrām, pl. n-, a flower with vermilion leaves; the shrub

damǎrāmm, on which it grows; scarlet, cinnabar red.

damas [Eng.] damask. — Am. 3, 12. — ahiafo d., mock satin.

dám'dám', chequered; yam atotow no hō d. mmākō-mākō.

dámē, a red powder from iron ore; 'mosea kōkō a wōasew a wode tŵa (wōń) anim a. s. asafē.

odámfó, pl. a- [odám] madman. pr. 719.

damfo, friend (used in addressing a person). F. Mt. 26, 50.

adamfo, pl. nnamfo(nom), 1. Ak. [nea médań no] master, superior, patron. — 2. Akp. friend; syn. aŵe, oyońkō; cf. abarima; fa ad., to make friendship. — 3. host, who receives or entertains and lodges a guest; syn. ofiwura.

adamfowá, hostess; the wife of the host of a house where journey-men are lodged and entertained.

dámmirifŭa: opompono ne nsa hye ne d. mu = ode ne nsa hye ne nań 2 ntam', he folds his hands and puts them between his legs (wode wo nsa hye hō a, na wo ŵere ahow neń a. s. ade ahia wo); wode atumpań remā no d. (= due), they condole with him by beating the drum. pr. (717.) 1153. 2660. 3400.

adám m ó, inf. [bō dam] madness. pr. 1354.

o-damōá [oda, amōa] grave, tomb, sepulchre.

o-dám p ā ñ, [odań, mpāń] a house or room with an open front; = odań hunu, odań a opon nsi ano; odań a ano tetrē a wotrām' aŵia di asem, bō semode na wōnom nsā na wodidi mu. F. Mt. 26, 58. Cf. abonten-námpāń, nammon-námpāń.

o-dám p à r é, pl. a-, rafter, spar, framework of a roof; d. ani, inside of the roof. [odań, house, aparew, rib.]

damrām, -ma, s. damǎrām.

adám-sí, inf. s. adam 3.

dàń, v. [inf. a-, red. dennán] 1. to apply to, to seek the protection of, put one's self under the protection of a man of distinction &

influence, *give (one's self) over or up to, adhere to; to depend on*; ode nehó adàñ Brofó; ode uehō abedàñ bosom; Abitofel de nehō bedàñ Absalom; onipa yi dañ me (= ode nehō bọ me hō) na wanyā biribi adi; òdàñ me or ódàñ me dā-yi, *he always applies or comes to me (for his living)*; pr. 720. 2595. — 2. *to appeal to*: ode asem no kọ-dàñ Kacsare, *he appealed to Cesar*. — 3. *to claim; to desire*; medàñ se menyā adwuma-pa bi maye na manyā biribi ma-li, *the only thing I ask or care for is, that I may get some proper work to do in order to get something to eat*. — 4. *to call in, demand, exact payment from*: ódàñ me ka, *he demands payment, calls in a debt from me*; cf. aka-dàñ; pr. 721-723. — 5. s. dannañ. — a dañ, *inf. clientship, a state of being under the protection of a patron*; ne ñkyeñ a ote yi, enyé osōm, na eye adañ.

d a ñ', v. [red. dan'nàn] *to turn, to give another direction, tendency or inclination to; to change, alter; to turn, transform, change into, to become by a sudden transformation*: pr. 724. obayifo dañ nehō osebo, *a wizard transforms himself into a leopard; to convert, to be converted (into); to retract, revoke, recall, remove* nsew, *a curse*; wadañ me dua a oboo me no. — *syn.* kisā; sañ; sakra; ye, nyin. — *Phr.* o dañ nehō, *he turns round*; odannañ nehō, = od. ne nsa, s. bel.; o dañ n'akyi (kyere me), *he turns his back (upon or to me)*. — d a ñ .. g y a, F. *to leave*, Mk. 1, 20. 14, 52. — d a ñ .. k y e n e = gyā kyene, *to give up, relinquish*, pr. 510. 1553. — d a ñ m u, *to alter*; wadañ n'a-henni mu, *he has changed the fashion of his rule*. — d a ñ a n i, *to turn one's face, i.e. to turn round*; o dañ n'ani guañe; *to turn the face, i.e. to change, pervert, subvert*; o dañ asem no ani, *he gives a wrong turn to (or, he misstates) the matter, perverts judgment*. — dañ nsa, *to turn one's hand; to trade, negotiate*; odannañ ne nsa, *he trades, deals*; Luk. 19, 15. *he is industrious* (oto biribi na otoñ. a.s. otoñ ññwinne). — dañ asem, pr. 2855. = d. asem no ani, s. d. ani.

o-d á ñ, pl. a-, *house, negro-house* (R. p. 166); *room, apartment*; cf. fadañ, abañ, cfi, asañ, o sañ, nnánsò, pántàntwèré, and the diff. parts or kinds of house or room: abáñkuā, abránnā', abontennám-pāñ, dabekyíri, odámpāñ, nammonnám-pāñ, nnantwèrém', pákùsu, pato, piá, pumpúnu, asásò, ntwironoá.

o-d á ñ-ā n ò, *house-door, door-way, opening or entrance of a house*; odáñānò-poñ, *the door by which the entrance-way is closed*; cf. o poñ. R. p. 166.

dannañ, red. v., s. dañ', v. *to turn many times, repeatedly; to turn, move or throw this way and that way*; mframa d. hyeñ; — od. nehō, od. ne nsa, s. dañ'.

adannáñ', *inf. repeated changing, alternation*. — di ad., *to change, undergo changes*; wodi ad. ye, *they do it alternately, by turns*.

'adannañ-di, *inf. change, changing, turn*; ad. abode, *organic creature*, Kurtz § 174.

o-d annáñ, a kind of yam; s. ode.

dánnàñ-wè-abó, obí à wódàn nó à, wówè abó, *an unprofitable master*; s. under fow.

dāñ-dùá, *pl. nnánnùá', a tree (pole or stick) cut for the building of a house; timber.*

o-dāñ-ne-nà, *a kind of lizard = ntafontafo, s. oketew.*

adanním' [odañ anim] *front of a house; place in front of a house; wosi dañ a, wópàw nnuā pàkyèñ ad. ansā-na wokyèñ adañkyíri, when a house is built, the best sticks are taken for the front, and afterwards the sticks for the back-wall are put in.*

o-dàñká, *pl. a-, powder-flask, powder-horn, powder-case; cf. toa.*

adàñkó, *pl. n-, hare. pr. 504. F. asōasō, asōketé. [pr. 692.*

adañkum, *s. adenkum.*

dañkwanseré, *a kind of bat; s. ampañ.*

o-dāñkyèñ [odañ ñkyèñ] *the side of a house.*

adāñ-kyèñ, *inf. [kyèñ dañ] the marking or lining out of the sides of a house and fixing the sticks for the walls; cf. adannim.*

adāñkyíri [odañ akyi] *the back, back-wall, rear of a house; the place behind a house; cf. adannim; mfikyíri.*

o-dañmu, *the interior or inner part of a house; masiesie me d., I have put my house or room in order.*

adañmudé [dañ mu ade] *pl. id., bribes; syn. boā, anadwode; di or gye ad. = di mmoā, to accept bribes.*

o-dáànó, *the stick in a bird-trap on which the bird steps and causes the trap or snare to spring so that it is caught; the trigger of a springe; cf. nterewso.*

o-dañniow [odañ-gow] *a house in decay, out of repair, in a ruinous state.*

a dānsá, *handcuff, manacle; wòato no ad. or wode ad. ato no, he has been handcuffed.*

dānse, *F. dāse, mogya a abiri kō, gore, thick, clotted blood.*

adānsé, *witness, testimony; evidence, proof; deposition of a witness; - di ad. (inf. adanse-di), to give testimony or evidence, to bear witness, to witness, testify; - hye ad., to call or take to witness; pr. 114.164. — wò adānse, thou art witness; onoara ad., he is witness.*

o-dansefó, *pl. a-, one who gives testimony, a witness, deponent.*

dansebëre, *s. daansebëre.*

adanse-krúm, *false witness or testimony.*

o-dansekrumfo, *a false witness.*

dāñ-sò, *the upper part or floor of a house, garret; cf. abansoro.*

dà-nsow, *a. [nea eda nsow] easy to be known, remarkable, conspicuous, particular; pr. 3254.*

da-nsow, densow, *v. to be distinguished &c. ne ñkō ara na od. [oda ho a ote senea wòahye no nsow; oyi densow, e.s. wo hō wò ade bi na nnipa ñhinā nim wo; ne ti d. = esono ne ti ñkō, ete se Onyank. ahye no gyirae; onipa yi, ne duabañ d., this man has a singularly formed body.*

o-dantá, *a kind of gun.*

dánta, *under-garment, loin cloth of the negroes, = amōase, odenā, otām; wabō d.*

dantabáń, *circle*; *syn.* kontońkroń; wobo (wotwaa) no hō d. = wotwaa no hō hyiae, *they surrounded him.*

adántam', *pl. n-*, [adań ntam' kwan] *way, passage, intervening space between houses.*

adántám' [nea oda or eda ntam'] *intermediate, middle* (used e. g. in apposition to a proper name for the sake of distinction, as Aduobe Adantam': Aduobe biakō di panyin, na adantám' di ho, na akūmā ka akyiri).

adantofo, F. = abantofo. *Mt. 21, 42.*

adantapu, ?

o-dántuw, -tuo [odań ntuw] *an uninhabited house or room; ofie d., a forsaken dwelling.*

o-dáńyà, *a certain medicinal plant; pr. 895.*

da-pá, *pl. n-*, *a good, lucky, festival day.*

adapā, *disgrace, disgraceful treatment; cf. adagyaw, ahohora, anyampa; wobo no ad., they maltreat, disgrace, degrade a respectable man, as by flogging him in the street, taking away his clothes, fastening him to the block (cf. eduá 6). — F. Mk. 9, 12.*

o-dapāni, *pl. a-fo* (nea ne hō da ho korā, otām nkata no so; onipa a otā ye ahohorade) *a shameless person; one who acts disgracefully.*

dāpem, *a thousand times daily; a long time; always, ever, often; d. nhinā, for ever; d. na woye ade bone yi! you always commit this wickedness; syn. dā, dabā.*

dapeń, *pl. a-, or n-, week; = nnaawotwe. [da, peń, prop. a set of days.] R. p. 167. ('The names of the seven days, s. Gr. § 41, 4.)*

dapensém, *weekly report.*

dáponna, *pl. n-*, *a high, festival day. [da, poń, da, = eda a esō.] Yedi d. 'ne, to-day we have a feast; Adae nna ye n., the Adae days are festival days. Cf. dapá, afāhye.*

dárè, (*pl. id.*), *dollar; piece of money, silver coin. F. dadare [fr. Dan. daler, Dutch daalder.]*

adáre, *pl. n-*, Ak. adere, *hook, bill-hook, large knife, bush knife, used by the negroes to cut down branches and shrubs. pr. 728-30. — Owu ad., pr. 3481. fig. the destructive power of death, Death's scythe. Phr. me nań tia ad. so, I am on the point of starting (for work on a plantation or for a journey). Cf. adatiā, adawá.*

adare-bó [dade bo] *musket-ball, bullet of iron; cf. aboba.*

dárèkǎńá, *a sympathizing expression in condoling; mā d. = mā dūe or hyèden, to condole.*

darewa, *pl. n-*, *a small fish-hook; cf. dadewa & tońkogyei.*

adasā, F. *men, people* (in general). *Mt. 5, 11, 15, 19. Mk. 9, 31. s. adesā.*

adasā-mba, F. *men, children of man; syn. nnyimpa.*

o-dasānyi, F. *s. odesāni.*

o-dasāwa, *a tree and its fruit; s. adesā.*



dase, F. = adanse, *Mt.8,4. Mk.6,11.* dzi d., ye adase, = di adanse, dāse, F. *blood, gore*; s. bogya, dāse, kafo. [*Mt. 23,31.*]

da-ase, *to thank*, s. da 24. — ndaase, F. = nnaase, aseda.

o-daásé, *a log of wood* scooped out longitudinally to serve for a mortar (*cf. owoaduru*); *fodder-chest* or *water-trough* for sheep. Odaase de, eda ho [eda ase, fam'], owoaduru nso si ho; od. de, akurā na woye, nanso won a wokyi woadurum' fufū Kwasida na wowow wom'.

daaséběre, [*fr. mada-ase maběre, I have thanked I have become tired*] a title given to kings: a benefactor so liberal that he makes one grow weary of returning thanks.

adasefo, F. *witnesses*; adase-torfo, *false witnesses. Mt. 26,55.60.*

dasī, *tight(?)*; wokyerere no hama d., *they bound his hands tight.*

da-so, *to continue*, s. da 25 c.

o-dàsó, pl. n-, *coverlet, blanket, quilt* (ade a eda [mpa] so); *the cloth on which one sleeps*; *cf. mmuatām.*

o-dasú, pl. a-, [oda su = horow] *a division of the night, night-watch* (of which the negroes count three: from 6 to 10, 10 to 1 and 1 to 4 o'clock. Woda na wunyañ a, wofre no d. biakō; od. biakō tẁam' a, na omununkum nè mframa abetẁam'.) Wayi (or wada) d. biakō, *he has slept the first part of the night*; woadá ayi d. fā, *they lie in the first sleep*; woadá ayi ad. abien, *they have slept from the beginning of the night till after midnight*; woadá ayi ad. abiesā, *they had slept till about 4 o'clock in the morning*; obaa od. abien mu, *he came in the second watch*; eduu od. konkon, *it was in the middle of the night*; odasum', *at midnight, in the night.* — F. desu, *Mt. 24,43.*

adatéwa, *a sort of cloth*; s. ntama. [*Ps. 90,4.*]

adatia, = adare tia, *pr. 412.*

da-tiā, *a short term or space of time* granted to a debtor for discharging his obligation; wahye no d. bi.

o-daw, 1. *the jaw*, = abogye; osūm d. = ode ne nsa sūm n'a-bogye, *he supports his chin with his hand.* — 2. *conversation*; obo daw = obo semode, *he ("moves his jaw" =) holds a conversation.*

dawá, pl. n-, [eda, dim.] *a short day or time*; yekodii nnawá bi wo ho na yebae, *we spent some few days there and then returned.*

dawa, pl. n-, 1. *(a pair of) fire tongs.* — 2. *a bell* of native manufacture, hung on sheep's or dogs' necks, s. dā.

adawá [adare, dim.] *a small bill-hook.*

adawá, = adewá, *a certain play and song* of women.

dawadẁa, *stomach* (of man); *cf. furu, nsonokese.*

da-woro, *a day fixed, yet not punctually kept, a slipping day* (as it were); wahye d., *he set a time, but has not kept to it.*

adáwòromā, *favour, kindness, grace, mercy*; the word is used in an elliptical way, and scarcely as the subject of a sentence. — Wo ad., *you are very kind!* n'ad. ntia, ankā miwui, *but for his kindness, I should have died*; ohene ad. ntia, ankā wokum me, *but for the*

*king's mercy I should have been put to death; midi no ad. ansā-na manyā oḍaṅ madam', e.s. mesōm no ansā-na omāā me kwan medaa ne daṅ mu; — woye biribiara de mā obi na otua wo so kaw a, wuse: midi no ad., I procured permission, his favour, to allow me... pr. 644.*

adawu-bo, *inf.* = adawuru-bo. — dà w ú r o, *pr. 3013.*

o-dáw ú ru, *pl. n-*, a kind of bell to be struck with a stick by the public crier in making proclamation, also used at public meetings, at certain plays, in the frantic dances of fetish-men &c. *cf. nnawutá. — dawurudam, s. adam, 3.*

Adawurantu-adawara-ntōa [wòdaṅ wōṅ (bosom) Ntōa] a by-name of Kōmaṅ or Akūropōṅ in the language of the great drum.

a dayé, *inf.* [da yiye] a good situation; ne kūro-baṅ wō ad. mā eye few, *the town is beautifully situated.*

da-yiye! dayiy'ō! *interj. sleep well! Gr. § 147,3.*

de, *F. 1.* = se, *that; ose de, bëra! = okā se: bëra! — 2.* = se, *as, even as; de-bre, de-mbre, Mt. 6,2. = senea, like as. — 3.* = sē (used elliptically); ekāà dé = ekāà sē, *it wanted as (little as possible) i.e. almost, nearly. — 4.* = sê, *very, very much. — 5.* = deṅ, *Mt. 26,66.*

de (dew), *red. dedé (dedéw), a., 1.* agreeable, pleasant, sweet, is used of eatables and drinkables: eye de, *it tastes well, pr. 642. 1942. 2103. — of sound, e.g. of the horn, of the drum, of a tune, pr. 79. 2337. of words: akwanmusem dew, pleasant news, pr. 1899. of a person: oye de, he is an agreeable man, pr. 1318. — 2.* right, righteous, used in judicial decisions or sentences: n'asem ye de, *he is (in the) right; n'asem nye de, he is wrong. — Phr. me hō asem ye (wōṅ) de, a lawsuit about me (i.e. my being or getting involved in a lawsuit or misfortune of any kind) is or would be pleasant to them, i.e. I am hated by them. On the simple or variously reduplicated forms and the predicative and attributive use of them, s. Gr. § 68-70.*

o-dé, *n. s. odew.*

de, *v. (Ak.) s. dew.*

nde, *F. = nne, to-day.*

de, *v. 1.* to hold, have, possess; to own: ono na ode kūro yi, *he is the possessor of this town; pr. 713. ode ne h'ō, he possesses himself i.e. he is free, his own master, not in bondage; pr. 713. — 2.* to owe: ode (me) kaw, *he owes (me) a debt; pr. 747. 776. — 3.* to have seized or befallen: awow de me, *I am cold; okom (osukom) de no, he is hungry (thirsty). — 4.* to contain, to be: ne diṅ de deṅ? *what is his name? — to have the name of, be called: ode Kofi, his name is Kofi. — 5.* to hold on, keep on, persist in, continue: ode no fwe ara, *he kept on flogging him; wode bone yo a, mede wo fwe ara, if you continue to do evil, I continue to flog you, i.e. as long as you do evil, I shall always punish you. pr. 759. — 6.* to use, be accustomed to: onné apēm-pensí nà épè n'adé, *lit. he does not use extortion and seeks his things, i.e. it is not his manner or fashion to enrich himself by extortion. — 7.* to mean, refer to, allude to, aim at: ode me yōnkō, na onné mè, *he means my friend, not me; pr. 1907. 1583. — 8.* to mention: oman bo, na menné sika, *the (whole) town or nation is lost, not to mention*

money, *pr.* 1998.3524. *se wonné sá or se wonné n'né à, asram abiesā wohyia prekō*, lit. *if they do not mention (meeting), in three months they meet once, i.e. at least once in 3 months they assemble.* — [This *v.* is mostly used in the *contin.* form only, *Gr.* § 91, 2. 102, 2. 167., sometimes in the *pret.*: *okom dee me, I was hungry*; seldom in other forms, as, *progr.*: *awow rede me, I am beginning to feel cold*; *perf.*: *awow ade me, cold has now (by degrees) come upon me*; *fut.*: *awow bede me, I shall feel cold.*] — The *v. de* expressing a state, the action by which the state is produced, is usually expressed by other verbs, as, *fa, to take, nyā, to obtain*: *obefa nehō adi, he will become free*; *obenyā kaw, he will run into debt.*

*de* is very often used as an *aux. v.* introducing an object to which the action expressed by the principal verb refers, or by means of which it is performed, or of which some other thing is made; e.g. *ode afōa hye boham'*, *he (has a sword puts i.e.) puts a sword into the scabbard*; *ode ñkrante t'waa dubā*, *he having a sword cut off a branch, i.e. he cut of a branch with a sword*; *ode ñhōma bu kotoku*, lit. *he taking leather makes a bag, i.e. he makes a bag of leather.* Intransitive verbs like *ba, to come, kō, to go, f'wē, to fall, trā, to sit*, when connected with the *aux. v. de*, assume *causative* significations: *to bring, conduct, throw down, to cause to sit or to put*; but *de* never partakes of the inflection of the *princ. v.*, and in all *neg.* and *imp.* forms it is replaced by the inflective verb *fa, to take*; e.g. *wode no betrā ahenñua so*, *they taking him will (cause him to) sit i.e. they will set him on the throne*; *fa no trā agua no so*, lit. *take him sit i.e. place him on that stool*; *wōamfa no antrā agua no so*, *they have not set or placed him on the stool.* Cf. *Gr.* § 108. 205. (*pr.* 770. 774. 781.) 206. (*pr.* 756. 757. 771. 773.) 208. (*pr.* 758. 764. 766. 779.) 234. (*pr.* 734. 746. 754. 755. 761-63.) 237. (*pr.* 733. 736-39. 749-51. 753. 765. 767. 769. 777. 778. 772. 780. 752. 782.) 240-42. (*pr.* 740-45. 768. 737.)

*de*, *Ak. de e*, *emph. part. & conj.*, by which a person or thing, or an action (or sentence), is made prominent or opposed to another or others. [It is derived from the *n. a de* (*s. bel.*) which again is derived fr. the *v. de.*] It means *taken apart, concerning, as for, as to* (*Gr.* § 75.3): *me de, meñkó*, *my thing or part i.e. as for me, I do not go.* When the sent. or part of a sent., which is made prominent by *de*, precedes a corresponding co-ord. sent., the latter begins with *na* or *na nso*, *but*, and *de* is usually not translated (if we will not express it by *indeed, it is true, take it for granted*, *Gr.* § 140.251,c.); but when it follows after the corresponding sent., *de* is translated by *but, however*: *mafré nò dé, nà ommá*, *I have called him, but he does not come*; *obeko, na me de, metrā ha*, *he will go, but I shall stay here*; *me de, mete dañ mu, na me nua de, oye adwuma (wō) adiwo*, *I am sitting in the house, but my brother is working outside*; *Abūrokyiri (de), oba di n'agya ade*; *eha-yi de, ente sa*, *in Europe a child inherits his father's goods; here, however, it is not so.* — The particle may be used twice: *asem yi de de, minhū ase*, *as to (the concerns of) this matter, I do not understand it.*

*de, de e, de a*, *pron.* put instead of a previous noun [*fr. ade, thing*] *Gr.* § 62. *me de, mine, also my part, my portion*; *yeñ de, ours &c.* [*pr.* 823. 824.]

o-dé, Ak. odee, F. edwo, *yam*, a large esculent tuber or root of various climbing plants, of the genus *Dioscorea*, forming, when roasted or boiled, a wholesome, palatable, and nutritious food; *pr.* 825-29. The diff. kinds have each its particular names: 1. ode-pá ne: gyawú, akwàko, krúkrupà, ñkantámì, díká, mǎde, odannán, ode-kwascá, amǎ-mànni-anwu (Ab.), amanyākū, nnonko-nonko, òsu, pepeá; 2. ñkǎní: ñkǎnihéne, ñkúkù, àniwa-àníwa; 3. bà-yére: ahabáyére, onyame-báyére, kǎde, kókóra, asáhiná, asante-anbú-ntém, ntonto, obuobí-kwàw, adúokú, kumí-yàw, kwabena-afwi, kwame-fwi (the last 5 are names of men who first planted these kinds); 4. afaséw: afasé-kàní, afase-tuntúm, apúka, adi-anmā-wo-ba; 5. mén sá (ye fremfrem), ñkámfó (ye ñwene); ayamkaw-de. — S. fua, bore, pañ, tu &c. mmotokrōmā, mpow; fufū.

à dé, Ak. adee, F. adze, *pl.* ade, nnèéma (F. nnyemba, ndzemba), nnèwá, 1. *thing, substance, espec. an inanimate object; any object of the senses or of thought pr.* 783-88... (*cf.* asem, *any object of speech, transaction, occurrence, affair, event*); *something, syn.* biribi; ade-kokō, *something red; pr.* 135.139.140.814. (sometimes it is left untranslated, Gr. § 202, 1.) *cf.* adebone, adepa. — 2. *vessel, instrument; pl. effects, furniture.* — 3. *property, possession; part, portion; pl. goods, wares, merchandise, pr.* 820. *goods, riches, fortune, wealth; pr.* 813.821.1922.2514-16. (*di, pe, nyā ade, s.* 8-10.) — 4. *some unknown agent, power or cause: ade atō no so mǎ wawu, he had an apoplectic fit from which he died.* — 5. *a striking act of strength, skill or cunning; a feat, deed, exploit: woaye ade, you have performed something great and praiseworthy!* — 6. *all things taken together, the world; bō ade, to create the world; to found a kingdom; s.* bō 85. — 7. *the things visible in daylight or performed in the day-time: ade kyē, the things appear, become clear, visible, i.e. the day breaks; ade a-kyē, it is daylight, morning; - ade sǎ, the things disappear, vanish, come to an end, i.e. the day closes, ends; ade asǎ, the things are done, i.e. it is evening, night. pr.* 808.810.811. — 8. *Phr. (cf. 3) dī (obi) ade a) to feed or live upon one's property, be supported by, get presents of, enjoy benefits of one, pr.* 866.872.876. — *b) to inherit one's property; pr.* 844.877. *to succeed in one's office or on the throne.* — 9. *pe ade, to seek i.e. endeavour to make a fortune.* — 10. *nyā ade, to make a fortune, become or grow rich; pr.* 975.2514-16.

á d e, a kind of beads, *s.* ahené.

dē, *v.* to open wide (odénkyém adē n'anom' rebeká mè; dē kotoku no āno, na mémfa ntrama no mínñu mu); to extend; wotwa (mpasua) dē mu, they extended their lines for fighting, ranged the battle; *syn.* terew; *cf.* dēdē.

dè, *adv.* still, silent, quiet, calm; softly, gently, carefully: fa koto hò dē, nsee no! — *syn.* kómm, bërèw.

o-dē', friend, used by a female addressing a female friend; *cf.* aŵe, ñwewé.

dea, Ak. = nea, Akr.; F. nyia, he who; dzea, dza, that which; also place where, manner in which. *pr.* 2254.2259.2116. (2113-2283.)

ade-bisá, *inf. consultation, inquiry of a fetish or fortuneteller.*  
 o-debisáfó, *pl. a-, inquirer. pr. 1700.*

adebó [ada-ebó, koko so ñkataso] *an amulet worn or "lying on the breast", of cloth, leather &c.; ñkũrofo de sébè n. a. ye mu; — breast-plate, ephod.*

ade-bó, *inf. creation. — odebófo, creator, = obófo, oboadèe.*

ade-bòn é, *pl. n-, a bad thing, evil, ill, sin; cf. bone.*

o-deboneyéfó, *pl. n-, sinner, evil-doer, malefactor, criminal; cf. obone, obonefo, onipabone.*

adebònóá, *pad. — adebònóā, a kind of beads. S. kabonoa, -ā.*

adebonórúwá, *bolster; s. kabonoruwa.*

ndèda, *F. = nnera, yesterday.*

nde-dayi, *F. = nne-dayi, to-day.*

adedàd é, *an old, well-known, common thing; = ade dedaw.*

deda-dedaw, *red. a. or adv. 1. very old. — 2. long ago, long since, for a long time.*

dedaw', *Ak. dada, F. dadaw, pl. a-, a. 1. old (used of things, seldom of persons, cf. apā, panyin, akora): odán dèdaw' or odan-nédaw, an old house. — 2. long known, long acquainted: odamfó dedaw, an old friend.*

dèdaw, *Ak. dada, adv. already: wábà d., he is come already.*

déd é, *red. a., s. de.*

Dede, *pr. n. of a female, said to be the mother of the Gā people and the elder sister of Kòkò, q. v.*

odede, *Ak. sayings, fame, report.*

dede, *F. = gyegyēgye, noise, tumult. Mt. 9,23. Mk. 5,38.*

odéd é, *possessor, owner, proprietor.*

adede, *Ak. = d̄wac; a certain play; yegoro ad.*

dēdē, *red. v. to sneak, slink, crawl after, to watch, lurk for, lie in wait (agyinamoa dēdē ñkura; obommofo d. aboa ausā-na wakun no; dēdē kokyere aboa no!).*

adedeñkrūmā, *the castor-oil plant, Ricinus communis, Palma Christi.*

adé-dí, *inf. inheriting. — o-dedifo, pl. a-, heir.*

o-de-dōmā, *s. dōmā, horohoro.*

o-deduàní, *pl. nneduafó, [nea oda duam'] captive, prisoner, one fastened to the block, cf. duá 6. — F. daduianyi.*

dèdua-fí, *= nneduafó fí, prison.*

dee, adee, *Ak. s. de, ade.*

dēfē, *a. soft, sweet, flattering; softly; óyè n'ani akyi d. = ódà n'ani akyi feféfe (okā n'ani gu so se orédá, nanso enyé nna ná óredá), he blinks, twinkles, winks, casts a smiling look (at).*

defédèfè, *red. v., to flatter; syn. hoahoa; odefédèfè no ágyè n'adé adí, he flatters him in order to inherit his property; od. n'ano, he speaks softly, appeasingly.*

ade-fe m, *inf.* borrowing. — o-defemfo, *one who borrows.*

ade-fe re, *inf.* piety, religiousness, reverence, veneration, awe, holy fear. — o-deferefo, *pl. a-*, a pious, godly, religious, reverent, careful, conscientious, scrupulous, person.

ade-firí, *inf.* giving or selling on credit.

o-defirifo, *pl. a-*, debtor, = odefemfo.

o-defó, *pl. a-*, a man of wealth, wealthy, opulent, rich man; *syn.* osikani, ohōnyāfo.

o-dēfó o, *benefactor, a good, kind, benign, charitable, liberal, bountiful, munificent man, used as a respectful or flattering address to a man of rank.* [nea ne hō ade ye fow? adōeyefo?]

ade-fōm, *inf.* offence, transgression, trespass. *pr.* 2167.

o-dé-fùfū', 1. a pudding of yam, *s.* fufū. — 2. a kind of butterfly.

ade-fw̄eré, *inf.* (the act of) expending or wasting money; expenditure. — adefw̄erede, costs, expenses; charges.

o-de-gufo, *pl. a-*, founder, caster; type-caster, letter-founder.

odeha, [who possesses the forest] a by-name of the leopard, *s.* osebo.

ade-húnu, a vain thing, vanity, = ahuhude.

o-déhyé, *pl. a-*, 1. free man, free woman; noble man; member of the king's family; *me d. ni*, this is one of my sister's children (when they are freeborn). *pr.* 122.839.843-47.1344. — 2. the state or rank of a free man; *pr.* 330.836-38. *kō wo kūróm' na kodi wo d.*, go to thy country and live there as a free man. — 3. (*adj.*) free, not in bondage free-born. *F.* no bogya dehye, his most precious blood. *Prk.* — 4. (*n.*) od., an eruption and swelling of the eyelids.

o-dehye-ba, *pl. nnehye-mma*, free people's children.

adehye-di, *inf.* liberty, personal freedom.

o-dehye-kōfoní, knight; baron. *Hist.*

o-dehye-panyiñ, count, earl; omantam mu d., landgrave. *Hist.*

adehye-sém, behaviour of a free, independent man; arrogance, presumptuousness; *As.* = ahantañ. — di ad., to be presumptuous; to live as a nobleman, *pr.* 849.

adehye-sóm, *inf.* service in the quality of a free man or relation, not of a slave.

o-dehyewá, (young) nobleman, *pr.* 848. — *pl. n-*, nobility.

ade-káñ, the first thing; first-fruit; *cf.* abakañ.

ade-káñ, *inf.* counting, reading; *cf.* okáñ, okenkañ, nhōmakañ.

deke, *s.* dekye.

dēkedēke, carefully: woso no (wokura no) d., they carry (handle) him cautiously.

dékēdekē, softly: onam ne nañ āno d., he walks silently on tiptoe; *syn.* berēw.

dekōde [ade kō] what, which thing (in indirect questions, *Gr.* § 60); kobisa no dekōde a ofwefwē, go and ask him what he is looking for; edeñ na aye no mā osū? minnim dekōde.



ade-kora, *inf. securing of things, pr. 712.*

o-dékùró, adekūrow [nea ode kūrow] *pl. a-fo, 1. owner or chief of a town or village (used as a respectful title or appellation); kūrow yi mu dekūro ba ne no. 2. ohene safohene a ote ne kūrom'. cf. ohene, omanhene. — 3. burgomaster, mayor, prefect.*

ode-kwasá, a kind of yam; *s. ode.*

dekyé, *adv. 1. perceptibly; 2. slightly. (?) Wakā no d., he has touched it injuriously; ade a mede mato ha yi, ñká nò d., the thing I have put here, do not touch it roughly! me wura a mesom no, oñká me d., my master whom I serve, does not treat me in a hard manner; wósoàa fúnu no, añká d., when the corpse was carried, it did not move in the least; oñká nehô d. tié nò, he obeys him without any reluctance or opposition.*

adé-kyé, *inf. 1. dividing: yebaa adékyé, or, adékyé nti na yebae, we came to divide the things. — 2. the act of presenting, making presents.*

adekyedé, (*pl. id.*) gift, present, also adekye, akyede.

adekyêé [*cf. ade kyê*] *1. day-break, morning (cf. anopa). — 2. the next or following day. — 3. day-light (cf. aŵia), the whole day including morning, noon, afternoon and evening (anopa, oŵigyinae, betwabere a.s. mfaretubere, añwummere). Mt. 20,6.*

adekyêe-hāmá, *the first ray or streak of light at the horizon in the morning sky; morning-twilight, dawn, day-break, day-blush, the purple glory of the morning.*

adekyêe-soroma, *morning-star, day-star; s. kô-soroma, owuodi, kyekyepeaware.*

ade-kyere, *inf. instruction, teaching.*

dem, *1. hurt, injury, damage, loss; fault, defect, blemish; wadi dem, he has received a hurt, suffered damage (in his health, from a previous sickness); onni dem or dem biara nni ne hô, he is faultless, without blemish (efi ne soro bedu fam' nni yare biara). — 2. a lasting impression; residue; a sticking fast, resting, continuing (in the ear); edi m'asôm' dem, it remains in my ears; obi tu wo fo-pa a, mã enni wo asôm' dem.*

dém m, *a. still, quiet, calm; syn. diññ, komm.*

dem, *F. = sa, sã, so, thus; Mt. 2,5, 5.16,19. dem no, whereupon, Mt. 14,7. dem yi, thus, Mt. 3,15. on this fashion, Mk. 2,12. — demara, = sãara, so, even so, the same, likewise. Mt. 5,12.46.47.7,12.*

dem-ntsir, *F. = ne sã nti, therefore. Mt. 3,8. 5,48. 6,2.*

ademene, *As. = sumăna, pr. 743.*

dèmmére, *n-, F. ndzembir, reed; diff. kinds: 1. mfiá, used for wicker-work; 2. kète, used for a kind of flute, kete, odurugya; 3. oyée, with many thorns (ehô wọ nsœe-nsoe sê).*

o-demerefúá, *bush-dog, catches fowls; = odompo, q. r.*

dèmérégu, -ku, *adobe 'merenkensóno à woápò, a branch of the adobe-palm, from which the fibres (edow) are or have been taken out.*



a de-mu-dé, (*pl. id.*), a thing preserved, treasured up in a box &c., treasures, valuables; e.g. adémùhèné, adémùsiká; adémùtám, a precious cloth, not used always, but kept for festival occasions.

dēñ, *v.* to overcome, master, conquer, overpower; dēñ so: to outweigh, overpoise, overbalance; to be more than, surpass, exceed, preponderate, prevail. Wodeñ no ne se: nnipa bānu fuw bākō fwe no, they lay hold of him (and flog him); 'fwe no', though it be omitted, is understood; but it may also be added: wodeñ no afwe no, they have together given him a flogging; nsenēa ofā yi aden so, this side of the balance weighs down; eden me so se adeso duru-duru, Ps. 38,4. onipa kára den abode ñhinā (bebrē, abodeñ), man's soul is more valuable than all creatures; ne yere a okowaree no den no, his wife is more (in rank and every thing) than he; n'asem a wakā no den no, he has gone too far in saying that.

(e-)dēñ', F. den, de, Ak. deebēñ, deēñ, señ, *pron. interrog.* Gr. § 60, 2.5. 1. what? what thing? ose dēñ' ? what does he say? wofré yi dēñ' ? what (or how) is this called? edēñ' ní, what is this? It may be used in the poss. case: edēñ' asem ni? = asem bēñ ní? eden asem na mokā, what (thing's word) are you talking? — 2. edēñ, edēñ nti, for what, from what cause, why? woyee den na wofwee ase, what did you do (i.e. how was it) that you fell? moye den na mugyina ha kwa? how is it that you are standing here idle? — 3. how? woye ñno den? how is the palm-oil made? — 4. den, F. how much? Ak. señ? Akr. ahē? — Edēñ', contr. = èye dēñ' : edēñ na wofwefwe, what is it that you seek?

dēññ', red; *syn.* kō, kōkō, yemmeññ, yeññ.

deñ, *v.* to grow or be hard, severe, difficult; n'adwuma no den no, his work is (too) hard for him (oye adw. pi); anyā aden wo nen = amā woabēre, now you have had enough of it; ne yare no ad., his sickness has become severe; awia no, asem no aden me, the heat of the sun, the palaver has become too much for me, I am in a strait about, in trouble on account of it; okō no aden so, the fight has grown hot.

deñ, dennéñ, dènnènnennèñ (dendén, dèndéndendén) or dènnènnèñ, *a.* Gr. § 70, 1-5. hard, firm; strong; hardy; sharp, severe; cruel; difficult; opp. merew; — dade ye den, iron is hard; dua dennèñ, hard wood; ntama no ye den, this cloth is strong; oye den, he is hard, cruel; he is firm in his resolution, does not easily yield; ne hō ye d., he is (bodily) strong, healthy; ne kōñ ye d., his neck is strong (to carry loads); ne kōñ mu ye d., ne tirim ye d., he is valiant, powerful (said of the leader of an army); emu ye d., it is hard, important, difficult, troublesome; owia āno ye d., the sun shines hot; ebo ye d., it is dear, s. ebo; pr. 820. — n'ani ye d., n'āno ye d., ne nsam' ye d., ne tirim ye d., s. ani, āno, nsa, tiri.

e-deñ, *n.* strength; obehye nea eye merew no eden.

o-denā, = dánta, amōase, loin cloth; mekofaa od. memōe.

dennai, red. *v. s.* dàñ; to spread, be extended; obobe no aden-nañ, the vine is spread out, hangs over, Ez. 17,6. dua no ad., the tree

*has become thickly covered with foliage; wode ohene nkyinii abed. ho, the place has been crowded with the king's umbrellas.*

o-dé-ne-há, = odeha, *q. v.*

dennēñ, *red. v. s. den.*

adennēñ, *inf. equal balance, being in a state of equilibrium, equipoise. — di (adesoa) adennēñ, to carry (a load) on the head without holding it; odi n'ahina ad., = oso n'ahina na ne nsa nkuram'; odi nehō ad., he lives carelessly; wudi wohō ad. a, wonkye wu.*

dennén, dennénneñ, 1. *a. s. den.* — 2. *adv. hard, strongly, vehemently; sharply, severely.*

ade-nim, *inf. = nimdee.*

o-denñmfó, = onimdefo, *a well-instructed, prudent, clever man.*

dēñkesē, *bushy, brushy; ne ti afuw d.; odoto bi abu afwe afuw no so d., the whole mass of the thicket fell on the plantation.*

adéñkúm, *a small calabash with a long neck, used for play; toa a mmea de ahene ahyehye hō na wobo wo agorum'.*

adé-ñkyē-ō! *salutation on taking leave in the evening: may you live to see the next morning! — syn. nnopa-ō!*

deñkyebéò, *a kind of European cloth.*

dēñkyedēñkye, *swamp, bog, fen, marsh, moor, quagmire; marshy or boggy ground, deeper than atekye; cf. dontori.*

dēñkyédēñkyé, *adv. in a shaking, vacillating manner; ehim d., it shakes to and fro. — n. hammock; cf. ahamankā, osako.*

o-dēñkyém, *pl. a-, alligator, pr. 859. crocodile; odenkyem-mirempon, pr. 2850. syn. asuboa. — denkyemmerefū, -funu, pr. 1171.*

o-dēñkyemmó-o, 1. *a glittering, precious stone said to come from the head of an alligator. — 2. a certain food (nut?) pr. 745.*

adēnsá [nea eda nsa], *Ak. = kapo.*

dēnsow, *s. da-nsow.*

ade-nyā, *inf. becoming rich, acquisition of wealth.*

ade-pá, *a good or precious thing, something good; goods.*

adé-pé, *inf. seeking for riches. pr. 1441.*

depō, *ganglion, a tumor or excrescence on the back of the hand.*

adere, *Ak. = adare.*

ádèsā-mmá, = nnípa mma; *s. adasā, odesānī.*

ádèsā', -sāwá, *the eatable fruit of a large tree, of the size and shape of a lime, of a yellow and reddish colour, and of a sharp sweet-sour taste; the tree on which it grows.*

adesāc [cf. ade sā] 1. *evening-time. — 2. the whole day from morning till night; Mat. 20,12. maye adwuma ad., I have worked till night.*

o-desānī, odas... *pl. a--fó, adesā-mma, man as a rational being ("mmoa na efre onipa sa") opp. aboa; od. nye nea [entia ese se] woye no yiye, man does not deserve to be treated well. pr. 509.861.2375.*

adesé, *tooth-ache*; oyare ad.; syn. bòaduam, okékáw.

adesé [ade ase a aka, *what is left at the bottom of a thing*] sediment, residuum, dregs; a mean, useless thing; cf. puw; — ad. 'Twi, a jargon or patois of the Tshi language.

o-desení, adesení, pl. a-fo, = nnipa a womfra, *men of low condition, low, mean, common people, the dregs of society*; cf. akwani-hūmāni. F. *people living in the bush, not on the coast, bush-people*.

ade-see, inf. *waste of things*, Mt. 26,8.

adé-soá, inf. [soa ade] *carrying loads*; ad. ye yaw, — *is troublesome*.

adesoá [ade a wode soa biribi] *a basket (tekrekýi) or another thing in which women keep and carry their things (ahōde, atam)*.

adésoa [ade a woso] pl. n-, nnósoa, *load, burden*.

adesoa-kyénè', *an excessive burden*; ad. yi de, mintumi!

o-desoání, pl. a-fo, *carrier, porter*.

ade-sūa, inf. *learning, study*.

adesūa-dañ, *school-house, school-room*. — adesūae, *school*; s. sukū.

o-desūafo, pl. a-, *learner, student*. — adesūa-kā, inf. *examination*.

ade-tó, adé-tó, inf. *buying*. — o-detòfó, pl. a-, *buyer, customer*.

ade-tón, adé-tón, inf. *selling, trading*. — adeton-dañ, *shop*.

o-detónfo, pl. a-, *seller, trader*.

ade-to-w o-so, *a single fit as of epilepsy, not of repeated or frequent occurrence*; cf. ahunum', abiribiriw.

detse, F. = dote.

dew, v. *to flare, flame, blaze*; ogya redew, *the fire is blazing*; dew bayi, *to exercise or practise witchcraft; to bewitch*; s. obayifo; odew se okanea, fig. *he is very lively, active in his business &c.*

dew, a. s. de.

o-dew, *sweetness, agreeableness, pleasantness; agreeable taste, tastefulness, relish; flavour; pleasure, joy, comfort, benefit*; wosōm Nyame yiye a, wobete mu dew, *if you serve God well, you will have the benefit of it, you will see how happy it will make you*.

dew, F. *joy*. Mt. 13,20. 44. 25,21. 28,8. — dzi dew, *to rejoice*, Mt. 2,10.5,12. — dew-do, = fewso, *gladly*. Mk. 6,20.

adewá [ade, dim.] *a little thing, trifle*; enyé ad., *it is considerable, important*, = esō kokūrō, esō sê, esō ampa!

adewá, tet. adawá, *a name for several kinds of play, s. agoru; a play at funeral customs*.

adewá-dwóm, *a song used in that play*, pr. 174.

adewafó, *women engaged in that play*, pr. 3237.

adé-wu, inf. *bashfulness*; syn. adefere.

ade-ŵiá, inf. *stealing, theft*; cf. krónó, akrommo.

ade-ye, inf. *doing, doings* (cf. nneyee); *activity; efficacy*.

adeyede, (pl. id.) *instrument*.

o-deyefo, -yofó, pl. a-, *an industrious, diligent man*; syn. osifo; oye od. = oye nsi, ne nsa nna, *he is diligent in his business*.

di [*red. didi*] F. dzi [dzidzi]. This verb of multifarious significations seems to be related with the *v. de*; but whilst *de* chiefly means *to have in hands or hold*, and describes a state: *di* means *to take (in hands) and to handle, or to use, make use of, employ*, and describes actions. It is, however, not confined to actions, nor to objects taken with the hand (for which we have the *vv. fa, gye, yi, som'*...), but is most frequently employed with abstract nouns, and the activity expressed by it is more of an abstract and compound than of a concrete and simple nature. — As in the case of *bɔ*, we arrange the various significations, which *di* has in connection with its common or specific objects or other complements, in groups marked by *A – Z* (to which we superscribe some general meaning), and subdivided by the continued numbers 1-110.

*A. To take and use; to receive, obtain, suffer.*

1. *to eat, to take & taste (food)*: *odi aduan, dé, fufū, mō, kwadu, nām*; cf. *we. pr. 226. 862-65. 870. 875. 882 f. 905 f. 914. 1644. 2690. 3111.* — The *red. didi* is used, when no object is mentioned and the act of eating is denoted in a general way: *mekodidi, I am going to eat; odidi, he is at his meal, sits at table.* — 2. *to eat, live upon*: *onni afuw, na odi ntodii, he has no plantation, but lives on bought things, has to buy his victuals; di..ade, s. ade 8 a.* — 3. *to spend, use up, waste*: *wadi ne sika ihinā, he has used up all his money; waton no adi, he has sold him and eaten i.e. used up the money received.* — 4. *to use in traffic*: *Akyemfo di sika, Akuapemfo di ntrama, the Akems use gold-dust, the Akuapems cowries for their currency; pr. 917.* — 5. *to take or keep and use for one's self*: *pr. 1070. se m'akoa di da a, mi-gye no mman du, if my slave takes a day for himself (staying away on one of the 3 days [Sunday, Tuesday, Saturday] beyond which even hard masters do not set their slaves to work, instead of coming to work for me), I take from him ten strings.* — *di bere, to be a loiterer, sluggard, time-killer.* — 6. *to use freely, to enjoy*: *di bere, to enjoy one's time, to live a luxurious life; pl. wodi mmere.* — *fa nehō di, to obtain the free use of one's own self, to become free, be emancipated; to live independently, to enjoy one's liberty or freedom; pr. 1075. 1439.* — 7. *to use naturally (Rom. 1,27), to have sexual intercourse with; cf. fa (ɔbea, oyere, sigyafo), euph. kɔ.. hō, hū, hyia (2 S. 13,14); di nehō, pr. 881. to practise onanism, masturbation; of beasts, pr. 3411.* — 8. *to receive, get, accept of and use up; to partake of, have the benefit of*: *di ade, s. ade 8 a; di abaguade, to receive or draw fees for attending to palavers; di mmoā, adaimude, to receive presents or bribes; – cf. odi amanterenu-ade, he is a double-dealer, insinuates himself with both parties &c.* — 9. *to inherit*: *odi n'ade, he inherits his goods, is his heir, he succeeds him in his office or on the throne; s. ade 8b; odi nhyira, nkwā, he receives, inherits a blessing, life.* — 10. *to obtain*: *di nim, nkōnim, to gain or get the victory, be victorious, triumph.* — 11. *to suffer*: *opatafo di abā, the peace-maker receives blows, pr. 2637.* — *obedi mmusu, mischief will come upon or befall him; wadi kō-musu, nkōgu, he has suffered a defeat.*

*B. To be meet or fit to receive, to be worth, becoming, right.*

12. *to require, demand*: *di ntomú, ntewsó, pr. 2934.* — 13. *to have*

or fetch a price, to be worth: *ntama yi sin di dare fā*, two yards of this cloth cost half a dollar. — 14. to deserve: *odi (syn. ose) animkā*, fwe, kum &c. he deserves censure, a flogging, to be killed. — 15. to be meet, fit, becoming, right: *edi sa, se edi ara nen*, it is or was duly, deservedly done so; *odi ye*, he is right in doing so; *odi wo fwe, kum*, he is right in flogging, killing you.

C. To have, possess, contain.

16. to have capacity for, to be able to take in, to hold, contain: *ahina yi di nsā susukora du*, this pot holds ten calabashes full of palm-wine. *Joh. 2,6*. — 17. to have, be infected with: *odi dem*, he has a (physical) failing; *edi dem*, it is defect. Cf. 29. — 18. to possess: *odi nyā*, he possesses a slave (diff. 60). — 19. neg. *nni*, not to have; *pr. 907-922*. (except. 914.917.) cf. *wō*. Gr. § 102,2.

D. To have or occupy a place, rank, order; to exist somewhere.

20. to be, exist, or live at a place, in the affirm. expressed by *wō*; cf. 27. — 21. neg. *nni*, not to be in a place; *nni hō*, not to be present; *nni bābi*, not to be anywhere, not to exist; *pr. 468.599.1506.2210f*. Gr. § 102,3. — 22. to be in some situation (outward circumstances): *kūro no di ka mu*, the town is blocked up, blockaded, invested. — 23. to be (first, next, last) in the order or row, or in rank: *odi kañ*, he is the first (cf. 35); *odi ti*, he is at the head; *odi won mu tiban*, he is their leader; *odi panyin*, he is the elder or eldest; cf. 42. — *wadi me ahūkañ*, he has seen me first (before I saw him); — *odi hō*, he is the second; *odi so*, he follows after (cf. 35); *nsem a edidi so yi*, the words here subjoined; — *di a kyiri*, to be last, cf. 35. & *ka akyiri*. — *di dibeā*, s. *dibeā*. — 24. *di mu*, to be among the number: *odi mu bi*, he is one of them. — 25. *di mu*, to be prominent among: *womā edi mu dodo*, they make too much of it.

E. To exist in a certain number.

26. to amount to: *mahū amane a edi aduasā nhinā*, I have seen all the thirty misfortunes, i.e. I have had every possible misfortune; *okasa a edi adnasā*, all the innumerable languages.

F. To spend or live or last a certain time.

27. to spend or pass time, to remain, stay, tarry, continue at a place: *odii hō dadu*, he passed or stayed there ten days. — *di gyina*, s. *gyina*. — 28. to attain to some age: *wadi mfe (mfrihyia) du*, he is ten years old.

G. To be in some state, condition or situation.

29. *edi mū*, it is complete, entire; *odi mū*, he is without blemish or defect; cf. 17. — 30. *edi nse*, it is equal, an even number; *edi doin*, it is odd, an odd number. — 31. *odi bem*, he is right, innocent, guiltless; *odi fō*, he is wrong, culpable, guilty; *pr. 247.1611*. *odi sō*, he is blameable, guilty; *mindzi sō wō ne bogya hō*, F. Mt. 27,24. I am innocent of his blood. — 32. *di hia*, to be in poverty, poor, indigent; *di tāmu*, to live in opulence, affluence, luxury, to be opulent. — 33. *di sigyaw*, to live in single, unmarried state; *di mma-sigyaw*, to be without children. — 34. *di yiye*, to be doing well, prosper, thrive.

H. To be in a simple, compound or reciprocal motion.

35. *di(..) kañ*, to walk before, precede, cf. 23; — *di(..) anim'*, to walk in front of, go before; — *di.. a kyī*, Ak. *akyire*, a) to walk behind, to follow (after), *pr. 893.898 f.* to be younger; to be subordi-

nate. — b) to pursue, pr. 300. — c) to prosecute, follow up, pr. 873.895.; to visit (sins upon); — d) to be with, assist, support, help, Ruth 2,4. 1 Sam. 17,37. — di a k y i r i, id. (a-c); cf. 23. — odi no ntentesó, he goes along with him, over against or behind him. — 36. di ahurusi, to exult. — odi atwasi, he moves in a circle returning to his place. — mmoa di sare no so atwagu, beasts pass over the grassy place in great numbers. — odi me so akorokorow, he intrudes upon or importunes me by frequent visits. — odi antwēri no so aforosiān, he goes up and down the ladder. — odi yeñ mu ahyemfiri, he goes in and out among us. — wodi yeñ barehya, they surround us. — edi kyinhya, it whirls round. — odi ahōdannān, he often turns or changes himself or his dress. — odi ako-nè-abá or àkosān, he goes to and fro. — odi atwēba, he draws (it) backwards and forwards (?). — 37. wodi atúbō, atubra, they frequently change their abode, have migratory habits; cf. 77. — 38. wodi atātā, they run after each other; — wodi nsianehō, they pass by each other; wodi ntwitwar'āno, id. in running a race.

*I. To be active inwardly.*

39. odi ne tirim, he meditates, ponders, revolves or resolves in his mind; he musters resolution or courage; he takes pains; di wo tirim mā wonsūan wo, bear the bleeding manfully; — odi no hō dadwēn, he is anxious about him. — 40. to bear, sustain, to stand: obedi yare no, he will stand the sickness; wadi yare no, he has recovered from the sickness; nea meye no no, orenni, he will not be able to bear what I shall do to him; ose n'asem wonni (= nea omā woye no, wontumi), he is haughty, overbearing, ready to repress or subdue by insolence or effrontery, (he thinks himself irresistible?). — 41. to neutralize, render harmless (a blow or cut) pr. 482.

*J. To be active in some office or capacity.*

42. di hene, amrado, kyēāme, sofo, to be and act as king (cf. 47), governor, speaker (linguist, interpreter), priest (or minister); odi panyin, he is entrusted with an office (odi me panyin, he is older than I, cf. 23); — odi adiakryiri, he holds an inferior office; — di srāni, to serve as a soldier; — di bakōma, to play the superior or nobleman (s. bakōma); di dehye, pr. 836. cf. 53.

*K. To be active in some occupation.*

43. di.. so, to rule: odi mañ no so, he rules over the country; odi kūrow no so, he has authority over the city. — 44. to perform some business or duty: odi boa no = oye no abia, he helps him in what he is doing. — di adwinni, to do skilful work; di dŵuma, to profess some trade; odi ne dŵuma, he is at his work. — di bouno, to work at intervals, intersecting other work. — di ahō, to attend at table; di pia, to act as steward, chamberlain, valet. — odi no ñkōmmārañ, he is his disciple or accomplice in his fetish-practices; di pā, to serve as a hired labourer or carrier. — di abofo, di yaw, to provide a hunter in the bush with food, pr. 549.3389. — 45. to carry on (trade): di bata, to traffic, trade; di gua, to carry on a trade; di nsesā, nsesā-gua, to barter, exchange, truck; di mpewá, to peddle, hawk. — 46. to perform a play: di dam, to play at draughts; — wodi asrayero, they perform their ceremonies for their husbands absent in the camp.



— 47. to exhibit in a showy or ostentatious manner: *di ahene*, to make parade of royalty, to exhibit royal riches and power. cf. 42.

*L. To transact or negotiate some arrangement.*

48. to negotiate, to stipulate, to make an agreement: *di bo*, to make a bargain; — *di abobobo*, to barter, bargain, haggle; — *di āno*, to agree, make (or come to) an agreement; *di kasasie*, to make a previous agreement; — *di mmāra*, to agree upon a law. — 49. to enter into, incur or be under an obligation: *wodi abosom*, they take an oath, pledge themselves with an appeal to the fetishes (or tutelar spirits); *odi nsew*, he binds himself by an oath, declares upon oath, confirms by oath, protests with solemn asseverations; *wodi ntammāra*, they swear oaths on both sides; *odi nhyease*, he gives a solemn promise; — *odi a(ka)gyinam'* or *akabaso*, he stands security. — *odi me adanse*, he bears or gives witness a) concerning me, b) before or to me. — 50. to plead, to carry on a suit or plea: *odii dii dii*, *na antetam'*, he did his best in pleading, but it was of no avail; — to discuss and settle a palaver: *di asem* to carry on a law-suit, compose or settle a litigation, judge &c. *di afisem*, to arrange family matters, settle domestic quarrels; *di amanssem*, to negotiate or transact public affairs; *odi mā no*, he pleads for him, in his favour; *odi kō n'afā*, he strives or pleads for his party (*okā* or *odi mā ne mfefo*); *odi ntam'*, he mediates, interferes; *odi (ntam') mmow*, he mediates, acts as go-between, tries to bring about a reconciliation.

*M. To be active in a general way, in word and deed; to exercise or practise some manner of dealing, to exhibit or display some quality or character.*

51. to proceed, act or deal with: *me nè no bedi no bone*, I shall deal with him in a most unpleasant way, without mercy. — 52. *di asempa*, *seṅkwanmu*, to walk uprightly, deal honestly, lead a good and honest life. — *di nokware*, to speak truth, act faithfully or trustworthy, to be faithful. — *di anēm*, = *ye anēm*, to be diligent, industrious. — *di dō*, to exhibit one's love. — 53. *di dehye*, to live as a free man or nobleman, pr. 836. cf. 42. — *di tumi*, to exercise power or authority. — *di bam(e)*, to behave proudly, arrogantly. — *di abranssem*, *ahō-edenssem*, *tumissem*, to commit violence, exercise power or authority &c. — *di ahenssem*, *ahenemmassem*, *adehyessem*, to boast of being a king, prince, nobleman, to be imperious, tyrannical, arrogant &c. — *di akakabénssem*, *akokobirissem*, *akraṅkranssem*, *aporissem*, *ntintimānssem*, *asénnini*, to deal violently &c. — 54. *di asemmone*, to lead a bad life, commit a wicked deed, evil deeds &c. — *di asénnuini*, *atrā-trassem*, to deal rashly, commit a crime. — *di seṅkyénè'*, to perpetrate an atrocity. — *di ayeysessem*, to commit a perverse or exorbitant action; to be stubborn, wilful, capricious (?) — *di ṅkwaseassem*, to act foolishly, wickedly; *di ahūhusem*, to make nonsense, act frivolously. — *di ntuntūnanssem*, to act insolently, impudently &c.

*N. To be active in some or other way concerning other persons.*

55. *odi no aboro*, he envies him, wrongs or injures him. — *odi no mfi-akyiri*, he does something without his knowledge, will or approbation. — *odi no kusúm'*, he defrauds, cheats him; *odi no amim*, id., he overreaches him, takes him in; — *wadi me hūammo*, he has disappointed



me. — 56. wodi no kasa, they make him account or pay for, fine him, take redress from him. — 57. odi no were, he takes revenge or vengeance on him. — 58. wodi no mfuañfwe, they hold and flog him, give him a thrashing. — 59. odi (no) awu, he commits a murder (on him). — 60. odi no nyā, he treats him as a slave; hard or cruelly; cf. 18. — 61. odi no nī, he renders him honour, pays him respect or homage. — 62. odi no tow, he renders or pays him tribute; cf. yi tow. — 63. odi no adaworoma, he applies to or craves for his benevolence, favour, kindness.

O. To be active in certain ways of talking, in gestures &c.

64. wodi semode, they hold or carry on a pleasant conversation; wodi awerehósém, they have a colloquy (on disagreeable matters); dzi awereho, F. to wail; wodi nkommō, they converse, discourse, hold conversation. — 65. odi no nkommōdōm, he condoles with him with a hypocritical mind. — 66. odi no hō few, he mocks at him = ogoru no hō; wodi no opērefwe, they mock, deride, ridicule him (in his back). — 67. odi no (hō) nkasaguā, he mutters, grumbles about him, publicly gives vent to his ill feeling against him, yet not in his presence. — 68. odi no nkōkodésem, he flatters, coaxes, wheedles, humbugs, hoaxes him. — 69. odi no or no hō nseku or nsokodé, he calumniates or slanders him. — 70. odi no atem, he scolds, abuses, reviles him. — 71. odi atoro (Ak. toro), he tells a lie or lies; odi nkontoro, s. nk.

P. To be active in some way of doing one's business, in observing or keeping a command or a special day.

72. to observe some manner of doing: edi adannan, it undergoes changes; wodi adannan ye, or, wodi no nnyigye, they do it alternately, by turns. — 73. di so, to observe an injunction, promise, law: odi n'asem so, he keeps to or acts according to his word; odi mmāra so, he keeps the law. — to adhere or stick to; to be punctual, to arrive at the appointed time: da a wohyee no se ónsan mmēra no, wanni so na odii nnannu guu so, he did not come at the day appointed to him, but stayed two days longer. — 74. to keep some observance: odi abuada, he fasts, wodi mmuada, they keep a fast, observe fasting; di afofi, to abstain from plantation-work on some week-day. — 75. to observe, celebrate, solemnize a certain day: di fofida, to observe the day of rest by abstaining from plantation-work; di homeda, to keep the day of rest (Sabbath-day); odi n'awoda, he celebrates his birthday; di dapa, daponna, to have or celebrate a festival day, a feast; di afe or afrihyia, to celebrate a yearly festival (s. hye fā); Brofo di bürōnyā, the white people celebrate Christmas or new-year's-day; Guanfo di hum, the Guang people have their yearly harvest custom or festival. — 76. to keep a day for some purpose: wodi asennida, they keep a court-day.

Q. To practise habitually.

77. wodi atúbō, they are given to frequent change of abode; (cf. 37.) wodi atúbó, they have the practice of shooting themselves. — 78. odi awommawu, she bears children who usually die soon.

R. To act in mutual engagement a) in a friendly way.

79. wodi atirimusem, they are on an intimate footing. — 80. wodi adi (-nè-adi), they make each other presents, send each other portions

from their food or meals. — 81. wodi n̄nuam̄moa, they unite in buying a sheep to kill and share it; wodi n̄f̄w̄ebom', nt̄out̄ó, they have joined interest, have associated, have made common cause, are in partnership. — 82. wodi t̄w̄akā, t̄w̄āw̄e, us̄áw̄oso, they have communion, eat together &c., are on good or friendly terms, on a familiar footing; wodi nnakranna, they are on a familiar or intimate footing. 83. wodi ak̄āpimat̄w̄e, they have close communion, favour each other in turn. — wodi aniwabubu, there is a mutual understanding or agreement between them. — 84. wodi m̄moa, nn̄oboa, h̄iaf̄w̄e, they aid each other, are allied, work together, mutually support each other. — 85. wodi aware, they intermarry.

S. To be in mutual relation b) of an indifferent nature.

86. wodi afra, they are intermixed, commingled; edi afuntumfra, it is (or, the things are) thoroughly commixed, jumbled or huddled together. — 87. wodi anan̄wuram', they have mutually entangled themselves, crossed or thwarted each other. — 88. wodi n̄f̄w̄eanim, m̄moanim', they face each other, look each other in the face. — 89. wodi aguma or aȳénsin, they wrestle or struggle in a combat for exercise or for a prize. — 90. wodi atifra, atipira, they knock their heads together, s. pira.

T. To act in a mutual engagement c) in a hostile way.

91. wodi dom, they are at war (with each other); wodi akō, they are fighting (with each other). — 92. wodi akamekame, ānobaebae, aperepere, ntawntaw, atutuw, t̄w̄ēm̄ament̄w̄ē, they are in contention, strife, contest, struggle, dispute, bickering, quarrel, at variance &c. with each other.

U. To act hostilely towards one's self.

93. odi nehō dom, he commits suicide, destroys himself. — 94. wodi won̄hō dom̄mata, they fight against themselves (their own companions, by a mistake).

V. To be disengaged or separated.

95. wodi nk̄ōtewmu, nk̄ōtetem', they mutually desist from, or leave off (break off, give up) fighting, none of the parties having gained the victory. — 96. wodi mp̄āpaem', they part, separate, divide, are divided; wodi nkra, they part, separate, bid each other farewell.

W. To meet with or experience.

97. odi.. ye-nā, he meets difficulty in doing (it); e.g. wodi no pata-nā, they have difficulty in appeasing him, he is not easily pacified; asempa no dii h̄o hyeñ-nā, the gospel found no easy entrance there.

X. 98. In the verbal phrase: gye.. di, to believe (migye midi, I believe, ogye dii, he believed) the first verb, gye, means to receive, and the second, di, probably means to use, to transpose or convert into action (or, to enjoy?); cf. gye.. tie.

Y. 99. 100. Other meanings of di red., s. under didi, 3. 4.

Z. 101-110. Some phrases in F., partly identical with some of the preceding, partly new (found in A. W. Parkers books) s. under dzi.

A-W. Retrospective view of the previously given principal meanings and verbal phrases:

a) di with common objects and other complements, or without complements: *to eat*, 1. *to live upon*, 2. *spend*, 3. 27. *use*, 4. 6. 7. *keep, take for one's self*, 5. *receive*, 8. *inherit*, 9. *suffer*, 11. *deserve*, 14. *be worth*, 13. *be meet, fit, right*, 15. *contain*, 16. *have, possess*, 17-19. *to be*, 23-26. 29. 30. *to sustain, stand, endure*, 40. *to neutralize*, 41. *negotiate*, 48. *plead*, 50. *to deal (with)*, 51.

b) di with specific objects and other complements, alphabetically arranged: abā, 11. abaguade, 8. bakōma, 42. bam, bame, 53. abaninsem, 53. barehya, 36. abarimasem, 53. bata, 45. bem, 31. bere, 5. 6. bo, 48. abō, 44. abobobo, 48. abofo, 44. bonno, 44. aboro, 55. abosom, 49. abransem, 53. abuada, 74. būrōnyā, 75. da, 5. 27. dadwēn, 39. dam, 46. adanmude, 8. adannañ, 72. adanse, 49. dapa, daponna, 75. adaworoma, 63. ade, 8. 9. debye, 42. 53. adehyesem, 53. dem, 17. adi(-nè-adi), 80. adiakyiri, 42. dibeā, 23. dō, 52. dom, 91. 93. dommata, 94. doñ, 30. adwini, 44. dŵuma, 44. afe (afrihyia), 28. 75. few, 66. mfiakyiri, 55. afisem, 50. fo, 31. afofi, 74. fofida, 75. aforosiañ, 36. afra, 86. afrihyia, 28. 75. mfuañfwe, 58. afuntumfra, 86. fwe, 14. ñfweanim, 88. ñfwebom', 81. gua, 45. aguma, 89. agyina, 49. hene, 42. ahene, 47. ahennemasem, ahensem, 53. hia, 32. hiafwe, 85. ho, 23. 27. nebō, 7. ahōdannañ, 36. ahōedensem, 53. ahōmasiñ, 5. homeda, 75. hūammo, 55. aluhusem, 54. abūkañ, 23. hum, 75. ahurusi, 36. ñhyease, 49. ahyemfiri, 36. ñhyira, 9. akabaso, akagyina, 49. akakabensem, 53. akamekame, 92. kamu, 22. kañ, 23. 35. akāpimafwe, 83. kasa, 56. ñkasa-guā, 67. kasasie, 48. akō, 91. ñkōgu, 11. akokobirisem, 53. ñkōkōdesem, 68. ñkōmmārañ, 44. ñkōmmo, 64. ñkōmmōdōm, 65. kōmusu, 11. akō-nè-aba, 36. ñkōnim, 10. ñkontoro, 71. akorokórów, 36. akosañ, 36. ñkōtetem' 95. ñkra, 96. akrāñkrānssem, 53. kum, 14. kusum, 55. ñkwā, 9. ñkwaseasem, 54. kyeame, 42. ak yi, akyiri, 23. 35. kyinhyia, 36. amansem, 50. amanterenu-ade, 8. mmāra, 48. mmasigyaw, 33. amim, 55. mmoa, 84. mmoā, 8. mmoanim, 88. mmow, 50. amrado, 42. mu, 24. mū, 29. mmusu, 11. nā, 97. nnakrannā, 83. anañwuram', 87. anēm, 52. nī, 61. nim, 10. anim, 35. animkā, 14. aniwabubu, 83. āno, 48. anobābāé, 92. nnōboa, 84. nokware, 52. ñnuammoa, 81. nyā, 18. 60. nnyigye, 72. pā, 44. panyin, 42. mpāpaem, 96. operefwe, 66. aperepere, 92. mpewa, 45. pia, 44. aporisem, 53. nsawoso, 82. nse, 30. nseku, 69. asem 40. 50-54. semode, 64. asemmone, 54. asem-pa, 52. asennida, 76. asénnini, 53. 54. señkwanmu, 52. señkyeñē, 54. nsesā, nsesāgua, 45. nsew, 49. nsianehō, 38. sigyaw, 33. sika, 3. 4. so, 43. 73. sō, 31. sofo, 42. nsokodé, 69. srānī, 42. asrayere, 46. ntam', 50. ntammāra, 49. tāmu, 32. atātā, 38. ntawntaw, 92. atem, 70. ntenteso, 35. ntewso, 12. ti, 23. atifra, 90. ntintimānsēm, 53. atipira, 90. tirim, 39. atirimusem, 79. ntodii, 2. ntomu, 12. ntontó, 81. atoro, 71. tow, 62. atratrasem, 54. atúbó, 77. atúbō, 37. 77. atubra, 37. tumi, 53. tumisem, 53. atuntunanssem, 54. atutuw, 92. atwagn, 26. tŵakā, 82. atwasi, 36. tŵaŵe, 82. tŵe, 7. atwēba, 36. tŵēmāmentwē, 92. ntŵitŵarāno, 38. aware, 85. awoda, 75. awommawu, 78. awu, 59. ŵere, 57. aŵerchosem, 64. yare, 40. yaw, 44. àyénsiñ, 89. ayeyésēm, 54. yiye, 34.

(This list of objects and complements may be increased.)

c) di combined with other verbs: di boa, 44. di mā, di kō n'a-fā, 50. fa nehō di, 6. gye di, 98. fa di, s. fa 23.

adi, *v.n.* eating, feasting; *s.* adi-bone, adipuw; wodi adi, *they send portions to one another* = wokyekye wonhō ade, *pr.* 904. *cf.* di 80, adi-nè-adi, adiamā.

adi, = adiwo, *an open or outer space*, opp. to a shut up and covered space or hidden place; *out, outside, without, abroad, out of doors.* — da adi, *to lie open, be manifest*; fi adi, *to come or go out, forth*, *F. pue*; yi adi, *to bring forth or out, to bring to light, render visible, disclose, make manifest.* *pr.* 934.

adī, *contr.* = ade yi, *this thing, this, that.*

adi-akyiri, *pl. -fo*, a subordinate officer, subaltern; onyāā ad. bi dii, *he obtained some inferior office*; *s.* di 35a. 42.

adi-amā, *sending of portions.* *pr.* 936. *Est.* 9,22. *cf.* adi-nè-adi.

adi-ammā-wo-ba (wúdl a, wóm'má wò bá bi) a kind of *yam*, *s.* odé.

diasekañ, a dish of Indian corn, a kind of abeté.

adi-asie [nea woadi asie] a matter previously arranged or settled beforehand. *pr.* 939.

adi-bañ', -bane, *Ak. food*; *s.* aduan'.

di-bea, *place, position, rank, occupation*; nnipa a wodi d., *men of rank*; ne d. sō, *he is in a high position*; wode no kodii ne d. bio, *he was re-instated in his office, restored to or put in his former state.*

dibō [Eng.] deal-board. — dībō-dua, *pl. d.-n-*, *fir, cypress.*

adi-bone, *bad food*; *pr.* 2600. [Ps. 103, 17.]

adide, *fruition, usufruct; enjoyment; benefit, profit; share.* *D.As.*

didī, *red. v. (s. di)* 1. *to eat; to be or sit at meals, at table*; *pr.* 923-933. 1691. 1870. 2154. — didī mē, *to eat enough.* *pr.* 932. — 2. *to live on, make one's livelihood by*: Brofo hō na yedidi = Brofo ade na eṣe se woṣia, *whatever we can get from a white man, by fair or unfair means, is right, because he has plenty (!)* — 3. *to spread (of an ulcer &c.), to diffuse itself*; = bore no adidi akọ ne hōnam ñhinā mu, *s. fṽete* 4. — 4. *to soak, to get through, to penetrate.*

adidí, *inf. eating, feasting, meal*; *pr.* 97. 935. 2892. ne kára ko adidi.

adídí, *Turkey-red thread or colour*; — adidi-pá, *crimson*; adidí-síká, *yellow thread, orange-red yarn.*

didī-amfóé, *a man who eats much and yet has no fat.*

adidí-bèá, *manner of eating; dining-room.*

adidí-bére, *time of eating.*

adidi-dé, 1. *catables.* — 2. mmóa adìdidé = adidí-adé, aduan-náká, *manger.*

didifó, (*pl. id.*) *guest*; kofre me didifo na wommëra!

o-didífó, *pl. a-* (nea odidi mā etra so) a greedy eater, glutton, adidifúrum, *gluttony, voracity.* [gourmand.]

adidií, *place or time of eating*; ad. ase, *id.* — adidii-fṽeṣo, *the master (ruler, governor) of a feast, steward.* *Joh.* 2,9.

adidiikyiri, *the time after a meal.*

didi-kaw, a debt for victuals.

didi-mě, the act of eating enough, so as to be satisfied, eating one's fill; hence a feast, feasting, banqueting, including the idea of drinking copiously. *pr.* 934 f.

adidí-pón, table, dining-table; dinner-table; cf. opon, dan-ānophon.

adidi-trâsó, gluttony, voracity, excess in eating.

adidi-twěā, 1. the stomach, = nsonokese. — 2. a bag for victuals.

adi-fí, adífi, *inf.* [fi adi] going out, going forth. *Ps.* 121,8. *Mic.* 5,2.

adifudé [cf. fū] plenty of things, espec. eatables; manyā aduan ad., I have got food (or victuals) in excess, for nothing; odi, ope or óyè ad. = óyè amím, he is greedy. — adifudé-pe, *inf.* greediness, cupidity. — o-difudépefó, a greedy, unsatiable fellow or person.

ódìhá, a stone commemorative of a shameful or criminal act as rape or murder, committed at the place, on which every passer-by puts a leaf to protest against the deed. — adi-ho, s. adi, adiwo.

o-dìhunum, revel, reveling; greediness; óyè od. = óyè adifudé, he likes to eat all he can get, or all he has to-day.

dika, a kind of yam, s. odé.

adíkání-ō, a salutation addressed by a traveler to one who went before, after having come up with him; answer: yā aběraw.

adikañfó, one (or pl. many) gone before, the fore-most, first.

dikpei, [Gā] dart.

dim-mo, *inf.* s. bo diñ, nnimmo.

dim-mone, = diñ bone; dim-pa = diñ pa.

e-diñ, 1. name; ne diñ de deñ? what is his name? woato no diñ, they have given him a name; cf. *Gr.* § 205, 4.5. — pae diñ, s. pae. bo diñ, to mention; *pr.* 1776. on account of; cf. *Gr.* § 243 b. (the last ex.) on pretence of: obo adwumaye diñ bae, he came on pretence of working; obo ne d. so, he mentions his name; obo ne d., he calls upon him. — 2. the good name, reputation, character; bo diñ (pa), to praise; bo diñ bone, see diñ, to revile, slander, defame; wode wonhō-hō dim-mone bae — wobekāā wonhō-hō ascim, they reproached, upbraided each other. — 3. a well-known name, fame, renown: wagye (ne) d., owo d., he has become renowned, celebrated, famous, he is renowned; onipa a owo d., a man of rank or distinction; ne d. ada kakra, his name sleeps a little, i.e. he is no more spoken of so much; ne d. ato nsum, he is no more mentioned.

dìññ, dínñ, a., *adv.* still, silent; quiet, calm; *pr.* 3069. *Mk.* 4,39. *syn.* dēmm, kòni, krānanana.

adìnam [ade a wode di nām] (*pl. id.*) fork, table-fork.

adi-nè-adi, mutual communication of food; cf. di 80. & adi, o-dinīmfo, s. onimdifo. [adiamā.

adiinkără, linen (ñwera) bought of the Europeans, which the negroes wear as mourning after having variegated it with red and black stripes. *pr.* 387.

din-séé, *inf. slander, calumny. pr. 2216.*

adintrom (*obsc.*) *pederast; won a wo-nè ininarima da; cf. turum.*

adi-puw, *excessive eating; pr. 938.*

adiwo, *the yard of a negro dwelling; adiwo ho, out of doors, without; cf. adi & abanña.*

di-wö-afe-mma, *a bird of prey larger than akrömä, living on the young of other birds.*

adí-yí, *inf. manifestation, revelation.*

adiyisé, *prophecy; the book of revelation.*

odiyí, *pl. a-fo, prophet, Chr. (ñkomhyefo, Prk.)*

dọ, *v. [red. dodo] 1. to increase in quantity or number, to multiply, to become numerous; ne sika dọ, his money increases; ewo no ado, the honey has increased, has filled the comb; pr. 721. 813. 1348. woado = woaye bebrē, woafew; cf. dōsō [dọ & sō], few. — 2. to bring forth abundantly: asu no dọ mmoa mǎnyā-manyā, the water swarms with animals, Gen. 1,20. — 3. to produce, attract, gather: dọ srade, awonña, to gather fat, to fatten, grow fat (only of beasts); pr. 499. dọ ñkǎnare, to gather rust, to rust, grow rusty. — 4. to fill, become full: wado wūw (wadidi pi, n'afuru ahye), he is crammed, stuffed, cloyed (full); wado ntwom, he is full of itch. — 5. to become hot: nsu no ado, the water is hot; dade no ado, the iron is red-hot; me hō ado, I am hot = maye hyew, hyerehyere. — 6. emu dọ, to become deep, to deepen: asu no mu dọ, the river is deep; eho de, emu nno, there it is shallow. — 7. dọ asuko, to dive. — 8. F. to sink under the water, sink down, = mem; Mt. 14,30. be choked, Mk. 5, 13. — 9. to sink, infiltrate, penetrate: dọ mpumpunase: asu no ado mp., the rivulet has lost itself in the ground, flowing or oozing below the surface. — 10. to enter, lose one's self in: ode nehō or ne ti ado wuram', he has absconded, concealed himself in the bush. — 11. dọ mu, dom', to go abroad, into foreign countries: ankye na odom' koe, not long afterwards he set out on a journey; wádóm', he is away on a journey, abroad; ódóm' ko Iñam, ominace, he went on a journey to Krepe and is not yet back; won ñhinā dodom' ko ñkūrow so, they all went abroad into foreign countries. — 12. to enter (the nose, said of the smoke or scent of something burned &c.): aduru no (mako no) ado me, the smell of that medicine (pepper) has entered my nose (causing me to sneeze, making me sick &c.) — 13. to enter deeply, to grieve: asem no ado me (= ye me yaw), the matter grieves me. — 14. to take refuge to, have recourse to, resort to: wabedọ mè, he has taken refuge with me; mado panyin no, I have resorted to that gentleman; opanyin na, ade hia wo a, wuguan kodo, you have recourse to a man of consequence when you are in distress. — 15. to swear by: medo (= mekã) Onyankōpon se asem a mekã yi wom', I swear by God that what I say is true. — 16. to love: dọ wo yonkō se wohō, love thy neighbour as thyself; wododo wonhō, they love each other, Gr. § 57. pr. 2378. — to like, prefer; pr. 2164. cf. pe, pe asem. — 17. dọ ..hō, to spare, save, take care of: odo ne nañ hō, he does not like to exert (tire) his feet by walking. pr. 283. — 18. ..hō dọ, to be of impor-*



tance to, excite an intense interest or sympathy in: Iesu hō dō (= hia) yēñ a, aṅkā yenyā ne hō asem bi kā.

Phr. 19. ne kōñ dō, his throat deepens for, i.e. he has an appetite, a longing desire for, eagerly desires, lusts after. — 20. dō ñkrāñ, to become wild, fierce, frightful; n'ani dō ñkrāñ, he rages, chafes. — 21. dō.. nā, to dislike, s. nā. — 22. dō aniwu, to be bashful. — 23. dō so: to take preventive measures: oḍo so ntem siesie hō na amma sa, he quickly takes precautions that this may not come to pass. — 24. dō, s. dōw. pr. 333. — 25. dō, dō.. sō, to suffice, be sufficient; eyiara dō me sō, that will just do for me; ádō me sō, it suffices me; annō me sō, it is not enough for me.

dō, v. s. dōw.

dō, F. = sō, Ak. sōo.

dō, Ak. = hō; pini dō = t̄wiw kō hō; s. dóhàá.

ē-dō, s. ēdōw.

o-dō, inf. love, affection. pr. 942-944.

o-dó, a kind of river-fish.

o-dò, a playing-ball made of palm-leaves.

adò, a piece of palm-branch or bamboo made into a kind of needle for the string of fra used for tying the grass in thatching roofs.

dō, adv. staringly; ofwē me dō, he stares at me. 2 Ki. 8,11. syn. hā.

o-dō', a sickness in the belly; eye wo yam' kuru mā wukyima

o-doa, adoa, s. odowa, adowa.

[mogya.

ndoba, F. = nnobae, Ps. 67,6.

dōbañ, the line or border of a piece of ground selected for making a plantation, on which the bush is cut first, to show how far it is to be cut.

adobé [ēdōw abe] a species of palm-tree, the leaves of which called dāha, are used to cover roofs. — adobé-aba, 1. nuts of the said palm. — 2. a kind of beads, s. ahené. — adobē-ōñwam, a bird; cf. oñwam, pr. 945. — adobewa, pl. n-, the young adobe-palm.

o-dobéñ [dowe a ebere] red-brown (colour), ruddy, bay.

adobodobo, a kind of beads, s. ahené.

dobosá, to d., to faint. Jon. 4,8. syn. ye nēnnāñ; okom de wo na woaye siāmō a.s. woanom nsā na egyinagyina wo ani so a, na woato d. nen; cf. to beraw, piti.

adóbów, ósi ad., adóbów-si, inf. a custom to be observed by a woman at the death of one of her husband's relations.

adódē, a favourite thing, pet. darling. F. hōnam adōdze, sinful affections.

adòde, oyster (ñworā mu nām bi). pr. 940.

dodō, red. v. s. dō. — bore no ad. ne hōnam mu, s. f̄wete 4.

dódo, adv. much, very much, too much, exceedingly. F. dodow.

dodo, Ak. (F. Mt. 22,14.) s. dódow, a. d' n. — o-dodo, F. hosts.

dodo-ara, F. many. Mt. 7,22. — dododo, F. exceedingly. Mk. 6,26.



o-dódoben, *der...*, a piece of *hollow reed* or *bamboo* through which the palm-wine distills from the felled tree into the vessel placed under the hole cut in it. *pr.* 946f.

dodom', dadawm', *the palate, roof of the mouth*; aduan' no afam mé d., *the food cleaves to my palate*.

dodóm', F. = kokoam'.

dodoñkú, *a swelling, bubble, blister*; *any thing blown up, puffed up*, or, as it were, *swollen*; ade bi a aye kusú na wunním de-kōde a ewom'; ade bi a ahōñ; wokyekyere boā bi a, wuse: bō no d., na obi anhū nea ewom'; ogya bi hyew wo na abo horónóu a, wose: abo d. — būrohono d. *pr.* 679.

dodow, *red. v., s. dow*; 1. *to become brown*. — 2. *to become sick by excessive eating*. (Oyare kō onipa tuntum hōnam a.s. n'apow mu na óyè kō a, enna wōkā se: wadódow. Wadódow ne se: wadidi mā atra so na oyare). — 3. wōdodow wōñ yam' sū, *they weep from secret longing*.

dódow, *a. much, many*. — *n. quantity, number, numbers, multitude*; dote dódow à móboè béyè ahé? *how much will the quantity of clay dug out by you be?* wōñ d. si ahē, *what are their numbers?* (eye biakō pe, *it is only one*; wosi abien, *they are two*; wōdōsō, *they are a great many*.) — *a great number of people*, *pr.* 948-50. odi d. akyi kwa, *he merely follows the mass of the people, the multitude, the many*.

dódów: po d., *to stammer, stutter*.

dodowá, *pl. nnódowa-nnodowa, a., small, little, tiny*; odé nn-, abūrow nn-, *cf. ñkókore*; *syn. ñketeñkete*.

dódowa, *a weaver's spool, bobbin*; = ñkyekyereé.

dodowē', *n-, a., n. brown; brownness*.

dodowura, *s. ñwuradodow*. (Nnipa pī wom' a wōhye d. kwa.)

adoc, *goodness, kindness, loving-kindness, kind-heartedness; favour, benevolence; affection*. Opanyin yi, oye adoc = ne yam' ye, *he is charitable, benevolent, shows his kindness* (by presents or other manifestations of his love); ode mmōrosā ye wōñ adoc = ye wōñ aye, ye wōñ yiye, *he ingratiates himself with them, courts their favour, by dealing rum to them*; Onyankōpōñ adoc a oye wō nnipa hō (or ode ye nnipa) ayi adi wō Kristo mu, *God's loving-kindness towards men has manifested itself in Christ*. — F. adoē (adwē), *acts of love*. — adoc-ye, *inf. the act of practising charity*. — o-doc-yefo, *pl. a-, a charitable, beneficent person*.

o-dófo, *pl. a-, 1. lover*. — 2. *one beloved*; me d., *he whom I love*.

dofōā: bō d., *to hide, seek a hiding-place*; = kohintaw, bō adofonó, *a kind of beads*; *s. ahene*. [ñkokora.

dofowa, *pl. n-, lover, paramour?* d. bá, *pr.* 3132.

dóhàá, Ak. = nohōa, nohō.

dóhuwa, *pl. n-, amulet*; = sūmán.

o-dókó, *a sickness in the bowels leading to diarrhoea*. (*perh. prolapse of the rectum?*)

dókō, dókodokō, *fine, soft* (of dry things, ground to powder);  
efe dd. = afe aye bētebete, = fékō.

dòkō, dōkodokō, *sweet, agreeable; mellifluent, mellifluous, smooth; syn. boroboroboro, dede, fremfrem.*

adokodókōde, = ade-fremfrem, *something sweet*, pr. 406.

dokodokosém, = nnokō-nnokō-asem, *mellifluent, smooth or sweet words, flattery.*

o-dòkóno, *boiled bread of maize; cf. abodō. pr. 953 f.*

dokōn-kānkyee, As. id. — pr. 955. — adokōnni, pr. 3012.

doku, pl. n-, F. *monkey.* — odokye, pr. 2737.

dōm, v. F. *to belong to; odōm won, = ofi won mu, Mt. 26,33.*

dōm, v. F. *to go into another country, Mt. 21,33. [Mk. 14,69.]*

dōm', v. id. [*red. dodom'*] s. dō 11. *to peregrinate, be away; wadom', F. = onni ho.*

dōm, v. *to seek allies or an alliance with; asafo a wosūa no kodom nea esō na woafwē won hiada; gye adom, to seek, take, engage as allies, call in the aid of; wakogyē ohene bi adom. 2 Ki. 7,6.*

e-dōm (pl. id., dōm horow, d. afānu) 1. *a host, an army; pr. 685. 956.957.960. — 2. the hostile army, the enemy. pr. 959.2268.2176. — di dōm, to be at war. — di nebō dōm, to commit suicide. — gye dōm, s. dōm, v. — kō dōm, to wage war, go to war. — yi dōm, to overcome the enemy, gain the victory, pr. 2952. woayi dōm, nanso woadi nkōnim, they have vanquished the enemy and triumphed. — edom gu, a host or the enemy is defeated. pr. 456. — Upds. dōm-hene, general; dōnkñnini, the main body or gross of the army, main army; dōm-kúw, a division, brigade; dōm-tow, a regiment. Cf. asafo.*

dōm, v. *to favour, grant favours; to be gracious; to pardon (a malefactor); to help in distress; to be useful, favourable, to serve one's turn, pr. 1507; to happen. — Woadōm wo, you are favoured; dōm me prēkō, for once do me the favour! Onyankōpon adōm n'aniwa: wahū nyansa bebrē, God has favoured him so, that he has obtained much wisdom; ene de, osu abedōm yen wō ha, to-day we have been favoured with rain here; ohene adōm no korā, the king has granted him his life; wadōm me akye me ntama, (ense me, nso m'ani uni so,) he presented me with a cloth, (undeservedly and unexpectedly); mēkō ho na se odōm ba ho a, mēkà no asem bi, I shall go there and if he happen to come there (as I wish he may) I shall tell him something.*

o-dōm, inf. *grace, favour.* Onyank. dōm nti na yenyā nkwā, *by the grace of God we obtain life. — F. adōm, 1 Pet. 3,7.*

adōm, inf. *a favouring; the second rainy season in September and October, the latter rain upon the maize; = adōmmere, adōm-mūrow, adōnsú; cf. asusow.*

o-dōm, *a kind of tree, the bark of which is used in performing an ordeal.*

dōm, v. F. = dōme.

dømmá, *a weight of gold*; Asante dømmá is equal in value to ntaku 14, or 7 s.  $10\frac{1}{2}$  d. Akyem d. = ntaku 18, or 10 s.  $1\frac{1}{2}$  d.

o-dømmá, *pl. a-*, (F. oðomba) *a fruit similar to a fig*; the tree bearing it. F. Mt. 7, 16. 21, 19.

adømmá [edon, dim.] *bell*; = nuonomma, nnyéuennyemma.

-dømmā, in cpds., s. mmóadømmā, adømmākwadée, dømmānkānā.

dømmā, dømmāwa, dømmādømmā, *a. soft, tender, thin, fine, fresh, young*; cf. oba-dømmā, abũro-dømmā; ode-dømmā ne odé horohoro a ennyiñi na wodi no, Ak. = odé fòforó, Akr.; obrode no ye dømmā-dømmā, ennyiñie; onipa no ye onipa dd.

adømmā, *n., something soft*; pr. 491. — cf. abádømmā.

dømmā, *pl. n-*, *a young, tender tree*; onyā, odum, ofram, ne nnømmā no, wode si dan.

dømmā-fā, *a weight of gold, the half of dømmá, q. v.*

adømmākwadée ñhinā, *all sorts of things*.

domamfiri: hye d., *to accurse*; s. hye.

adømm-mānāde [ade a wode mrā odømm] *sacrament. Chr.*

o-dømm-maníi, *pl. n-*, odom-marima, *a great warrior, hero.* [pr. 1111.

dømmānkāmā, -kømmā, *a. many, manifold; plentiful, abundant, copious*; syn. bebrē, pi, péwá. — Ne yiye d. a ode yee no no, wanyí n'àyé (wanná n'àse), *he did not thank him for his manifold benefits*; [Onyānkōpon yee ade ñhinā d., *God made all things. R. p. 166.*] asem d., *a world of palaver, a prolific, incessant, perpetual, interminable, endless palaver or litigation.*

(O-dømmānkāmā, -kømmā, *God, the Creator* ("he is much above all, oye bebrē, woko bābiara a, wuhū no"). Onyānkōpon Od. abo ade ñhinā, *God, the creator, has made all things. R. p. 166.* Od. boonna-mmerenson, wótò ade a, wontua kaw? *since God has created seven days, has it not always been so (is it not equally true) that, what is bought, must be paid? i.e. why is it that you do not pay me for such a long time?* (F. Nyañkōpon no Domañkōma Ba, *the Eternal Son of God*; Nyañkōpon onye Ondomañkōma Sunsūm, *God is an Eternal Spirit. Prk.*) The word as a name of God seems to mark him as *the boundless, infinite, interminable, immensely rich Being*, or as the author, owner and donor of an *inerhaustible abundance of things*. (The etymology in *Mf. Gr. p. 72* "the sole benefactor" is untenable.) Cf. Onyānkōpon.

domare, [Eng.] *romal, a kind of cloth (silk, half silk, or cotton fabric, orig. from the East Indies).*

o-dømm-marímá, *pl. n-*, s. odommanin, osabarímá. pr. 959.

dømmátá, woadi wonhō d., *they have fought against themselves, i.e. their own people, by mistake or envy.*

dømmē, *v. [inf. n-]* to curse, execrate, imprecate evil upon; syn. bo dua, hye nsew. (Wadome no, e.s.ose: ónwu, a.s. ñhyirá mm'má nó sò dà.)

adømm-mére, *the second rainy season*; s. adømm.

adomfiráw: wat<sub>o</sub> ad., *he has inadvertently fallen into the camp or into an ambush of the enemy.*

domfrâse [Dan. dobbelt-flaske] *a four-cornered bottle.*

dom-mo afo [dom, boa] *a helper in war, an ally.*

o-domono, *the best sort of palm-wine, s. nsáfufu.*

dompé, *pl. n-, bone, syn. kasae, F. ebew.*

dompe-hoa, *pl. n-, vertebrate animal.*

dom-pemm<sub>o</sub>: edom no san koboo d. wo A., *the army retreated to, fell back upon A.; cf. bo 9 & pem, pemm<sub>o</sub>.*

o-dom-piafo, *pl. a-, commander of an army.*

o-dòm-pó, *pl. n-, wild dog, bush-dog, black, feeding on carcasses, snails &c. cf. odemerefua, hatwea; pr. 505. 530. 855-57. 970-72. 3556.*

dompónini, *a weight of gold (?); little money sufficient to buy something to eat. pr. 2943.*

dommúm, *pl. n- [edom bum] prisoner of war, captive. — kyere d., to take prisoner, capture; fa nn-, to make prisoners.*

dommúmfá, *inf. capture, captivity.*

adôm-mürów [adom abürow] *1. maize planted in the second rainy season. — 2. the time of the latter rain, in which maize is planted, the second rainy season; cf. adôm, adømmére.*

dòn, *v. [red. donnón] to soak, steep, drench; to saturate with water or other liquid; to soften in water; to penetrate, permeate; a-bürów no adòn, adónnòn, the corn is soaked, softened, well sodden; né gyígyé donnón onipa mu, its sound thrills through one's whole frame.*

d<sub>o</sub>n, *v. Mf. to prepare "swish" for building purposes.*

d<sub>o</sub>n', *v. [inf. n-, red. donnòn] to walk softly, gently, slowly, in a measured pace; to crawl, to move or advance slowly; odon' se ayeforo, pr. 230. (s. donn); odonnòn se obommof<sub>o</sub>, se agyiuamoa a orekokyere akura.*

d<sub>o</sub>n n, *softly, delicately, slowly and finely; onam d., he walks softly &c., gracefully (onantew mterantesem mu, for pleasure or show), he promenades.*

o-d<sub>o</sub>n, *bell; e-d<sub>o</sub>n, clock; bo d<sub>o</sub>n, to strike the bell or clock; wo-sow d<sub>o</sub>n, to ring the bell; edon bo, the clock strikes; cf. donfwerew; abo donkoro, the clock has struck one, it is one o'clock; abo nnon-abien, it is two o'clock &c. Gr. § 80,4.*

d<sub>o</sub>n, *odd (number); edi don, it is odd; opp. edi nse, it is even.*

ad<sub>o</sub>-ná [d<sub>o</sub>, ná] *prop. a difficulty in loving, — disaffection, displeasure, dislike, ill-taking, disfavour; wafa me adoná, he has conceived a disaffection, dislike against or aversion to me (opp. wanyá me adoyé, he has found it easy to love me); yeká asem yi a, obefa yen ad., when we say this, it will awaken dislike in him against us, it will bring us into disfavour with him; osuro adoná, he is afraid of incurring displeasure, of giving offence. — F. keyi n'ad., go and tell him his fault. Mt. 18,15. [Cf. the name Dowuoná = d<sub>o</sub> owuo ná,*

*be displeased with Death*, scil. that the preceding three or more children of the same mother did not live; do not ascribe it to men.]

adoná-tén, 1. *perverse judgment* from fear of incurring disfavour: mmu me ad. = ñfwe nea wodo no anim mmu me ntenkyew. — 2. *oyi no ad.*, he expresses to him his grief, regret, resentment, not as a complaint.

o-dondoñwa, *pr.* 973.

adónne [odóm ade] *gifts of grace. Chr.*

dōñfwéréw [odon a afwere] *pl. n-*, an hour; d. biakō, one hour. — F. dōñfwer', *Mt.* 17,18. Akp. dōñhórow.

dōñ-gui, F. *defeat. Mf. Gr. p.* 77.

o-dónkó, 1. a kind of *jumping insect*. — 2. *swing, swinging line*; otow nehō (a.s. ne nua) donko, he swings (his brother); brofo d., *parallel bars, parallels* (for gymnastics).

o-donkó, o-donkoní, *pl. nnonkó, nnonkofó*, a negro from the interior, such as are brought thence and sold as slaves in the countries nearer the coast. (s. Nnonko, *Gr. p.* XV); hence a slave; *pr.* 974f.

(O)donko, *pr. n.* given to a boy as the slave of some fetish.

dōñkōē' (n-), *war, warfare, warlike deeds, military concerns.*

e-dōñ-kóro, one o'clock; s. edon, *Gr. §* 80,4.

dónkudoñku, *deep*; eyed. > emudo; abura d., a deep well; *syn.* hó, hōhó', kũronkũron.

o-don-kūnini, a chief warrior (*syn.* dommarima). *Zeph.* 3,17.

dónño, bile cast out by vomiting; bōñwómā a ayarefo fe, = fénán; wafe d.

o-donnó, a small drum; akyéne ketewā bi à etó nè ānó téréw nà mfinímfíni yè téatēā. *pr.* 978.

dōnnōmma = kōkōdōmma; *cf.* nnonomma.

dōnnōñ, *red. v. s.* dōñ.

dōñ'ñ, *red. v. s.* dōñ'.

dōnnōñ, a bend or bending, 1. in a road, a round-about way; 2. in the sea-coast, forming a bay or bight, or making the land project into the sea; epo, asu, asase no, dom no abu d. = abu bārāka, = abukaw abefa bābi.

o-dónsón, a kind of string-instrument; s. osānkū.

adón-sú, the latter rain; *cf.* adóm. Adōnsu to a, na adōmmūrow beñ. Ad. nye ade a etā to da, enti eto-dabi-a emā binom abūrow how (*gets blasted*); na enti, se Onyk. dōm mā osu to gu so na eye yiye a, na odóm na wadóm wo, na ente se asusow a en'de dā etue afrihyia.

adon-tén, the main body or gross of the army, main army, or rather: the centre of an army.

o-dontó, a pot full of palm-wine.

dontorí, mud, mire; slough, puddle, muddy splash (dote nè nsu a afrafram'); *cf.* denkyedenkye, atekye.

o-dontwí, = abotokura.

adoñ-ŵe, *inf.* [ŵe odom] *the chewing of the bark of the odom tree.*

adoñ-wowá [edom awowa] *hostage.*

adōn-nyā-de [ade a wode nyā ođm] *means of grace. Chr.*

adon-ye, *inf.* [ye dom] *state of war; mobilization.*

adópē, = aboatia, a kind of ape.

dorba, F. = dorowa. *Mt. 19,24. Mk. 10,25.*

dòre [red. dodore] *intr. to become much, increase, accumulate, gather: wōñ hō adore fi, they are covered with dirt; ne kaw adore, wōñ akaw adodo-dodore, his debt, their debts have swelled to a great amount.*

o-dórobēi, s. ođodobēi.

dorowa, As. *needle of native manufacture; pr. 758. cf. pāne, adosase [adow, asase] arable land, plough land. [dorba.*

dōsō, v. [dō, sō] *to be much, to be enough; edōsō, it is enough, neg. ennō-sō; when a personal object is added, it stands between the two parts: edō me sō, it is enough for me, ennō no sō, it is not enough for him; perf. adōsō, adō no sō.*

adosoa, F. adosoēa, *Mt. 2,11. s. adesoā. — ođosoani, s. odes...*

dòté, Ak. nnotée, F. detso, *soil, earth, clay, mud; syn. efá.*

dote-dwini, *potter's work. — di d., to make earthen vessels, adotebe, pr. 146. [pr. 258.*

dòtō, dōtō, *adv. to fow: wafow d., he is soaking wet.*

o-dótó, *thicket; dua tenten bi si hō, na hama ñhiuā kō hō.*

adotowá (*dim.*) *a small thicket.*

dotwá, *glove, pair of gloves.*

dow, v. *to till or cultivate the ground; to hoe, to weed; to cut the weeds or the bush; to mow, pr. 3481. d. afuw, to prepare or work a plantation (by clearing away the thicket &c.). — intr. to do agricultural work; d. adare, ñkrante, asow, to work with a bill-hook, a sabre or bush-knife, a hoe.*

adow, *the cutting of the bush; the tilling of the ground; agriculture.*

edow, *the fibres (hama) of the young leaves of the adobe palm; a kind of twine made thereof; — adobe ñkoñmu 'merenkensoo mu na woyi dow; womfá nye ñnuahama; wode bō asumañ, wode ñwene otañ, na Alátáfó na enwene ntama nso; cf. demereku.*

edow-tam, *a mat-like worn cloth.*

dow, v. [red. dodow] *to become or be brown; nneema a wokyew ñhinā hō d.; s. asabra.*

o-dowá, 1. *pl. n-, bee; pr. 986. — 2. a kind of bird; pr. 1955. — 3. a swelling or bump; in the arm-pit, the nape, the loins &c. the appearance of which is ascribed to a wound. pr. 1857.*

adowá, *a species of antelope, the smallest of all antelopes, said by the negroes to be the king of animals. pr. 984 f.*

adówá, *the handle of a door made of palm-branches, by which*

it is opened or shut; *berapae mu hama a wode kyekyere a wosom' hie na wosom' tom'; wosi no ad.*

dru... s. duru.

du, v. Ak. duru, *to reach, arrive; to be sufficient*; — *oduu ha 'nera, he arrived here yesterday; yebedu (fie) ntem, we shall soon arrive home; adow-bere or kwaebu adu (ho), the time for preparing the plantations or for cutting the bush is come; — sika no n'nu, the money is not sufficient; adu pe, it is exactly the sum; — adu me so, lit. it has arrived on me, i.e. it is my turn; wunnuu bābi (korā e), you have not come far yet. — Phr. ne hō du ne hō, he prospers (in his doings), fares well.*

du, dudu, Ak. = duru, durudurn, a.

e-du, ten. Gr. §77. 78,1.2.

A du, pr. n. of men, found also in by-names of the kontromfi and the goat: *adúònnà, adúònnimmā'.*

dua, in the foll. words, is pronounced in F. as duā, duya.

duá, v. 1. *to plant (in general); to put into the ground (abürow, ase, abrobe...).* [Other verbs used for peculiar ways of planting are: *gu (mō, kokote...), to sow (rice, guinea-corn); fu a ode, to plant yam; tew abe, to transplant palm-trees.*] — *to transplant.* — 2. (fig.) a) *to plant, establish (a new religion): wode asempa no beduaa Aküropon akye, the gospel has been brought to Akr. long ago. — b) to transplant (inhabitants): Eniresi-brofo de nnipa kodua A'lata, abedua oman bi wo Adata, the English have made a colony at Lagos; woatu no Aküropon akodua Aburi, they have removed him from Akr. and placed him at Ab. — c) to station, to appoint to the occupation of a post, place, or office: wode me akodua Akyem; woamfa yen ankodua Aky. korā, na yekodii nnawa bi wo ho na yebae, we were not really stationed in Akem, but stayed there only a short time.*

e-duá, pl. n-, 1. *plant, tree, shrub.* — 2. *stem or stalk of a plant or its leaf or fruit.* — 3. *wood; piece of wood, pr. 994. something made of wood, pr. 1014.* — 4. *stick, pole.* — 5. *handle, helve (of a hoe, asow dua, cf. sókum, Ak. sodúrò, F. sobakúra).* — 6. *a block or log of wood, to which prisoners are fastened by means of an iron fixed in it and closing round the wrist; b o (As. to).. duam', to fasten to the block, to arrest, imprison; da duam', to be arrested, fastened to the block: wode won āno abo no duam' = wode won āno akā akycere no se: nkō bābi na trā nea wode wo atrā ho ara. — 7. privy, necessary, consisting of a scaffold of poles outside the town: oko dua so, he is gone to the privy; cf. duasee, tia &c. — Phr.: 8. b o dua, to curse, orig. by driving a piece of wood into the ground and muttering words in order to produce a magic effect. — 9. si so dua, = hye mu den, mā etim.*

e-dúá, d ù a, the *tail* of quadrupeds or birds. *Watawa dua (used contemptuously), he is circumcised.*

ad ù á (pl. id.), *kernel, seed, fruit (of trees); odi ad., he eats fruit (oguā, akutu, odomá, asā...).* — *syn. aba, adùába, F. eduiaba, eduiadzewa. Gen. 1,11. Mt. 21,34. Mk. 12,2. Luk. 13,6. 20,10.*



duā', duawá, F. duiaba, (*dim.*) *pl. n-*, 1. a small tree, shrub. — 2. a small piece of wood, stick, splinter. *pr.* 1431.

dùába (= duá aba), aduabá, *pl. n-*, 1. the fruit of any tree, *syn.* adua, aba. — 2. lemon, lime; *cf.* ankā.

dua-báii, 1. kind of tree; — 2. peculiar shape of the body; *cf.* dansow; — *s.* bañ.

duá-basa, *pl. n-*, = dubā, branch.

adúabèii, a by-name of the goat, *s.* abirekyi.

dua-bó, a tree remarkable for the hardness of its wood, compared with that of stone; kwaem' dua a eye den señ nnua ñhinā; ewu a, eye den señ n'amono.

dua-bóii [dua abon] bark of trees.

duá-büróní, *lit.* a wooden European. *Phr.* maye mehō d. = maboapa, I purposely misrepresented the matter; woyee won hō d. mā ohene asō tee, they secretly informed or apprized the king of it.

duá-dáii, oðan a wode nnannuā asi, a house of wood.

dua-dáii, = duasē-dañ, tiafi, &c. privy, necessary (house).

a-dua-dáii, *inf.* [oðan a wodañ nnuabo bi] the removal of a curse; the sheep, money &c. given to remove a curse.

dua-dé, F. = bañkyé, cassada, manioc.

duadewa, *pl. n-*, a kind of ntorewa; *pr.* 674.

duafo, *pl. a-*, planter; sower; *cf.* ogufo, okuafo.

o-duafo, *pl. a-*, Ak. a circumcised man; Ak. tñetiafo.

dùá-híii, *s.* duhii.

dua-hō-ñhwī, moss growing on trees.

dua-hō-mmere, a spongy excrescence on trees, mushroom.

o-dúà-hyeii', *pl. a-*, Ak. efoo, a species of monkey, colobus bi-color, having the body black, the extremities (face, fore-neck, legs and tail) white. [dua-hyeii = white-tail.]

duakóro, a kind of chintz; *s.* ntama.

aduakróii, ninety.

adúakwamóa, Akw. = abiribiriw.

duam', duam'-da, prison, imprisonment; *pr.* 297.

aduammá [aduani ba] greedy eater, glutton, gormand; *cf.* odidi-fo; sā abofra yi ye ad. = obá a ope adidí dodo, ohū aduan biara a, ope.

aduaniimeii, a by-name of the owl.

aduam-foro [aduani foforo] new yam or other victuals.

aduam-mono [aduani momono] raw food.

aduani', aduané, adibane [*fr.* di, bañ] *pl. n-*, food, victuals, esp. vegetable food, consisting or prepared of edible roots (afam-duani) and grain; the flesh or soft, pulpy substance of fruit, the kernel, *cf.* aboto; dish; meal; woawie ad., dinner (breakfast, supper) is ready; wote ad. hō, they are eating, sit at table; — ad. no atu or atq me hō, *s.* tu.

aduán-náká [aduán' adáká] 1. a box containing food or provisions. — 2. crib, manger.

aduannáń [aduán' dán] store-house, corn-magazine.

aduánáń, forty. Gr. § 78,2.

aduán-fĩń [aduán aye mfĩń] pl. n-, stale food. pr. 285.932.1115.

aduán-káń (pl. n-), first-fruits.

aduán-sú, kind of food; ad. beń ni?

aduán'-sú, a fruitful rain; ad. na ereto yi.

aduanta, food without salt. D.As.

adúantũńkũm, sour-sop &c. (the fruit and the tree); cf. adukũntũńkũm.

duáańwò, the bark of a certain tree in Wasa smelling like onions (s. áńwò) and used instead of such.

aduán-yí [aduán', ayí]: abofra no bese me ad., that boy has invited me to table in an improper, impolite manner.

aduán-yí, inf. the fetching or taking off of the dishes (from the kitchen or from the table).

duá-poriwa, s. poriwa.

aduásā, thirty. Gr. § 78,2.

duá-ase, the trunk or root of a tree; cf. duhĩń.

duasec, privy, necessary; cf. duaso, dumpéń, kãaseé, ńkyeree, mańkyiri(-so), tia, teasee, yańe. — duasē-dáń, cf. duadań.

dua-sĩń [duá sĩń] pl. n-, block, log; diff. dunsĩń, q. v.

duá-sò, ko d., s. dua, 7. & duasee.

dua-táńńúru [duá táńńúru, dutáń] pl. n-, a large, mighty tree.

aduá-tlía, pl. n-, a short-tailed beast; 1. a beast of prey of the cat family, attacking sheep; of the size of a country dog; syn. obań. — 2. otwě ad., pr. 3412.

du-bâ [duá bā or basa] pl. n-, branch.

e-du-bākō, eleven. Gr. § 78,1.

o-dubéń [dua běń] a kind of tree, the yellow wood of which is used to dye bofua, q. v.

adu-bíri [aduru biri] (black) ink; black paint.

e-du-biakō, eleven. Gr. § 78,1.

adu-bone, pl. n-, [aduru b.] poison.

odúdló, a medicine, consisting of the juice of some plant or bark and water, kept for weeks, to dress wounds with.

duduru, red. v. duru; F. red. a. duru.

due, v. [red. duedue] 1. the orig. meaning seems to be to stroke, or, more gener., to handle, manage, manipulate, use; senea wodue ye afiri no fa no, en'na wofre no sũm, the manner in which they handle or place and prepare the trap is expressed by the word 'sũm'; fwe n'āno senea odue kasa fa, look at his mouth and the manner he uses it in speaking! s. duia 3. — 2. to daub, besmear amulets or things connected with fetish-worship with blood, the yolk of eggs,

white and red clay etc., in order to impart preventive or palliative power, to atone or expiate, or to make things turn out favourably; wode mogya due akyene; oduē sumān, e.s. ode nkesua a.s. aduru n.a. srasra sumān hō na sumān no adi; due sumān āno, pr. 117. — 3. to use as a preventive or palliative (evading accusation or responsibility): Opanyiñ due: mante, mante, an elder (when called to account for misdeeds of his own people, uses as an amulet i.e.) apologizes: *I have not heard of it, I know nothing about it!* pr. 2601. — 4. bu due so, to double (up), i.e. to bend or break in the middle and fold or lay one part upon the other (woto ne nañ na wobu no due so = wobu no fa so, they break him so that the feet take the way over the head). — 5. [red.] to feel or search for with a long instrument, to poke; to probe (a wound); to sound, fathom; fa dua yi due-due nsu no mu, search in the water with this stick. — 6. [red.] to search or inquire after, investigate: merekoduedue oman mu = me-kofwefwe oman mu asem mafwe, *I will try to gather information on the sentiments of the people or to obtain a favourable disposition among the people.* — 7. [red.] to stroll about, wander, rove, ramble; cf. obadueduefo. — 8. The significations given under 2.3. have given rise to a peculiar use of the v. in the imp. to express a) pity on any misfortune that befell the addressed person, b) a threat or prediction on account of some misdeed: a) dūe! hush! soothe or appease thyself, set your heart at rest, compose your mind, alleviate your pain i.e. may your pain be alleviated! (Ade twa obi a, wose: due, due! obi ni wu a, n'abusuafo se: due, due!) — due, gener. repeated 2 or 3 times, has become an appeasing and consoling interjection, pronounced towards a person who has hurt himself or met with an accident; the thing afflicting or incommodating is added with n è: due nè amanehunu = due, na woahū amane, may you bear your affliction easily! may you recover from your affliction! munnue nè kō! *I pity you for the trouble and ill success of the fighting!* due nè adwumaye! munnue nè adwumaye na adwumaye bekūm mo! *you are to be pitied for such hard or grievous work, it will kill you!* It is also used in several common forms of salutation: du ó-n è-a wó-ó, said in the morning, when it is cold; du é-n è-ŵ i' ó, said in the middle of the day, when it is hot; due-n è-n ŵ i'n' ó, said in the evening, when it is cool; due-n è-su-ō, said after a shower of rain, — meaning, at is were, may you easily bear the inconvenience caused by the cold (awow), the sun (aŵia), the coolness (onwini), may you recover from the effect of the rain (osu). — b) dūe! woe unto thee! munnue! woe unto you! (Nea woaye yi, due! this thing which you have done will have grievous consequences! é', ade na murewia yi? munnue! what! you are stealing? you will suffer for it!) — 9. due.. a dwerewa, s. adw...

due (the interj. or imp. mentioned under due 8 a), used as a noun) a pitiful state or condition, pr. 604. expression of pity. — mā due, to condole, console, comfort, soothe. Biribi a eye yaw aye onipa na woko ne nkyen kose se: 'mobo 'mobo! na woamā no due a.s. hyeden nen. pr. 567.604.700.1039 f.

duedue, red. v., s. due 5—7. Cf. obadueduefo.

o-dúefóo, *pl. a-*, Ak. *besmearer*; = *nea odue sumān* = *okomfo*. *pr. 2363*. (Katawēre komfo bi, Agyemane ofi Aseñ, na wagye diñ yi aye ne de.)

dufokyé, *a tree that has fallen down and lain on the ground for some time; a large, rotten block, log or piece of wood. pr. 1039-41.*

du-foro, *pl. n-*, *sucker, a shoot from the roots or lower part of the stem of a tree; a young tree*. [dua foforo; dua a afifi wə dunsin hō.]

adu-fra, *inf.* [aduru, fra] *pharmacy*. — adufrašem, *id.*; *pharmacopocia, dispensatory*. — o-dufrafo, *pl. a-*, *apothecary. Chr.*

dufudufu, *a. feeble*. — *pr. 58.*

dufūá, *pl. n-*, *a rough kind of seat made of a block; a piece of wood with a handle*. [dua a wəafufūaw hō kakra.]

dufūaw, *a medicine or medical preparation formed into balls; aduru biara a wəayam no nè yisá afra abo no tow ahata.*

du-hiñ, *pl. n-* [dua hiñ] *a root of a tree in the ground.*

adu-hūām, *pl. n-* [aduru hūamhūam] *perfumes, sweet herbs, sweets, sweet-smelling, odoriferous spices; ode ad. aye, she has rubbed or anointed herself with sweet odours. Syn. ohūām. Different kinds: kūrobów, béwəonūá, osíkó, ofwəntéā, mmōwa, péperè (= aloē).*

duia, F. (dwia, *Prk.*) 1. = dua, *v. to plant &c. Mt. 13, 3.31.* — 2. duia (mu, do &c.) = nam or fa (mu, so &c.), *to go along, to take one's way through, over &c.* — okoduia abrokwa mu, *he went through the corn fields; wədze mpa no duiam' si dadze, they let down the bed through (the opening); Mk. 2, 13.23.4.* — duia heñ awuradze do sū frē Nyañkōpōñ, *call upon God, through our Lord.* — 3. (= due 1.) *to take a (certain) course, to proceed, deal, act, treat, use, manage in a certain manner: mbrē woboduia ahyira no nyi, thus shall he be blessed, Ps. 128, 4. wəatse bābi-mbrē oduia tu wəñ fo, you have heard how he admonishes them; wəkā mbrē oduia ye' nyimpa no kyere' wəñ, they told them how it befell to the man, Mk. 5, 16. oduia deñ bə' nyimpa? how did he make man? yeboduia deñ afwəfwe yi? how are we to seek this? mre yeboduia afwəfwe Nykp. no mboa nye de, yebodwen do dā yeduia mboa n'akwan no do, we are to seek the grace of God in a constant and careful use of the means of grace; akwan yi, oduia do nda ahen? how long is he to use these means? &c. wəñfwe habañm' nsukōko mbrē woduia nyin, Mt. 6, 28.*

duia, F. = dua, *tree &c.* — duiaaba = duā, *mote &c. Mt. 7, 3.*

aduiaaba, aduiadzewa, F. = aduaba, *fruit. Mt. 21, 34. Mk. 12, 2.*

duiafo, F. = odnafo. *Mt. 13, 3.*

o-dúkú, *small cask, barrel, keg; cf. áñkòrá, okwádúm, opáñkrāñ.*

dúkū, dúkuduku, *a. & adv. reduced to small particles; abodō no abu dd., the bread has been crumbled entirely; wabubu dua no mu dd., he has broken the stick into small pieces; mfote awe ntama no nhinā dd. = pasapasa, the termites have eaten up the cloth, reducing it to very small shreds; sare no aye dd., the grass has crumbled into small fragments; opōñko awe sare no nhinā dd.*

dùkuduku, *a. & adv. fat and fine, stout*; waye d.; oguañ no adọ srađe d. — dukudúkù, *id. ọwọ mma d. anañ, he has four stout and lively children.*

dūkū', *pl. n- [Dan. dug, Dutch dock] handkerchief; a yard of cloth: nnūkū' abien ye siñ, two yards are a fathom; cf. nnuku-nnukuwa, dim.*

dukudóń', *linen; grey baft.*

adukú-ntùńkúm [G. alugundugu] *sour-sop, Anona muricata; sweet-sop, Anona squamosa; custard-apple; the fruit and the shrub or tree bearing it; cf. adúantùńkúm.*

adu-küró, *pl. n-, a hole in a tree or stone in which water gathers; dua mu tokuru a nsu tā mu na nnōmā guare wom'; ọbo ad. nso wọ họ; nsu nnim' a, woso: ad. awo. pr. 2917. cf. nnukürogu.*

dūm, *v. [red. dunnum] to go out (of fire); tr. to put out, extinguish, quench (fire or a light); pr. 3080. — ogya no adum, the fire is gone out; dūm kanea, put out the light. — bere-dum, to be of dark red; ntama yi b.*

o-dum, *pl. a-, 1. the Odum-tree, a large tree; the wood is used for timber, furniture, fuel. — 2. As. edum, pillar, supporting a house or erected for remembrance; tomb-stone; monument; — adum ne nea wode gyinagyina ọdañ; abo a Brofo de sisi ada so no ye adum a wode ye ñkae.*

o-dumãfo [aduru, mā] *s. oduyefo.*

adúm fọ, *a kind of executioners at Kumase; s. dunnyi, ọbráfó.*

dum-gyá, *pl. a-, (a pair of) candle-snuffers; extinguisher.*

e-dú-mìenù', *dú-mìenú, F. du-abien, twelve.*

e-dú-mìensá, *F. du-abiasā, thirteen.*

dumpéń, *privy, necessary; cf. duasee.*

e-dú-nnáń, *fourteen. Gr. § 78,1.*

dundūm, *F. s. dūm.*

o-dunni = dumni, *s. pl. adumfo & dunnyi.*

e-dú-ńkróń, *nineteen.*

e-dú-nsíá, *sixteen.*

du-nsíń, *pl. n-, the stump of a tree. pr. 403. [dua, siñ; dua a wọatwa so na esi họ no.]*

e-dú-nsóń, *seventeen.*

e-dú-nnúm, *fifteen. — dunnum, red. v., s. dūm.*

e-dú-ńwòtẁé, *eighteen.*

dunnyi, *F. = ọbrafo, executioner. Mk. 6,27.*

aduo, *s. adiwo.*

duọbo, *v. to be wanton. Jer. 50,11. anuodeń a ẹtra so ye.*

aduokú, *a by-name of the rat, s. okisi.*

adúokú, *a kind of yam (bayere), s. ode.*

duom, *v. only used in the imp. [prob. fr. due mu]: proceed, go on, come on! Wo-nè bi kọ kwan na ọnam bẹrew a, na wuse: duom ná yeńkọ è! múnnuòm!*

adú-ónná = adú à ónná, a nick-name of the goat; s. adu.

adú-onní-mmà', — adu a onni mmā, ditto, s. abirekyi.

adù-onu, *twenty*. — adu-onúm, *fifty*. Gr. § 78, 2.

adu-osía, *sixty*. — adu-òwótŵe, *eighty*.

du-pā, pl. n-, *an old, large tree* [dua a anyin a.s. abo apā; nnupā = nnua akese a esōsōe yiye].

du-pōñ, pl. n-, [dua, pōñ] *a large tree*. pr. 426.

dupow, s. ntetea-d.

du-pūñ, pl. n-, *the broad and large part of the root of certain trees above ground, projecting like a buttress from the low part of the stem*; dua kese ntíni a afi adi aye kokürō; odum, ofram, ofō, onyā, owataku, owówa wō nnupūñ.

dur, F. 1. = du, v. Mk. 13,33. — 2. = duru, a.

dura, v. [red. duradura] d. hō, d. so: *to cover, deck, line; to coat, crust, overlay*; d. mu: *to line, to finish or overlay, to cover or put in the inside of*. Ex. 25,11.28. 26,29. — Wode tŵom-nhōma dura akukuā nè mmentiā hō.

aduradé, *upper-dress, upper-garment*, e.g. of Mohammedans.

aduro, aduro, Ak. s. aduru; cf. soduro. [pr. 3085.]

duru, Ak. s. du, v.

dùru (dru), v. Ak. du, 1. *to descend, dismount, alight, come or go down*; duru (bëra)! = si fam'! cf. siāñ. — 2. d..mu, *to descend into, to strike, of lightning*: oprannā d. duam' a, esō gya, *if the lightning strikes a tree, it catches fire*. — 3. *to feel a presentiment, foreboding*: nsem a eye hū duru no, *he has a presentiment of or his heart forebodes fearful things*; obra a aŵerehow nnim' duru ne kára, *his soul has a presentiment of or anticipates a life without grief*. — 4. waduru aforo, *he has entered a new-built house and consecrated it by a solemnity of 1-3 days*. — 5. waduru afū, *he has a hunch-back*. — 6. esūm duru, *darkness descends, it gets dark*; oŵia duru sūm, *the sun gets dark, is eclipsed*; n'adŵenemu aduru sūm, *his mind is darkened or obscured*. [red. duduru.]

duru, duruduru, a. Ak. du, F. dur, durdur, duduru. 1. *heavy, weighty, ponderous*; obo yi ye d., *this stone is heavy*; obo duruduru, *a heavy stone*; ne kotokum' aye d., ne tam āno ye d., *his purse is well filled*; — *burdensome*, Mt. 23,4. *burdened or bowed down with grief*, Mrk. 14,33. — 2. wabō duru, *she is (big) with child*; cf. yem, v. — 3. with mu: *thick*; dote yi mu, ofasu yim' ye d., *this clay, this wall is thick*; — *important, difficult, serious*; asem yi, emu ye duru, *this is a difficult matter*. — 4. n'anim ye d., *he is grave, earnest, respectable, venerable*. — 5. ne nsam' ye d., *he is wealthy, opulent, powerful* = oye osikani, owo atuo. — 6. ne bo or ne kōko ye d., *he is courageous, valiant, brave, stout, undaunted*.

duru, duruduru, n. *heaviness, weight*.

o-duru, pl. a-, *the whole cluster of fruits of the plantain- and banana-tree, consisting of several smaller clusters* (siaw.)

aduru, pl. n- or nnuruwa-nnuruwa, Ak. aduro, aduro, *powder, medicine, drug, physic*; ne yare āno ad. ni, *this is the medicine*

against his sickness; — *perfumery; any chemical preparation; any kind of powder or fluid not used as food, e.g. gun-powder (atuduru), ink (adubiri), paint...*; hence also = *aduru-bone, adubone, poison: watō no aduru, he has poisoned him; — wabō ad. = okowāwae dua hō abon abeye aduru.*

o-dúrugya, a kind of *flute or pipe* used in the performance of mournful music before a king (*demere a ehō apow-apow nè nsoe pī a wofre kete no bi*).

o-duru-māfo, s. odumāfo.

aduru-mu-pē, *chemical analysis*. — aduru-mu-sem, *chemistry; pharmacy; pharmacology*. Chr. — cf. adufra-sem, kāfra-nyansa.

aduru-toá, -toā, pl. n-, a *case, box, phial, or cruet* for any kind of powder or fluid, e.g. an *ink-stand; a medicine-box*.

o-duru-yefo, -yofō, s. odnyefo. pr. 1045.3540.

dutáñ, pl. n-, [dua, otañ] 1. a *large tree*, cf. dupā, dupon; pr. 1047. — 2. the *stem of a tree*.

du-tánnuru, pl. n-, a *large, mighty tree*.

adu-tō, inf. [tō aduru] *poisoning*. — adutō-duru, *poison, appliance used to poison a person; cf. bore*. — o-dutōfo, pl. a-, *poisoner*.

du trā, pl. n-, *shingle*. [dua, trā, pl. nnua ntrā-ntrā.]

adú tŵ é, a *moveable pole* supported in the middle, for children to play on; wotrā ad. so, wókyiñ ad., *they sit on or turn the pivot-pole*. pr. 1048.

adutwum (orig. pr. n. m.) a kind of *cloth*, s. ntama.

aduwa, F. *beans*; s. ase.

duya, F. s. dua, duia.

o-duyefo, pl. a-, [aduru-yefo] *physician*. F. Mt. 9, 12.

### Dŵ.

The combination of these two letters (dŵ) is not a compound of the common dental d and ŵ, but a palato-labial transformation from the gutturo-labial combination gw, which has still been retained for it in parts of Fante; s. Gr. § 12. — This transformation originally took place only before e, c, i; but these vowels, when followed by a final w or m, have usually been transformed into o, o, u, and have retained this form also when the final w was dropped (cf. dŵom, dŵonto, nnŵonkoro). In Ak. the combination gua or gwa (F.) has likewise been transformed into dŵa or even into džūa [G. dfa = džūa]. —

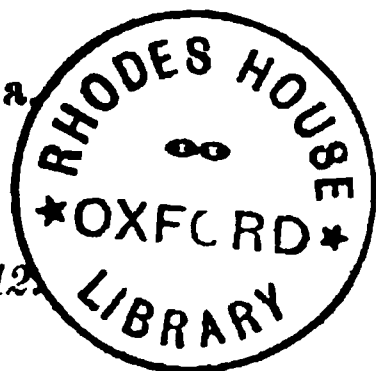
By the nasal prefix (ii), dŵ is changed into iiŵ (nnŵ).

dŵa, Ak. = gūa or gwa in Akr. and F.

Words not found under dŵa are, therefore, to be looked for under gua.

dŵa, v. Ak. 1. = gūa, *to carve, cut up, cut in pieces; to gut, eriscerate*. — 2. = kyia, *to salute*. pr. 143.

dŵa, v. 1. *to stand out, be prominent, project; ne fŵene dŵa abun mu, his nose stands out in the air (perh. he sneers, shows contempt by turning up his nose); — 2. to state, report; to expose, propose;*





ode asem no abedṽa ho = abeto ho, *he told the matter publicly, in the public place.*

dṽadṽa, *adv.* denoting some sound(?): ode ñfṽireñ no fṽee asu no mu dṽ.

adṽá, Ak. = agua.

o-dṽā, an edible fruit; *cf.* oguā.

adṽabírèm, Ak., *s.* aguábirem; a place at Kumase; *a place for assembling, market-place.* pr. 2303.

dṽae, *haughtiness, arrogance, insolence, presumptuousness; tyranny; oye dṽae = oye mpanyinyo, odi mpanyinsem, oye ahantai, he is haughty and contemptuous, arrogant, presumptuous; obo me so dṽae, = obo me so ahantausem, he treats me with insolence, haughty contempt, tyrannizes over me ("as African kings despise others and think they can do with them whatever they like"); = odi bam, q. v. — Cf. dṽae-dṽom.*

dṽae-bo, *inf. haughtiness &c., tyrannical behaviour; s. dṽae; dṽ. ye wo de! you only delight in overbearing behaviour, effrontery! dṽ. abo no dam, he is mad with tyranny.*

dṽae-dṽom, *a song of a defying character, sung by the dancers in the play called dṽae.*

o-dṽáèní, *pl. dṽáèfó, dancer or sharer in the said play.*

dṽākoro, a kind of snare; osum dṽ., *he lays a snare; s. a firi.*

dṽane, Ak. = guaṅ, *to run away, flee; to trouble: wodṽane me hō dodo, you trouble me too much; me hō adṽane me, I am in a strait, in trouble = me hō hia me.*

o-dṽane, *pl. ñ-, Ak. = oguaṅ.*

dṽaiṅṅwaṅ, Ak. = guaṅṅuaṅ, pr. 1289.

dṽare, *v. Ak. = guare, pr. 59.*

adṽarec, *inf. Ak. = aguare, bathing.*

dṽe, *a. quick, brisk, nimble, used in an elliptical way (without the verb ye): ne hō dṽe = wadi; ode ade no mää me no, me hō dṽe, = migyei, when he gave me the thing, I took it at once, using it forthwith; cf. prām; okyekyere adesoa kàkrā de mää me, na migyei, me hō dṽe, he gave me a heavy load, but I took it at once.*

dṽe, *adv. completely, entirely, totally, utterly; wadi dṽe = pe; wanom nsu dṽe, duā no abu dṽe = abu wo so ara ṽe.*

dṽedṽe-dṽèdṽe, *adv. id. — duā no abubu dṽ..., the stick is completely broken into many particles; ahabaṅ no aye dṽ..., the leaves have become utterly dry.*

dṽē, dṽēññ, *adv. id. afuw mu atannā ahyew dṽē, the heap or pile of wood on the plantation is burned completely; ode a wode kotoo gya mu no ahyew dṽēññ, the yam which you put in the fire is totally burned; otām no ahyew dṽēññ, eṅká bí.*

dṽe, *v. F. = dṽo, v. (Prk. jui) to be harmless, Mt. 10, 16. to be meek, Mt. 21, 5. to be kind; — to cease (of the wind) Mk. 4, 39. — to wither (of the hand) Mt. 12, 10. — dṽedṽe, red. v. F. = dṽudṽo.*

dŵe, *n.* 1. *kernel, s. adŵe; fig. pith, marrow, heart, strength; watu no mu dŵe = ahōdeñ. — 2. something contained in pustules in the face, white, round and hard(?), pus, matter? (wumia mfowa a, na biribi fitafita korokorowa fim' na eye deñ, ua yefre no dŵe; wutu kuru na emu dŵe no tu a, eñkye wu). — 3. perhaps = mpē? m'aní asàre dŵé, = nna amma m'aniwam' bio, my eyes have got so that I cannot sleep; cf. sare. — 4. = gye? perplexity, madness; asem no áyè wo so dŵe, the matter has become a mad palaver to thee, hard to settle.*

adŵe, *pl. ññwěā (ññwewa), palm-kernel, the stone or kernel of the fruit of the oil-palm, together with its hard shell, enclosed in the pulpy substance of which the palm-oil is prepared; any other nut or kernel. pr. 1050.1551-53.1555. bō adŵe, to crack a kernel.*

dŵè, dŵèdŵē, *adv. expressing a feeling of pain; me yafunu(m') kaw me or keka me dŵèdŵèdŵē, my belly aches, I have the gripes.*

dŵéá, *poet. a fine, girl, lady.*

Dŵeada, Dŵeēda, *Ak. s. Dŵoda.*

adŵè-adŵé, *a. [adŵe] full of bumps like palm-nut-kernels: afasew mununkum bi ye adŵ.*

à dŵé bá w, *s. àdŵóbáw. pr. 40.*

adŵe-bō, *inf. cracking of palm-kernels. pr. 1557.*

adŵe-dae = akwasidae, *s. adae.*

dŵedŵé, *s. after dŵe. — dŵedŵe, red. v. F. = dŵudŵo.*

dŵedŵewā', *adj. close together, narrow (of an opening or passage); s. adŵokú. Cf. hihā, mūamūā.*

dŵedŵéwà, *the throat, gorge, wind-pipe; the larynx, head of the wind-pipe; wásò né dŵèdŵéwám' = watim no amenewá.*

o-dŵehéne, *pr. 2472.*

adŵé-kà', *a ring made of the shell of a palm-kernel.*

dŵèññ, *s. dŵē, dŵerebē.*

dŵeñ, dŵene, *v. to think (of); to meditate; to consider; pr. 309. — odŵeñ ne kōmam' bone, he meditates or devises evil in his heart. — dŵeñ so or hō: to think about, to meditate on, to consider; to mind, regard, care about; medŵeñ asem (so), I think about a matter; odŵeñ ne nua so or hō, he is thinking about his brother; ade a wokoye yi, dŵeñ hō yiye, consider the thing well which you are going to do; n'asem ñhinā ye ntŵiri, minñŵeñ so, all his talk is slander, I do not mind it; — F. wandŵen do antse (= antie), he neglects to hear, Mt. 18,17. — ne nsem a okāe ñhinā, madŵeñ a kyiri mahū, I have turned over in my mind all he said, and found it true. — cf. susuw. — Red. dŵeññŵeñ, to care, be anxious, distracted, take anxious thought. Mat. 6, 25-34. cf. dadŵeñ.*

e-dŵeñ, *Mt. egwen, grey hair; edŵeñ aba ne tirim, neti afuw dŵeñ, he has grey hair.*

o-dŵeñ, *a lost thing; a thing found and appropriated; a single person met on the way and seized as a slave; pr. 451. 1051. — woafa*

no dŵēñ, or watō dŵēñ, *he has been seized and made a slave*. Onipa nam na otō dŵēñ a, obi na okyere no kwan, *pr. Matō dŵēñ minhū nea ménkō, I am at a loss where to go; n'aniwa atō dŵēñ, he is lost in thinking*.

o-dŵēñ, Ak. odŵene, a kind of forest-tree; wode ye wóma, wode n'ahabañ bō abodō. *pr. 1057. 1538*.

adŵēñ, adŵene, a common fish in the river Volta, *silurus, silure, sheat-fish? pr. 738. 1052-55. 1322*.

dŵénnā, pl. ñ-, the first appearance of fruit after the falling of the flower; tender, early fruit; *Cant. 2, 13.15*. — waporow (waterew) akutu dŵ. no nhinā; *pr. 1505*.

dŵen-dŵēñ, red. v. F. = dŵēññŵēñ.

dŵene, v. s. dŵēñ.

o-dŵene, a-, s. odŵēñ, a-.

adŵene, inf. (pl. id.), *thought, pr. 1056. conception, idea; mind; sentiment; intention, opinion; character*. M'adŵ. baa wo so, (As.) *I thought of you; n'adŵene ankosi hō, that did not come into his mind, that never entered into his head*. — F. fa adŵen (*Prk. ajuin*), *to care, consider, be musing. Mt. 6,25.27. Mk. 6,52. Ps. 39,3*. — Ne tirim wō adŵ., *he has good natural capacities, is talented; - osakra n'adŵ., he changes his mind, repents, is converted*. — n'adŵene ye betē, *he is feeble-minded, fickle, unsettled or easily changed in his opinion*. — n'adŵenem' tew, *his thoughts are clear, he is intelligent, clever, shrewd, brisk, lively, sprightly; - n'adŵenem' ntew no, he has misgivings, is mistrusting*. — n'adŵenem' abue or ada hō, *he has good (common) sense, is intelligent*. — n'adŵenem' ye (no) hare, *he is light-minded, frivolous*.

adŵéne-fré, inf. *calling for attention; abebu a. s. asentiā bi a wode fi asem ase de, adŵene na wode fré*.

adŵenem-háre, -sém, *lightmindedness, frivolousness*.

adŵenem-tew, inf. *clearness of thought, intelligence, shrewdness, sprightliness*.

dŵéñ-fá, 1. inf. *appropriation of a thing or person found*. — 2. a kind of amulet or charm.

adŵēñ-huhuw, *light-mindedness, frivolity; tirim' adŵ., fancy*.

o-dŵen-níni, pl. a-, [oguan or odŵane, níni] *ram. pr. 1059 f. Oye no odŵenníni-bewo-ba, he makes him believe that a ram will lamb, i.e. he flatters him (Odŵaben Boaton na okāe)*.

o-dŵennímā, a young or small ram.

adŵennimmēñ, a ram's horn; wasi adŵ., *he has put a ram's horns upon his head*.

o-dŵēñkobíri, a kind of forest-tree; owōman'akoa (odŵēñ nè sã).

dŵèñkú, s. dŵonku.

adŵen[e]sàkărá, inf. *change of mind, repentance, conversion*.

dŵénsó, v. *to urinate, to make water; is more decently expressed by gu nsu. pr. 1061*.

dŵénsó, n. *urine, water; dŵ. abo no, he is sick of or suffers*

from disury, ischury, is affected with strangury. *pr.* 3455. — dŵenso-kúku, -kŭrúwá, *pl. n-*, chamber-pot.

dŵenso-toā', *pl. n-*, the bladder.

dŵen-to, *inf.*, o-dŵentofo, *s.* dŵonto, odŵontofo.

O-dŵeññwāñ, -ne, name of a month; *s.* osram.

dŵeññwēñ, *red. v.*, *s.* dŵeñ.

o-dŵeññwēñ, -newa, a tree. *pr.* 1057.

o-dŵendŵenekoma, *pr.* 1058.

ndŵera, *F.* (*Prk.* njira) = ññwera.

adŵeññwēre, *Akp.*, *s.* adŵeré.

dŵere, *v.* to crush, destroy, kill; to be cut up, crushed, destroyed, killed. Yekōe no, yēantumi wōñ, na wōdŵere yeñ ñhinā. Boateñ baa Kyebi no, Dŵabenfo a ode wōñ bae no ñhinā, odŵere wōñ (wō) hō. Osee Yaw dom a ode baa Akantamasu ñhinā dŵere wō hō. *Cf.* dŵerew, *Akr.*, used of things, & kum.

dŵere, *v.* to bind, tie, tie up; *syn.* kyere, kyekyere; dŵ. no hama = kyere no h., bind him with a rope; ódŵere nnaworopówa, she ties her hair into the likeness of a little stick. — *F.* to draw to the shore, bring a ship to port or to land. *Mk.* 6,53.

adŵere, = amoakua.

adŵeré (*Akp.* adŵèññwēré), a kind of herb, used in religious ceremonies to sprinkle water with it for purification or otherwise to take away uncleanness; ahabañ betebete bi a ete se fañ a wodo guare asum'; wode bi guare abam; wóyām bí dè taré pòmposé ānò mā etu ntem; wode adŵ. a woyām nè ñño due sumāñ se wode reyi fi a akā sumāñ no; — *s.* adŵerewa.

dŵérébē, *adv.* = dŵē, dŵeññ, korā &c. completely, entirely, totally, utterly; dom, oman, kŭro, afuw no ahyew dŵ.; ope ahyew ñwura dŵ., aduan no aye dŵ. (too much burned on the coals); oman no abo dŵ.; kŭro no asee dŵ.; kŭro no ñhinā ye dŵ., the town is quite spoiled, burned to the ground &c. — Akwamfo aye Hŵáfo dŵ.; mmoa adi m'afum' aduan ñhinā dŵ.; wōabefa ne ñhinā dŵ., wōau-nyaw ebi; — ańka 'bi korā wō hō a, na wose no se: dŵ.

adŵerebiā', a kind of beads, *s.* ahené.

dŵerew, *Akr.* = dŵere, to crush, shatter, dash to pieces or into fragments (ńkuku, ńkesua &c.), stronger than bō, bōbō.

adŵerewá, adŵerā', sprinkle, sprinkling-brush; a means to remove filth i. e. falsehood or misrepresentation (blame, accusation, slander?) *pr.* 1802. due.. adŵ., to confirm; to prove; to bear witness for or against, to convict; kasé à mérebó no, mǎñwíé nà obéduè me adŵ.; ośań se ennim' a, méduè no adŵ., if he deny its being true, I will prove it against him; osennifo no amā adansefo no redue nea wanyā asem no adŵ., the judge has called up the witnesses, confronting them with the inditree (culprit, defendant), that they may take away the falsity of the culprit's assertion and leave the matter bare as it is.

dŵese, warp; = nsa, *s.* ntamañwene. — dŵèsebóró.

dŵété, F. gwete, *silver*. — dŵete-biñ, dŵete-fĩ, *dross of silver*. — dŵete-bõnā, pl. ñ-, *silver-coin, silverling*. — dŵete-dŵumfo, pl. a-, *silver-smith*. — dŵete-tuo, *a gun inlaid with silver*.

dŵé-tíri [gua tiri] *a capital or stock of money to begin trade with; a fund employed in business or any undertaking*. — bɔ d ŵ., *to gather such a capital*. pr. 1062.

dŵetiwá, [dŵetiri dim.] *a small capital, stock or fund*.

dŵetiwání, *a possessor of some little property, not exactly rich, but on the way to become so; a sparing, saving, thrifty person*.

dŵidŵi: ne hõ dŵ., *he has a rough skin*.

e-dŵie, Ak. = dŵiw, dŵuw, pl. ñ- *louse*.

adŵima, F. (Prk. ejuima) = adŵuma. — dŵimfo, F. = odŵumfo.

adŵini, *artificial work, as work in gold, silver, brass, leather, wood; any trade or mechanic art reducing raw materials to a form suitable for use; plastic art; sculpture, carved work; the art of drawing; design, delineation*. — di adŵ., *to make artificial work, to practise a trade or art*; odi sika-adŵini fefew, *he makes fine things of gold*. Cf. odŵumfo.

adŵinnàdé, pl. id. or ñ-, [adŵini nnade] *tool or machine for artificial work*.

adŵinné, pl. id. or ñ-, [adŵini a'le] *a thing made artificially, artificial work, work of art*.

adŵin-ní, adŵin-ní, inf., *the practise of a trade or art*.

adŵinni-dŵuma-dañ, *manufactory*.

adŵinni-nyansa, *art, talent for any art*.

dŵira, v. 1. *to dash or strike against, to spatter, sprinkle*. Osu bɔ dŵira me dañ hõ nti, ehõ hyirew ñhĩnā ahohoro, *because the rain strikes vehemently against my house, the white earth (with which the wall had been whitewashed) has been entirely washed off*; ɔde prae dŵiraa me, *he struck me with a broom*; ɔde nsu dŵiraa m'ani so, *he dashed water in my face*. — 2. *to cleanse from guilt or moral and religious uncleanness; to sanctify; to consecrate*. — Obi kũm fi (ofi aba fi bi) a, wodŵiram', *if one makes a dwelling (ceremonially) unclean (if a dwelling has become defiled), it is purified*; wode ññuan mogya n.a. dŵira ofie, *the habitation is rendered clean again with the blood of sheep &c.* — Se ebia mefom mekodi biribi a mikyi a, wotew adŵenñwere nõ ɔŵokom' ntŵõma na wode adŵiradŵira mensa nè m'ano. Wode nsu dŵira no, or, wodŵira no (wɔ) nsum'. Okodŵira nehõ wɔ pom' e.s. ɔsorokye no bɔ ba a, na wakogyinam'. Cf. ahõdŵira.

o-dŵirá, *the yam-custom, an annual festival celebrated in the month of August or September, when the first yam is eaten, being considered also as the beginning of a new year*. — tŵa dŵira, *to celebrate the yam-festival*. — Wotŵa odŵira wɔ Kumase, Akwam, Akũropõ; cf. aberekwasi, ohũm, akonhuru.

dŵiri, dŵiridŵiriw, s. the foll.

dŵiriw, dŵuruw, v. 1. *to separate, disperse, scatter*; odŵ. gya (no mu), *he scatters the fire-brands or coals as with a poker, rakes*

out the fire: — 2. to break up, break or pull down, to demolish (odañ, pempe, siw); to prostrate; to ruin (oyare no dŵiriw' nipa no pasā). — 3. ne hō dŵiriw no, he is shocked, struck with surprise, horror or disgust, he is astonished, amazed, bewildered, confused; me hō (a)dŵiriw me, = me hō aye betē, metirim aye me kosénenene, awq̄w agu me so &c. Cf. ahōdŵiriw.

dŵiw, v. s. dŵuw.

e-dŵiw, dŵuw, Ak. edŵie, pl. ñ-, louse.

dŵo, v. 1. to cool; nsu no adŵo, the water is no more hot; mā ñkwañ no ññŵo ansā, let the soup cool first. — 2. to be calmed, appeased, allayed; to abate, subside; to become or be soft; to relax from a state of excitement; to be calm, quiet, gentle, mild, meek, tame, peaceable, humble, especially in the perf. and with bo, hō, ani. — 3. tr. to make quiet, soft, tame, cf. dŵudŵo. pr. 1064-66. — Aboa yi dŵo, this animal is sitting quietly, not moving; oguanteñ dŵo (ne hō dŵo, n'ani dŵo), na abirekyi ani ye deñ, the sheep is gentle, but the goat is bold. Epo adŵo, the sea is calm. Onipa no dŵo, he is a quiet man; odŵo, he is humble (not proud, = onyé mpanyinsem); ne bo or n'abufuw adŵo, his anger is appeased; n'ani dŵo, né kōma hō dŵo, he is mild, gentle; ne hō dŵo, he is meek. — 4. to come to rest, feel comfortable, pr. 748. Kañ-no oye hiani, nnansā-yi de, ne hō adŵo, formerly he was poor, but now he is better off; me hō adŵo me kakra, I feel a little better. — Omañ mu adŵo, the town or country is quiet, in peace; afei yeñ bere so adŵo, now peace has come back again. — N'asōm' adŵo, he has become free from disturbance, has come to peace. — Ne ketē mu dŵo, his bed is soft. — Ne kotokum' adŵo (= aye duru, opp. aŵow), his purse is well-filled, well-stored. — Dŵo wo ani, lit. cool thy eye, i.e. moderate your haste, moderate your demand, restrain your passion or desire! dŵo w'ani didi, eat slowly; dŵo w'ani berēō! act or proceed softly, gently, slowly! pr. 622. 1063. — Red. dŵudŵo, q. v. — Cf. abodŵo, ahōdŵo, asōmdŵoee.

dŵo, v. s. dŵow, v. to cut.

dŵo, v. F. (Prk. jō) to crush; obodŵo no sām, it will grind him to powder. Mt. 21,44.

e-dŵo, F. yam; fa dŵo bere me, bring me a yam; cf. brode-e-dŵo.

adŵo: yā adŵo, reply on salutations, addressed to one born on Monday [s. Kwadŵo] or to any other person.

adŵo: tŵa adŵo or agyadŵo, to cry aloud, to lament, wail.

ndŵo, F. (Prk. nju) 1. root, = ntini. Mt. 3,10. 13,6.21. Mk. 11,20. — 2. fringe, tassel. Mt. 9,20. 14,36. 23,5. (Prk. njo, ujuo.) s. edŵow.

adŵo, a kind of plant.

Adŵoa, -owa, F. Agwewa, pr. n. of a female born on Monday.

dŵo a, dŵoa, orig. dŵeba, gweba, pl. ñ-, a weight of gold = ntaku 64 = 8 dollars or ackies, half an ounce or 1l. 16 s.

dŵo a-gyina, the same amount minus one taku or  $6\frac{3}{4}$  d. i.e. gold dust balancing the dŵoa weight in equal scale, without the usual over-weight. pr. 747.



dwoa-suru, *pl. n-*, a weight of gold = ntaku 32. (or 28?)

adwóa-abirí (nhúwá tuntúm) a kind of beads; *s. ahené.*

adwóbáw, *adwéb. (pl. id.) the (chief) branch, twig or shoot of the yam*; ode a esi kusū na ne nsa ayiyi na wokā batabata hō; hama no aui a efi kaŋkyerekere no; — odé no ayi adw. — ofupe si a, na worekā adw.

dwobesáre, a twig or shoot growing from the root beside the principal stem; n'ani bi a efi wom' bio; efi kòtī (*large*) na emforo pam bio.

adwobótoku, a kind of beetle.

Dwoda, *Aky. Dweeda, Dweada, Monday. Gr. § 41,4.*

dwdwō, *adv. softly, slowly, easily, safely*; mónkono dw. na mommēra no dw.! — dwdwōdwō, *id.*

adwogu, *pr. 2923.*

dwoko, *the palsy; paralysis.*

dwò-kórów [edwōkokōrō] *the middle part of a yam, which in roasting remained hard*; ode a wōatōtō na anwīe beñ na wōatwītwa hō, na nea aka mu na ammeñ no, mfinimfini de no, na wode ato gyam' bio atōtō. *pr. 1068.*

adwókú, *Ak. akye, weel, wicker-basket, snare or trap made of twigs for catching fish, = nsowa; cf. ebóa. pr. 3066. Wode mpopā ñwene no se kyereñkye, ne ti tenteñ, n'āno dwdwewā, ne to kēntēñ; na wōaye mu kanyaññ (ñwrāññ, nnyā-nnyā), na mpatā fa kenteññ no mu hō na wōbefi a, na kanyaññ no asiw wōñ kwan.*

dwom, *v. dw. āno, to draw or tie together, contract (a bag, purse, pillow); to pucker*; ódwòm (omōm) n'akatawīa āno, *he shuts, puts up, his umbrella*; odwom n'āno, *he purses, puckers up, his lips.*

e-dwom, *Ak. edwōm, pl. n-, song, hymn, psalm, poem. — to dwom, to sing; — fre dwom, to lead the choir; — ye dwom, to compose a poem. Owō 'né to dwom, he has a (good) voice for singing. — Kinds of dw.: ebádwwom or ññwónkóro, odakudw., dwaedw., agyemannare, akorododw., kwādw., onnibiamanedw., sañkūd., antōrepira n. a.*

dwomma, *s. ññwomma.*

o-dwom-frefo, *the leader of a choir, precentor.*

dwòñkú, dweñku, *the hip, haunch, hip-bone, thigh; cf. aseñmu, the loins, sere, the thigh; — to dw., to walk lame, hobble, limp; cf. to apàkyé, to halt, be lame.*

a-dwòñku-béñ, *a protuberance on the hip-bone. pr. 2280.*

adwòñku-to, *inf. s. to dwòñku.*

dwòñño, *confusion*; asem no abo wōñ dw. = aye wōñ se ññwomma nè ñño, aye wōñ sã, siāmō, wōñhū aseñ-kō a wōñkã, *that word has confounded or perplexed them, they can find no word to say or no answer to it.*

dwón-tó, *inf. singing. — dwonto-bea, (pl. id.) air, tune.*

o-dwontofó, *dwent., pl. a-, singer, songster, poet, bard.*



ad ŵó-t ŵá, *inf. lamentation, wailing; diff. dŵowtŵa.*

d ŵow, *v. 1. to cut, sever, cut up, cut to pieces, cut down; odŵów' no, he cut him down, slew him; ódŵòw abe, he cuts or severs the single palm-nuts from the stalk; pr. 310. odŵ. bròde = otŵitŵa no asiaw-asiaw fi osaw hō, he cuts the hands of plantains from the whole bunch; ode sósow dŵòw wuram' bàyére, he takes out wild yam with a digging-iron; pr. 1067. cf. tu (afum' bayere). — 2. to grind roughly, abürow, maize, aŵi, Guinea-corn; cf. yam. — 3. to thrash, thresh.*

e-d ŵow, *pl. ñ-, tassel; fringe. Cf. ndŵo, F.*

d ŵòw: ótŵà no dŵ., *he kidnaps him; he robs or plunders him.*

ad ŵow: yi adŵó, *1. to kidnap; oyii no adŵó toñ no, he kidnapped and sold him. — 2. to panyar, i.e. to take by force as a pawn for a debt which one of the seized person's countrymen owes to the seizer; a creditor may thus seize any person of the debtor's town or country, when he has in vain tried to get payment by other means and has asked permission from his own king and elders; and the person thus attacked may in defending himself wound or kill his aggressor with impunity. — 3. Wudi wo yonkō anim na ofa biribi hye wo a, na wofre no adŵo-yi; ofa nehō kohintaw wo a, na wofre no sāara. — 4. yi agyew, Mf. to seize the property of one's debtor for one's own payment.*

d ŵow-t ŵá, *inf. open and habitual robbery, depredation; cf. akwañmukā; diff. adŵótŵá, lamentation.*

o-d ŵowt ŵáfo, *pl. a-, a (habitual) robber, freebooter, highwayman; syn. okwañmukáfo, an occasional highway robber.*

ad ŵów-yí, *inf. panyarring; kidnapping.*

o-d ŵow-yífo, *pl. a-, manstealer, kidnapper.*

d ŵu, *v. s. dŵuw, v.*

e-d ŵu, *s. edŵiw.*

d ŵud ŵo, *red. v., s. dŵo. Further meanings: 1. to soften; to tame (with hō): dŵudŵo aboa no hō, tame that beast. — 2. to become soft or tame; ne hō adŵudŵo, he has become tame; he is tame in consequence of a severe threatening or treatment, or from astonishment. — 3. with mu: asase no mu adŵudŵo, the soil has become soft, damp, moist.*

o-d ŵumá, *the trumpet-tree; its wood is used for fences.*

d ŵumá, *business, occupation, employment; duty, office, function; trade, profession; — ne dŵ. a odi ne nnuapáe, aprá, asúkó, ntamahóro n.a., his occupation is chopping wood, sweeping, going for water, washing cloth &c. — syn. nea owo ye & the foll.*

àd ŵúmā, *pl. ñ-, F. agwima, adŵima, work, labour, espec. agricultural work, manual work; employment of any kind; business, duty (adŵ. a mewo ye mā nipa, my duty to man); — ye adŵ., to work, labour; ñkūrofo ñhinā kō won mfum' akoye won ññŵuma, all the people are on their plantations to do their work; — gu adŵ., poñ adŵ., to give up or cease working. Cf. obère; osōm.*

d ŵumā-dí, *inf. avocation, profession, business, employment, professional labour or exertion.*

o-dŵumāfo, *pl. a-* = odŵumayeni. (F. Mt. 20,1.)

adŵumā-gu, -poñ, *ceasing or cessation from work.*

àdŵúmā-yē, *inf. working, labouring; cf. adeye.*

o-dŵumāyeni, *pl. a-fo, workman, labourer.*

o-dŵumfó, *pl. a-, artist, artisan, workman, one doing artificial work as a carpenter, joiner, gold-, silver-, or copper-smith, brazier, pewterer, tinman, saddler, umbrella-maker, shoe-or sandal-maker &c.* (nea oseñ apon nè nnaka a.s. ñkoñnua, oye ate, opam ñkyinii, obu mpaboa, obu ntoa, a.s. onipa biara a oye biribi a eye ñwōñwā na nnipa ñhinā ntumi nye).

adŵum-póñ [adŵini, opon] *work bench, joiner's bench, (turning-)lathe, turn-bench, shop-board, work-table, writing-desk &c.*

dŵuruw, *r. F. Akp.* = dŵiriw. (juru, Prk. Mt. 24, 2. 26, 61. Mk. 13, 2.)

dŵuw, *v. 1. to scrape, remove by scraping: wodŵuw aduru, they pass their fingers through a medicine rubbed over one's body, wode aduru ye won hō bābi na wode won nsateā ñwōrāñwōrañ mu. — 2. to clean a place by scraping with a piece of bark or anything. — 3. to scrape or rake together, amass, accumulate; dŵ. sika, to draw out a good quantity of gold from the bag; dŵ. ntrama, to pile up coconuts in a large heap (boa.. āno, to collect in a small heap). — 4. dŵ. dañ, to repair (renew) a house in decay; odañ-ñow bi wo ho na woremiamia mu aye no yiye; odŵuw a wodŵuw odañ no dā yi de, eye sikasee ara kwa, this constant (or repeated) repairing of that house is mere waste of money. — 5. to revive, return from (the realm of) the dead; ote se nea wāwu adŵúw, he looks as if he had been dead and had returned from the other world (said of one who is pining away bodily and mentally); cf. sasabonsam; red. woawu adŵudŵuw.*

### Dz.

The combination dz is found in Fante dialects instead of simple d before the vowels e (= ē) and i (exceptions: dede = gyegyēgye, debye &c.), seldom before ē; before a only in dza = dzea, dea, nea.

dz, F. = d before (ē) e i.

dza, = dzea, F., Ak. dea, Ak. nea.

dze, = de, se.

dze, = de, 1. v. — 2. adv. hardly; though, however.

adze, *pl. ndzembra, nneemba (Mf. Gr. nyemba) = ade, nneema.*

adze, = ase, Mt. 11, 23. 23, 12.

dzea, = dea, nea, *person who, thing which.*

dzebonyefo, *pl. a-, = odeboneyefo.*

dzedze, *red. r. dze. Mt. 26, 47.*

adzefuradze, *apparel. 1 Pet. 3, 3.*

adzegyan, *vanity.*

dzekō, = dekōde. Mk. 5, 14.

adzekyē = adekyē, *daylight; adz. yi ñhinara, all this day long.*

dzem, = dem, *blemish. Eph. 5, 27.*

ndzembra, = nneema, s. adze.

ndzembir, = demmere. Mt. 11, 7. 12, 20. 27, 29.

dzei, dzeindzeindzei, = den; dennēnen, *straitly. Mk. 5, 43.*

adzesã, = adesãe; *adz. kɔ, the darkness goes away.*

adzese, = ade-see, *waste. Mt. 26,8.*

adzesoëa, = adesoa. *Mt. 11,30.*

ndzesočade = nnosoa. *Mt. 23,4.*

ndzeyē, = nneyee. *Mt. 5,16.*

ndzeyetsenenē, = (nneyee) trēnē, *righteousness. Mt. 5,6.*

dzi, v. [*red. dzidzi*] = di [didi] s. di 1-100.

101. dzi = di āno, *to covenant (for). Mt. 26,15.* — 102. dzi adagya, = da adagyaw, *to be naked. Mt. 25,36.* — (49.) dzi dase, = di adanse. *Mt. 26,62.* — 103. dzi dēw, *to rejoice; s. dēw. Mt. 2,10.* — (17.) dzi dzem, = di dem, *to have a blemish.* — 104. dzi adzibew, = di dibea, *to be in an office.* — 105. dzi.. mfamfanto, *to follow.. afar off. Mt. 26,58.* — (86.) dzi afōra, = di afra, *to have one's portion with. Mt. 24,51.* — 106. dzi.. hūhūhū, *to murmur against. Mk. 14,5.* — 107. dzi ahyem', *to make a covenant, testament.* — 108. dzi ahyia, *to be gathered together.* — (35.) dzi ..nkyir = di ..akyi, *to visit (sins upon).* — (29.) dzi mū, = di mū, *to be whole; to be perfect. Mt. 15,31.19,21.* — (96.) dzi mpāpem', = di mpāpaemu, *to be divided. Mk. 3,24.* — 109. dzi primprim, *to be whole, strong, well, in good health. Mt. 9,12. Mk. 2,17.* — 110. dzi.. nsembon, *to rail at, revile, blaspheme. Mk. 15,29.* — (64.) dzi aŵereho, *to mourn, wail, lament. Mt. 24,30.*

adziban, = adibane, *aduan.*

adzibew, = dibea, *office, rank.*

adzidzī, tsena-, = trā adidii, *to sit down at meals. Mt. 26,20.*

adzidzifo, = didifo, *guests. Mt. 22,10.*

adzifidzi, = adifude, *intemperance, excess. Mt. 23,25.*

edzin, pl. a-, = edin, *name.*

džŭc... džŭi... džo... džu... F. (jue, jui, jo, ju, *Prk.*) s. dŵe... dŵi... dŵo... dŵu...

## E. E.

The vowel sounds e, e, e, ě, and ē, ē, ē, ē, and ee, ei, and ew, ew, ew (s. Gr. § 2-5. 17. 19 A) frequently interchange and are sometimes intermixed in the alphabetical arrangement, especially in compounds.

e in our books represents two sounds: 1. the full e, and 2. the narrow e. Cf. Gr. § 1 Rem. 2. and § 2.

e in Fante books often stands instead of a = a before i, u or other close vowel sounds.

e- or e-, *pref. of nouns in the sing. (& pl.) s. Gr. § 29,2. 35,4. 43.44., of pronouns, § 60,1-3., of numerals, § 77. 78,1.* — is usually dropped in close connection with a preceding word, Gr. § 49,1.

e- or e-, *a pron. for a thing or things, which is prefixed to the verb, Gr. § 54. 58.; in F. also for the 2d. pers. sing. Gr. § 58 Rem. 1.*

e, *emph. part., an enclitic sound giving emphasis after a wish or command, Gr. § 144.; ditto after the negative preterit tense, § 170.*

ē, an enclitic sound after names in the vocative (§ 46,2. 144.) and in songs.

è, *interj.* expressing pleasure, joy, &c. *oh! hey!*

èi, èi, *interj.* expressing surprise, astonishment: *indeed!*

ě = ehě, *interj.* implying affirmation, approbation, assent, consent &c., *yes!* *syn.* yiw, yie, wiew.

## F.

The letter f has the same sound in T'wi that it has in English, except in the combination fŵ, on which see a later page.

The consonant f occurs before pure and nasal vowels. It seldom interchanges with other consonants; *cf.* fotow & potow; fromfrom & F. promprom; few & fŵew; funu & hunu; fintsiw, F. = hintiw, Ak. fŵinti, sunti.

fa, *v.* [*red.* fefa, fofa] *to take*; *cf.* gye, kukuru, tase, mā so, som' yi, & de, fua, kita, kura. — 1. *to take to make use of*: *pr.* 1081. *to lay hold on for use*. In these senses it takes the place of the *aux. v.* de in all negative and imperative sentences; *s. Gr.* § 108, 26–29. 205, 5. 206, 2. 208, 3. 4. 237. 240 *a.c.* 241. *Cf.* 26 (below). — 2. *to take away*: hena na wafa me tuo? *who has taken my gun?* — 3. *to carry off* (said also of inanimate subjects): nsu afa no, *the water has taken him, i.e. he is drowned*; *pr.* 389. 3085. mframa afa me kyew ko, *the wind has carried off my hat*. — 4. *to lay hold on, to seize*: wafa no gyaw, *he has embraced his legs i.e. implored him, begged his pardon*. — 5. *to take up and keep, to appropriate what is found*: pāne yi, mahū wə fam'; mēmfa ana? *I have found this needle on the floor; may I keep it?* fa! *you may have it!* fa abofō, *to find a dead animal (game) in the bush*, *pr.* 497. fa or tase nŵaw, *to take up or gather snails*; *pr.* 1080. F. *to gather* (fishes in a net) *Mt.* 13, 47. — 6. *to take i.e. keep for one's own*: wubu kyew yi mā hena? mibu mafa, *for whom do you make this cap? I make it that I may keep it, i.e. for myself*; *Ps.* 22, 19. *cf. Gr.* § 109, 32. 243 *b.* *Rem.* 2. — 7. *to take possession of what is left or prepared by others*: asase a Germanefo no gyawe no, Wendefo befae. — F. fa ahemman tsena mu, *to inherit the kingdom*, *Mt.* 25, 34. — 8. *to obtain possession of by force, to seize, capture, conquer*: fa dŵen, *to seize for a slave, to make booty of*; wəfa no dommum, *he has been made captive*; wəfaa nnommum pī, *they made many captives (in war)*; wafa kūrow no, *he has conquered the town*. — 9. *to take and use or misuse*: fa obea, osigyafo; *pr.* 167. fa oyere (fa kun, F.) *to take one's wife (husband) illegally, i.e. to commit adultery*. *Mk.* 10, 11, 12. — 10. *to take, get, win, acquire*: fa abarimá, *to engage as a servant*; *pr.* 1077. fa adāmfo, *to enter one's service*; or = fa oyōnkō, *to make friendship with*, *pr.* 1078. — 11. *to obtain, get*: wafa afuru, *she has got a belly i.e. she is (big) with child*. — 12. *to bear in mind*: mafa me tirim, *I have got (it) in my head, i.e. I have taken the sense or the warning, I understand it* = mahū ase; *I remember* = makae. — F. fa adŵen, *to take thought, concern one's self* = dŵendŵen, *Mt.* 6, 25–34. fa apām, *to take counsel*, *Mt.* 27, 17. — 13. *to take inwardly, to conceive*: ofa (me) abufuw dā, *he often grows angry (with me)*; *pr.* 1079. wafa me adonā, *he has taken a dislike to me*. — 14. *to take, admit; to choose, elect*. 1 *Tim.* 5, 9.

— 15. *to take in a passive sense, to get or catch*: *qběre*, fatigue, weariness, *oyare*, sickness: *ofa qběre ntem*, he soon gets tired; *wafa oyare*, he grew sick, has been taken ill; *fa mmusu*, to incur a calamity; to suffer the results of a mischievous deed, *pr. 398.555f.1738*. — 16. *to take a road, a course, to take one's way over...* *pr. 1071.1076*. *me wura kwan ni, obi mmfa ho!* — *wofa benkum a, mēfa nifā*, *Gen.13,9*. *wamfa abonten so, na ofaa mfikyiri*, he went behind the houses, not along the street. Cf. 26. — 17. *F. fa kwan mu*, to be right, lawful, permitted, *Mt. 12,10. 22,17. 27,6*. — 18. *fa mu*, a) *to walk through, take one's way through*; *ofaa mfenserem' guane*, he escaped through the window. — b) *ofaa mu dae*, whilst this was going on, he fell asleep. — c) *memfā inu*, = *memfā hō fwē*, I do not care (about). — d) *F. yēfa mu ben*, what may we gain by it? — 19. *fa so*, a) with *kwan*: *wofaa okwan foforo so koo won kurom'*, *Mat.2,12*. — b) instead of *nam so* in imp. & neg. sentences: (to do) by means of, s. Gr. § 108, 27. — c) *to fall into oblivion, to be forgotten or neglected*: *afa me so* = *m'ani apa so*, *me were afi*. — d) *to overcome*: *wafa n'atamfo so*, he has overcome his enemies; *eyi na efaa no so korā*, at this he was quite overcome; — c) *to make profit, to gain*, = *fa mfaso*. — 20. *fa ase*, to act as an aperient, to evacuate the bowels; *aduru no befa n'ase*, that medicine will purge him. — 21. *fa hō*, a) *to move along, to pass by*; cf. *siane hō, twa hō, twam'*; *mmā mframa mmfa wo hō bebrebe*, do not let the wind play about you too much, i.e. keep yourself warm. — b) *to touch on, to concern, affect, import; to have to do with*: *eyi fa hō biribi*, this has some relation to it; *efa hō den?* what has that to do with it? *wofa hō den?* what is it to you? *asem no mfā me hō fwē*, or, *memfā asem no hō fwē*, that business is no matter of mine. does not concern me; *ofa mo hō biribi*, he has something to do with you = *o-nè mo wo asem bi*; *omfā hō fwē*, he will have nothing to do with it, keeps neutral. — *omfā* (= *emfā*) *no hō*, *F. he shall be free*, it is nothing to him, no business or concern of his, *Mt. 15,6. 27,4*. — 22. *fa nehō di*, lit. *to take and dispose of one's self* i.e. *to become self-dependent, independent, free, to be emancipated*; *pr.1075.1439*. — *omfā nehō nni*, he is not his own master; *Kwasida mo nhinā moafa mohō adi*, on Sunday you all are free, have your time for yourselves. Cf. *ofadi, fawohō-kodi*. — 23. *fa di*, to take and use up, to consume, spend, waste; cf. *afaadi*. — 24. *fa (mu)* to partake of. — 25. Very often *fa* in its imp. and neg. forms and in the inf. is used, in connection with another verb, as an *aux. v.* introducing or referring to a passive object of the principal verb, and at the same time imparting to the princ. verb a causative meaning. Cf. *de*, Gr. § 108, *pr. 136-169.1072-74.1083-88.3176*. E.g. *fa bëra!* lit. *take come* i.e. *bring*; *kofa bëra*, go take come, i.e. *fetch*; *fa ko!* take go, i.e. *take it off, away with it!* *fa tom'* or *fa to so*, lay (it) in or on, add it! *fa firi me*, forgive me! Cf. 1 (above). — 26. In other cases *fa* is used as an *aux. v.* referring the action of the principal verb to a place, as taking its way through, or to a means employed; cf. 16. 19 b) above; it serves then to express the Eng. prepositions *through, by &c.* Cf. Gr. § 108, 27.109,30. 223,2. — In *pr. 3374*. *fa* supplies the place of the Eng. words *up to, as far as*.

e-fa, Ak. F. 1. *earth, clay, mud; soil; swish*; Akp. *dote*; tu fa = tu dote, *to dig earth*; bō fa = bō ntŵoma, *hyirew, to dig red or white earth and form it into balls*; pr. 1514. cf. bō 98. — 2. *the earth containing gold, underneath afafunu & adada*. — 3. F. *dust*: asase fa, *dust of the earth*.

afa, *bellows*. — kā afa, *to blow the bellows*.

mfa, *weft, woof, the threads that cross the warp (nsa) in weaving*.

fā, *adv. plainly, clearly, really*; = fē, pefē, trēnenene, fāññ.

fā, *v. to become hoarse*; ne 'né afā, *he (his voice) has become or is hoarse*.

efā, afā, *pl. a-, feast, festival, holiday*; — hye fā or afā, *to celebrate a festival*, e.s. woye afrihyiade biara, wodi afe; ohene hye fā = oh. behyé dá.

o-fā, *pl. afā, afā-afā, 1. the half of a thing or number of things; moiety*. — 2. *the other side or part of a thing or place, a separate place*. — 3. *part, piece*; cf. sin. pr. 64. 1286. 1858. 3110. 3481. ofā-nè-fā, *half and half; only in part*; ogyina fā or fā bābi, *he stands apart, aside*; da afā, *to sleep separately*, pr. 384. cf. Gr. § 80, 7. 84., fākō, afānu, afāsā, afānān, & fām'.

afā, *s. efā & ofā*. — afā-afā, *F. by halves*.

mfā, mfāhāmá, *the Guinea-worm, Filaria medinensis, a whitish worm that burrows in the human cellular tissue; it has the thickness of twine and may attain a yard's length*. Oyare mfā, mfā aye no, *he has got a Guinea-worm*; mfā ahyè ne gyá, *the G. approaches the surface, scratches, itches, pinches, the skin is raised by it*; mfā, no atwē, na aka ne bobo; mfā no abobo kakra. [G. fākpā lẹ edše, ši efẹ dframọ, Zim. Voc. p. 43. 65. 67.]

fā, fāfā, *a. adv. 1. flexible, flexile, limber, lithe, pliable, pliant; tenacious, tough*; syn. fākāfākā, fāññ, hūā, sā; — mframa bō dua no a, eye fā (*s. sā*); onipa yi, ne mu (*ne nañ, ne nsa*) ye fā, wanyā nsa fā. — 2. *reeling, tottering, vacillating*; onam fāfā, *he totters, walks totteringly*; cf. tō ntintān.

o-fá ba fo, *pl. a-, = ofáko-nè-fábafo, intriguer, tale-bearer, tell-tale*. Prov. 12, 2.

fá bá ñ, *pl. a-, = dotébañ, mud-wall, pisé-wall*. [G. fence.]

e-fa-bé ñ, *red or yellow clay*; cf. kotofa, ntŵoma. Afabéñ, pr. n.

a fá-bó, (*pl. id.*) *clod, glebe; a lump or pieces of swish (i.e. the earth of a pisé-wall) from a ruined building; ruins*.

fa-o bo-to-me-gyam' [*lay a stone into the fire for me*] *name of a sickness, = kukru-me-ta-aŵiam'*.

fa-o bre bre, *a by-name of the aturukuku*.

fá-dá ñ, *pl. a-, dotédán, mud house, mud cottage, building in pisé*.

a fá-de (*pl. id.*) *gain, profit, lucre, acquisition, proceeds: booty, spoil, plunder*; cf. asade, afowde; *earnings*; — ade a wunyā wō obi hō fa no tumi so, a.s. wunyā no osōm mu.

o-fadi, *inf. 1. using up &c. s. fa di*. — 2. *liberty, emancipation*; s. fa nehō di, ahōfadi.



mfadi, *inf.* the (taking and) keeping of a thing for one's self.

afa-adi, *spend-thrift; bankrupt, insolvent debtor; woaye wohō afa-adi, you have made yourself bankrupt.*

afae, *pass, defilee, in mountains; cf. mpotam'.*

afā-afā, *pl. of ofā; s. afā.*

o-fā-fa, *inf. partaking, participation.*

o-fāfafo, *pl. a-, partaker.*

mfāfāto, *F. s. mfamfanto.*

àfáfàntó, *afef., afof., pl. m-, butterfly; cf. abebew, oyimā.*

fafārahá, *an herb poisonous for goats.*

mfafekuwa, *F. members. Eph. 5,30.*

o-fa-firi, *inf. forgiveness, pardon; syn. ofakye, fa-ase-m-kye.*

mfa-foro, *inf. F. a renewed taking or undertaking: mā yemfa no mf. nsōm wo, grant that we may serve thee in newness of life.*

fafū, *adv. [obs.] entirely = korā &c.*

afa-funu, *mould, a sort of earth dug up first in digging gold; cf. fa, asasehono.*

fagúdet, *metal [efa, gu, ade, things from the soil that may be molten and cast].*

mfā-hāmā, *s. mfā.*

fahō-fahō, *adv. (fa hō, to move along) wofa fahō-f., they sail along the shore; cf. wōnam āno-āno, they walk along the shore.*

mfahū, *tinder; abe hō boñ bi akyi na wode ye mf.*

afā-hye, *inf. festival, celebration of a festival; af. bi dui, some festival came on.*

faka (taka?), *epo f., bay, gulf. Nig. Exp. Voc.*

fākāfākā, *a. flexible &c. s. fā.*

mfā-kā-hō, *inf. (the act of) adding, addition.*

o-fā-kō, *s. ofā, Gr. § 80,7. of. a yegyina, where we stand.*

fākō-bew, *place where to put a thing, pr. 2008 f.*

mfā-kokonini, *a cutaneous eruption caused by the Guinea-worm being about to manifest its existence in the body.*

o-fākō-nè-fāba, *inf. tale-bearing; damfo, wóyè of., friend, you tell tales on both sides! — o-fākō-nè-fāba-fo, = tale-bearer, busy-body, officious, meddling, meddlesome person; nea otie nsem kōkā na okotie bi bekā; cf. ateakosewa.*

o-fa-kye, *inf. = ofafiri, forgiveness, pardon. F. ye f., to be forgiving; cf. fa-ase-m-kye.*

fam' = fa mu.

e-fám' [efá mù] *soil, ground, floor, bottom; in the ground, on the ground, at the bottom; down, below; syn. ase; asase, asase so; cf. Gr. § 119. 124,3. Ofii dua no so sii fam', he came down from the tree; ofii pōnko so sii f., he alighted from the horse; ofii hyen mu sii f., he came from the ship to land, he disembarked. Qsoro nè fam',*



heaven and earth; fam' nè nsu ani, *by land and by sea*; efi ne soro besi ne fam' dem bi nni no hō, *from the head to the feet, from head to foot, from top to toe, there is no blemish in him*; cf. 2 Sam. 14,25. — ntama no mu tew abien fi soro de-besii fam', *the veil was rent in two from the top to the bottom*. Mat. 27,51. — Red. fami'-fam', *adv. very low*.

fāmm, *a., adv. red; yellow; syn. lō, kōkō...* Wode sika aye hō f.; wode ntŵoma akwaw dan no mu f.

fām, *v. [red. femfām, fomfām]* 1. *to encircle with one's arms, to embrace; syn. bam, ye atū; abofrá no abéfām mè áyè me atū, the child embraced and hugged me with his arms.* — 2. fām hō, *to adhere closely, to cleave, cling or stick to; cf. bata (hō); hama fām dua hō, the climber adheres to the tree. F. suro fām hō, it is coupled with fear, 1 Pet. 3,2.* — Cf. afāmma, mfōmfāmhō.

o-fām', *a kind of thin cake; wotōtō f. ne se: wode nño fotow mmore na wode tereterew asaŋkam' na wode ahabaŋ momono kata so, na wode nsrāmma gu so mā eben.*

fām' [ofāmu] *what is on the side or part of, part, concern, due, duty, right; manner; region, direction. Qwō dom fām', he is on the side of the enemy; me fām' de, biribi nsiw wo kwan, on my part nothing shall prevent you; me nè wo fām' de, enhia, it is of no consequence to me and thee; Onyame fŵe fām' ye ñwōñwā, (the way of) God's providence is wonderful; eha-fām', hereabout; ehō(nom) fām', thereabout; epo-fām', seawards.*

afām', *F. district, region. Mt. 15,21. Mk. 7,31. n'afām' dze no, for his part.*

mfamba, *F. seed. Mt. 13,31. Mk. 4,31.*

afām'dé, (*pl. id., = ade a ewo fam' a.s. efi fam'*) *earthly things; low or mean things; earth, stones and minerals. Kurtz § 173.*

afām'duañ [fam' aduañ] *food growing underground, as yam &c.*

mfámfá, *a small brass pan used in weighing gold. pr. 1633.*

mfamfanto, *F. dzi.. mf. = di.. akyi wo akyirikyiri, Mt. 26,58. [Mk. 14,54.]*

mfamfiá, *circuit, compass. — bō.. hō mf., to go about or round, to compass; to surround; to encircle; — bō dan no hō mf. = okyini dan no hō, he compasses the house in order to see whether there is any danger, or to find a place to enter; okō bō yeñ hō mf. = tŵa yeñ hō hyia, there is fighting round about us; afafanto rebeto ka-neam' anadŵo a, obō hō mf. ausā-na otom'; anōmā no bō ne bere-buw hō mf.*

mfám miri [fañ biri] *a dish of dark-green pot-herbs, the poorest meal. Prov. 15,17.*

afām-moa [aboa a efām obi hō] *an animal that clings to one's person or clothes. pr. 1089.*

e-fáñ, *herb, vegetable, pot-herb, cabbage, greens. pr. 1340.*

fāññ, *a., adv. = fā, hūā &c. tough, flexible, elastic; né mū bu f., he has a pliant back; ne nsa bu f., he has supple fingers.*

fāññ, *a., adv. clear, distinct, plain; open, straightforward; —*

*syn.* fēññ, fē, pefē; m'ani tuaa no fāññ sè ókò, *I saw him distinctly going away*; kã no f. kyere me, *tell me plainly*. [G. id.]

fānā, *v.* to trouble, harass, fatigue; = fēnā, fōnā; *syn.* haw.

áfānā, a kind of tree, used for fuel; the fruit is eaten.

afānā, Ak. s. afōa. — o-fānāfo, Ak. = ofōasofo.

afānā, afānawa, F. -ba, *pl. m-, female, wench, especially female slave; maid-servant.*

mfānā-hyia, *inf.* ohyia no mf., *he marries her as if she were a slave.*

fane, Ak. = fañ. *pr.* 106.

o-fā-nè-fā, s. ofā; of. Kristoni, *a half-and-half Christian.*

fanê, G. foundation; *syn.* fapeme, ñhyease, mfiase, ntoase; — to f., *to lay the foundation* (in building).

fānim, *v. impers.* to be less bad, more tolerable, to be preferable (when a choice is to be made between two or more unfavourable things). "N'ani wu" anase "n'anim gu ase", efanim nea ewo hē? efanim aniwu (na emfanim animguase), *which is the milder expression: "he is ashamed" or "he is abashed"? "to be ashamed" is not so strong as "to be abashed"; efanim eyi, na emfanim eno, this is less bad than that; eyi ye afānim, this appears to be milder.*

fa-ñ ño, petroleum. D.As. [*pr.* 1091.2451.]

mfansú, a kind of bead; s. ahené.

Fànté, F. Mfantse, *the Fante* (Fanti, Fantee) *country* and the *language* or *dialects* spoken there. — Fante-kásá, *the Fante language*. — Fante-máñ, *the Fante nation*. — O-fantení, *pl. M-fo* (F. Fantsenyi, Mfantsefo), *a Fante man, Fante people*. — Fante-pem ñbinā, *all the Fantes and their confederate tribes*.

ofanto, -biā, -biri, s. ofonto...

fantonyampe: óyè f., òyè fantonyampeni = òyè kwasia-mankwā; *cf.* anŵomanŵoma.

o-fānnya, *pl. m-, a bill-hook without a nose*; = adare.

fa-peme, F. foundation. Mt. 7,25. *cf.* fanes, nnyinaso.

afar, afarbo, afarbode, afarpata, F. = afore, -bo, -bode, -muka.

fāra, s. fra. — afāraw, s. aferaw.

fare, *v.* [a strengthened form of fa] s. fefare.

fāre, m-, mfarow [fa de?] *the trunk of an elephant*.

afāre, a kind of herb, very tender, used as a medicine; ne tirim ye merew se af., *he is tender-hearted*.

mfāre, *fresh air; light, cool breeze, gentle wind*; mframa a eye a awow nnim', nso ahōhuru nnim'. Mekogyē mfare, *I am going to take the air, I want to take an airing*; — mfare tu nnon-abiesā nè nnon-nañ mu, *the cooling breeze comes between 3 and 4 o'clock*.

ofāròbae [nea ofa' bae] *the author or originator of a new play, song or other thing*; onipa a ode agoru bi ana dŵom bi ana biri-biara a woye wo oman mu ba; sã agoru no f. ni! *pr.* 1098.

mfare-dañ, *parlour for cooling, summer house*. Judg. 3,20. Am. 3,15.

mfarehō, *inf.* [fa hō] *compass, circumference, periphery; cf. afefare.*

mfare-tú-bére, the time from about 3 to 4 o'clock in the afternoon; *cf. mfare & betwabere.*

afarfo, F. = apofofu, *fishers. Mk. 1,16.*

afarpata, F. = afoemuka, *Mt. 23,18.*

fa-sā', *adv. lit. take it so, viz. just as it is, = rather, syn. mmom. Nea wode kōsōm Asantefo no, fa-sā kōsom Abōrofo, instead of serving the Asantes, serve rather the Europeans. — F'asādām'ase, (Be-content-with-it-thank-me) pr. n. given to a slave.*

a faaseduru [aduru a ɛfa ase] *purgative, aperient.*

fa-ase m-kye, *forgiveness; onnim f. pi, there is not much placability in him; cf. ofakye, ofafiri.*

afaséw, Ak. -see, an inferior kind of *yam*; s. odé. *pr. 858. 1094.*

afasé-kàní, afasew-tuntum, s. odé.

mfàsó, *inf. gain, profit, benefit, emolument; pr. 1095. — wafa mf. pi = wafa so pi, he has made or gained much profit.*

mfàsó-pe, *inf. greediness, self-interestedness.*

mfàsó-pefo, *a self-interested person; greedy of gain or profit.*

o-fású, *pl. a-, wall. pr. 328. — to f., to build a wall.*

afású-tó, *inf. building a wall. — mfasu-siñ, ruins; cf. afabo.*

fata, *v. to fit, suit, meet; to become, pr. 2864. F. to be worthy of. Mt. 10,10. — f. so, to agree, accord or harmonize with; to be fit, fitting, suitable, proper, appropriate. Cf. se, se so, & señ, kyeñ so, boro so.*

fàtafata, fātā fātā, *a., adv. reeling, staggering, fluctuating, flickering, fickle, unsteady; ámpàn' tu fatafata, the bat flits, flutters, flickers; cf. fère, v.*

mfatae, mfataso, *inf. fitness, aptitude.*

fá-tó, *inf. building in pisé (swish).*

mfá-to-hō, *inf. comparison, similitude, application of a similitude. pr. 1096.*

mfá-to-so, *inf. a false charge or accusation, imputation; defamation; syn. mmotoso, adausekrum.*

o-fá-twā, *inf. denunciation; sycophancy, tale-bearing; treachery. perfidy; ebia awurakwā akokā ne yonkō awurakwā bone bi a waye.*

o-fá-twāfo, *pl. a-, denouncer, sycophant, tale-bearer, traitor. [pr. 1097.]*

fa-wohō-kodi ["take thyself go eat"] a name for *leprosy* (*cf. kwata, piti*), because a slave seized by it was set free i.e. left to himself. *Cf. di 6.*

fe, few, *red. fefé, feféw, feféfe, &c. (Gr. § 70.) adj., adv. 1. fine, pretty, nice, beautiful, amusing; pr. 1218. 2950. 3555. — after hō, handsome; pr. 28. 1392. syn. guaññ, kāmā, oso. — 2. glad, in the expression eye me fe, it makes me glad, gives me joy: eye me fe(w) se moaba, I am glad that you are come. Cf. few, n., ahōfe.*

fe, v., s. fefew.

fe, pl. a-, a bleeding wound especially in the head, *syn.* apira-kuru; wōbō no fe, wōbōbō no afe = wopira no, wopirapira no, *they wound him*; ode ne fe no koe, *he went with his wound*; ne fe no atu, *his wound has become ulcerous*.

fe, v. [red. fife] to be or become fine, tender, soft, smooth by grinding, pounding; said also of woven things; - kyekyeré no afe dókòdòkò, *that meal is very finely ground*; fufū no fe, *the doughy mass of pounded yam (or plantains) is soft*; ofe a efe yi, *mirensiw bio, as it is so fine already, I will not pound it any longer*; aduru no mfei e, *the powdered medicine is not yet fine enough*; ntama yi ani fe, *this cloth is soft, smooth, fine*. Cf. fē, fei, v. & fekō, a.

fe, v. [red. fefe] 1. to eject from the stomach, the throat, the mouth; to vomit; pr. 190. — fe ntasu, Ak. ta or to ntasu, *to throw out saliva or spittle, to spit out*; pr. 2347. — fe hóhore, *to throw out phlegm*; fe ahohora (fig.), *to foam out shameful words, to commit shameful deeds*. — 2. fe hō, *to flow over*; cf. fere hō, tere hō, boro so, bu so. — 3. to yearn or long for, to desire, desiderate; to be homesick: mafe (= m'ani agyina) me nā, me kūróm, me yònkō yi; ofe no, wafe no. — 4. fe nehō akyiri, *to repent*; asem a midii no, mafe mehō akyiri sê, *I repent very much (of) what I have done*. F. id. Mt. 21,32. 27,3.

e-fe, inf. vomiting. pr. 1098.

fe, v. s. few.

fé, adv. completely, entirely; thoroughly; cf. korā, pe &c. Gr. § 134, 3 c. Wadi ne nhinā fé! wapra odañ mu hq nh. fé; wasesaw nsu no nh. fé. Cf. fefefe.

fē, v. s. fei.

fé, adv. openly, plainly, clearly; cf. fāññ, feññ, péfē. Eda hó fē; mihúù no fé.

fè, adv. deep, deeply, far down, far below the surface. Eda asc fè; ehye mú fè; me nsá akò nsú no mù fè na minhú.

fè, fè, interj. a challenge to fight and its answer. Se wo asem te se me de a, tñiw bëra na yenkō! fēfē [= fèè] a word of contempt. pr. 1099. cf. mfi, F.

afé, pl. (F. id.) mfefó, a person of equal age, size, rank; playmate, companion, comrade, fellow; F. afe, neighbours. — wo afé ne nea wo nè no se afe; pr. 1826. wòye mé mfefó; pr. 1104. b o a f e, *to enter into fellowship with*; pr. 682. — ode mé hyè afé, ode n'afé hyè me, *he deems me his equal, he obtrudes himself upon me*; cf. aféhyé, mpekua, fekuw.

afé, pl. m-, year; *syn.* afirihya. — di afe, *to celebrate a yearly festival*; cf. afedi & di 28. 75.

afē, pl. m-, comb.

e-fē, a kind of fly-brush, fan for flies, made of the tiny sticks or fibres of palm-leaves, tied together: berew mu nuuā a woyi yi a- were hō na wode abom' akyekye ne ti de pra won hō ohurii, oten, nwansana; emu akese bi wō hō a akomfo de kom. Cf. mméfē, asafé.

mfē, -bañ, *the side of the body; of man and animals. — mfēm', the side of the body, viz. the inner part of it: me mfēm' yē me yaw, I have pain, in my side.*

fēá, a child that died first in a family (before any of its brothers or sisters); "abofra a wawu yi yē fēa". *pr.* 630.

fēa, *v.* 1. *to lay up or by, to keep, preserve; fa fēa mā me = fa kosie mā me [obs.] — 2. to give in addition, to add, to repeat (a blow, shot, punishment): wabō no tẁere wafēa no; wafēa aboa no or watow no tuo afēa no = watow no tuo bio; qfēa no, he gives him the last, deadly stroke. — fēa so = pā so; cf. fōa so, pūa; fēa hō, to enlarge. — fēafēa hō, to puff (up), to give a better appearance to, set off to the best advantage, to improve on reality; mofēafēa atoro hō to me so. — mfeafēahō (inf.) enlargement, augmentation.*

fēafēā, *a. pointed, tapering, as a pyramid, obelisk, spire, sugar-loaf; thin, slender: kotokurodu ayaase yē f.*

fēám', an amulet to bring about a quick delivery of a child. *[pr.* 178.  
q-fēa m, *s.* ofiam. *pr.* 1100.

mfē-bañ, *the side of the human body.*

mfeda, *F. last year; mfedan, next year; Mf. Gr. p.* 136.

afē-dāñ, *inf. lit. the turning (renewing) of the year; afedāñ sēsē, a twelve-month ago; ēha af., a twelvemonth hence, next year.*

afē-dí, *inf. festival, feast-day, anniversary.*

fēe, *v. with ase, to propagate, to continue, increase or multiply by generation or successive production (of animals and plants); to breed abundantly. Akokō no ase afēe, that hen has got a goodly number of offspring; mēfēe m'akokō yi ase, I let this fowl of mine breed; odé no ase afēe, that yam has propagated or spread; mēfēe me dé ase, I propagate my yam; duaba a wode māā me no, asé afēe. Cf. fefew, foe.*

fēfa, fōfa, *red. v.* 1. *s. fa. — 2. with hō: to wind round about; owō fēfafēfa dua no hō, the serpent is wound about the tree in many windings.*

fēfā, *a. flexible &c. s. fā. Diff. fīfā.*

fēfare, fōfare, *red. v. [fare = fa] 1. to dry to a certain degree (in pottery). — 2. to seize, take possession of; to occupy, to fill (a space). Ekaw afēfare me amene me, I am deeply involved in debt.*

afēfare, *inf. extension, extent; the space occupied by something, the surface included within any given lines, area; circumference, compass; — odañ yi afēfare nè tūro yi de sē, the area of this house and that of this garden are alike; dua yi afēfarēm' beyē anammōñ anañ, the circumference of this tree will be four feet.*

fēfē, *a. s. fē.*

afēfēde, *fine, nice, beautiful thing or things; s. mfēfēw-ade.*

fēfē, *red. v. s. fēi. pr.* 1101f.

fēfēfe, *a., adv. accurate, exact; exactly; completely, thoroughly; okā asem a, okyere ase f.; okyere me ade a, mete ase f.; syn. pepēpe. — cf. fē.*

fēfēfo, *mighty men?* Jer. 26,21.

fēfere, *red. v. s. fere.*

fēfere-fēfere, *adj. flickering; okanea no aye f., the light flickers (before dying).*

afēfē-sem, *a delightful thing or matter; odo ye af., enyé akyēn-kyēne, love is a matter of free will, not of constraint or compulsion.*

fēfēw, *s. fefe, a.*

fēfēw, *red. v. few, to bud, sprout, shoot (out or forth), to put forth shoots; to grow (up), prosper, flourish, especially of plants; — mā wo adwuma mf. wə yeñ mu. Cf. few, fee, fromm.*

fēfew-bere,† *spring.*

m fēfēwá: yi mf., *to tease; oyi me mf., he teases me, excites me to ungovernable anger, = ohorañ me bo > ohuru me bo, oyi me abufu, oyi me ahī. — mfēfēwá-yí, inf. teasing.*

mfēfēw-ade, = *afefede; pr. 1103; pomp, state, luxury.*

mfēfo, *s. afe. pr. 1104.*

mfe-hō-akyir, *F. repentance. Mt.3,11. cf. nnūhō, ahōnū.*

afē-hyé, *inf. impudence, insolence, arrogance; disrespect, disparagement, cf. hye afe; — óyè af., instead of associating with his companions of the same age, he puts himself on a par with elder persons, intrudes himself, forces his company upon them; — dēñ af. ní!*

fēi (or fē), *v. to search by opening or entering into, to prick, to poke; to pick; wofei won' aniwam', asōm', onipa hō akwañ nh. mu, ntamam'; wafei n'aniwam' fwe me (fig.), he looks at me sharply, keenly, with clear eyes. — Red. fēfē, fēfēi, fēfēi; wof. ne nhwi mu; wufeifēi kuru nom' a, ankā wobehū nea pāne no hye.*

áfèí [afe yi?] *adv. now, at present; after that, then; ekañ-no wokōe, afei de, woye biakō. — F. afi, amfi, mfi.*

afé-kàé, *yearly celebration, anniversary; awoda-di, odwira-twa ye af., the celebration of the birth-day, of the yam-custom, is a yearly remembrance of the real birth-day or the first institution of the custom.*

fékō, fēkō-fekō, *a. & adv., fine pulverized; yam no f., grind it quite fine; aduru no aye f. = afe aye bētebete, mūhūmuhū (of dry things), bódobodo (of things mixed with water).*

mfékòropa, *As. innumerable years.*

fékúw, [afe kuw] *a heap or company of persons having about the same age; any number or body of people forming a company, society, association, club. Me fekuw sō kyeñ wo de, my contemporaries are more numerous, my company or party is larger than yours; óbò feku-boné, he keeps bad company. — F. oyer nyā okun hō fekwu, the wife enjoys the company of the husband. Prk.*

o-fékúni, *pl. -fo, member of a company, society &c., comrade.*

feku-nigyede [feku anigye ade] *social pleasures.*

fem, *v. 1. to lend, loan; to let (for hire), to lease, to hire out; syn. bó bósea. — 2. to borrow; to hire; syn. pē bósea. — Mafem no*



sika, *I have lent him money*; mafēm ne hō sika, *I have borrowed money from him*. Cf. firi. — 3. to pinch, squeeze, compress between or to seize and hold with the fingers, pincers, tongs &c., to nip; to cramp; ode dábaw a.s. aŵiri fēm gya, *he takes a fire-brand with a pair of tongs*. — o-fēm, inf. — óhyè fēm = ofēm.

afēm, a kind of leopard, smaller than osebo and asabontwi.

fēm m, adv. 1. low, lowly, very low; okotow no f., *he bowed or stooped down before him very low*; wɔabère no ase f., *he has been deeply humbled*. — 2. quite level, even, smooth; nsu no ani ada f., *the surface of the water has become perfectly smooth*.

fēm, v. to grow blunt, dull, to be set on edge: me sē afēm, *my teeth are set on edge*; fēm āno or sē, to disgust, to cause or excite dislike, distaste, disrelish, disgust; to tire, weary; pā a mekodii no afēm m'āno a.s. me sē, = adwuma a migyei se mékoye no, eden me so nti, mintumi menye, *I am tired of the work which I engaged to perform, I have enough of it, can do it no more*; memā afēm wo āno, *I shall make it loathsome or disgusting to you*; kuruwa no afēm n'āno = ne nōm ye den dodo, *the cup is too bitter for him*.

mfēm', = mfē mu, s. mfē.

mfēm mfēm, mustache, mustachio; the whiskers of a cat or other such animal.

fēñ fēñ, *hasty, hurried steps, leaps, bounds*, pr. 1107. — onam fēñ fēñ fēñ, *he leaps, skips, capers, hobbles*.

fōññ, a. s. fāññ, fē, &c.

e-fēñ, Ak. efēñ, efene, Ab. ofēñ, a newly framed, amusing or pleasant word which for a time becomes a favourite expression; a jocose, jocular, sportive, droll word or expression, jest, joke, sport. Wodi f. ne se: asem biakō bi aba na nnipa nhinā kuram', te se abo-yam', oyimā; asem yi, unansā yi wode di f.; asem no adan fene a wodi; ofēñ bi aba nnansā yi, wofre no oyimā; efene hyia a, wonni bio (pr. 1108.); yedi won hō fēñ = fēw, *we make sport of them*; wode nó dī fēñ, *they make a fool of him*; ntama yi ye fe: mā yenni no fēñ = mā yento na yen bānu nkō ara mfura nkycere.

fēnā, F. = fānā, fōnā, to trouble; to be troubled. Ps. 90,7. Mt. 8,29. 15,22. worefēnā akwan, *they were toiling in rowing*. Mk. 6,48.

afēnā, F. = afōa. Mt. 26,47. 51f.

fēnāñ, bile thrown up from the stomach; fé a nea oyare atiri-dii no yam' ade sā a, ófe kata akyirí; = boñwoma, dónño.

mfendze, F. wiadze mf., the ends of the earth. Ps. 67,7.

fēnem m, fēnemfēnem, s. frēm m, frēmfrēm.

afēñ kw ā [fēm, akōa] a slave hired from his master.

mfēnewá, mfēnowá, a kind of bead, s. ahene.

mfensā [s. afe, esā] 1. lit. three years; mahye no mf. se onmetua ka, *I have given him three years' time for the payment of the debt*; pr. 847. — 2. a long time; wotoo ade mf. ni, wómmetuá káw? mfe-nsā yi ara wunwie nhōma yi kyerew ana? mamma ankā a, mf. yi woda so gyina hō, duom! mf. ni a obo yi fi da hō ara; senea wo



de wobetrãã hõ (= ẁiase ha) mf. ara ni na worenye adẁuma bi? — 3. [= mfo a ensã] years that have no end, always, for ever.

[pr. 1878.2620.]

mfén'seré [Dutch *venster*, Ger. *fenster*] window, window-shutter; cf. apomma. — mfensere-dua, window-frame.

fentém, v. to level, plain; to make even or level, asase, the ground; cf. fetew, funtum.

fentem, a. & adv. even, level, plain, flat; smooth; levelled with the ground; lazy, idle; quiet. Qda fam' f., he lies flat on the ground and does not stir (or, idle, without stirring); woaye kũrow no f. = woasee k. n. abubu hõ adañ nh. agu fam' korã, they have levelled the town with the ground, evened it with the soil.

mfentom', inf. [fem, to, mu] interest, usury; migye no mf., I take interest from him; mã mf., to pay interest; wofem atiri 2 a, wo-mã atiri 3, woda si asram 3. (at. 10, — at. 15, — afrihyia); sika a ode fem no no, onyã oha mu anum dā afrihyia, he gets 5 per cent on the money he lent him. — syn. nsihõ, 50 per cent, or less; mpem-anim, 100 per cent; cf. huruw sika.

áfèraw', pl. m-, a large bird with beautiful (green) plumage, feeding on fruit; the clock-bird, said to announce the hours by its cry; by-names: oto-abere, tuakwan.

afere, Ak. id.

fère, v. [red. fefere] 1. to swing, brandish, flourish. — 2. f. mu, to bore through, pierce, perforate, drill; ófere ahené no mù = ode fitii a.s. sekañ n.a. fití mù tokúru. — 3. f. hõ, to trifle, fribble, dabble, bungle, tamper about or with, to touch here and there. Q'fere aduan hõ, = odi hõ ako-nè-aba, otẁa hõ pe ntem na onnidi. Ofefère a-dẁúma no hõ: esó kyèn nó ntí òntumí n'yé, onennam hõ kwà; osom' a, fātāfātā; otó kò, tó bà.

féré, v. [red. feréfere] 1. to respect, revere; to fear, to shun; omfere Nyañkõpon mfere nnipa, he fears neither God nor man. Luk. 18, 2. pr. 866. 2159 f. — 2. to be cautious, wary, careful, heedful; s. 7: — 3. to be ashamed of. pr. 1929. — 4. to be shy at, to be bashful, timid, to be afraid of. pr. 1114-17. 1929. — 5. to be disgraced, to pine under disgrace. pr. 1113. 2287. — 6. to feel embarrassed or under restraint. pr. 547. — 7. fere ade, to be conscientious, strict, correct, duteous, moral, religious, superstitious.

e-fere, aféré, inf. respect; bashfulness; shame. pr. 1111 f. cf. adefere.

e-fere, 1. pot-sherd, piece, fragment of a pot. — 2. a pot with a hole, used for melting lead, gold &c., melting-pot, crucible.

fere, F. — fe: wabõ no f., he has wounded him.

fere, v. [red. fefere] f. hõ, to fail, to miss hitting, reaching, attaining or finding; syn. siane hõ, tere hõ; to have not sufficient room; nhõma no afere hõ wõ kotokum', the book stands forth or out, is projecting sideways in the bag, from want of room. Cf. fe hõ.

fere, s. anifere, cf. fei, v. — fere, a. cf. ferefere.

e-fere, gourd, Cucurbita. pr. 1110.

afere: oḍaṇ af., *the small sides of a house(?)* pr. 3385.

ferefere, *a. clean, bare, exposing the bare ground; ye ho f.; oḍotaṇ f. Eze. 24,7. cf. fēafēā. — fereferefere, adv. cleanly; popa poṇ no so f.; wapa ḍaṇ mu ho f.*

o-fèréfó, *pl. a-, 1. a person respected or revered by another; me f. ne nipa a mefere no. Wó fèréfó fèré à, na woáfère, pr. 1118. — 2. one who respects or reveres another, pr. 1119.*

mferehō, *inf. missing one's aim.*

fěrene, *a. excessive, ample? pr. 3235. Cf. okwanfěrene.*

afere-sém, (*pl. id.*) *a disgraceful, shameful word, deed or matter; asem a wudi a.s. wokā a, eye aniwu; woadi af. 'ne! to-day you have committed a very shameful deed!*

mfete: tṵa mf. = kyini.

fétefete, *a. light, thin; syn. hátaḥata, hamahama.*

fetefete, *v. f. hō, to tear up or open, to slit, rend, cut open; syn. buebue hō, titi hō.*

fetefete, *pl. mfetemfetewa, small; syn. nketeṇkete; bone mf., ade, asem mf. — mfetemfetewa-de, trifles.*

fetere, *v. to strip off, draw back, draw up, tuck up (a covering, a sleeve); syn. worow. — afeterefétère (R. pr. 129.) the denuding of the glans by drawing the prepuce or foreskin.*

fetew, *v. to hoe and level the ground; to plough. cf. fentem, funtum. — fetew-ade,† plough.*

áfètewá, *a kind of tree with edible fruits.*

mfetewē, *a ploughed place; asase a woafetew.*

few, *v. [red. fefew, q. v.] to thrive (of men and beasts); to prosper, flourish; to multiply, to become numerous; woafew = wado, woaye bebrē.*

few, *v. to squeeze, pinch; to jam, to wedge in; syn. fem, peṇ, ti, titi. Qde n'akantaṇṇua afew me naṇ; wakā no afew dua ntaṁ'. — f. aburaw, to take out the grains from the ear of maize, = tutu ab. fi abürodua hō.*

few, *v. F. few āno, to kiss. Mt. 26,48. Mk. 14,44. = few āno.*

few, *a. s. fe, fefe.*

e-féw, *n. 1. fineness, beauty, fairness, handsomeness: ade no, ne f. ne dēṇ! ne f. nè biribiara use! ne few de, wonká, its fineness is unspeakable. — 2. gladness; efew a eye me no, enyé adewa! F. dzi few, to rejoice. — 3. sport, mock, mockery; di.. hō few = goru.. hō, to make sport with, make a mockery of, mock at.*

few, *v. [red. fifew] to sip; to lap; to suck, suck out (dompem' hoṇ, the marrow of a bone); few .. āno, to kiss; mifew n'ano, I kiss him. Cf. nom, num nufu, fṵew & F. few.*

mfewa (*pl. id.*) *1. wooden spikes fastened to the strings of a drum. — 2. screw; the screws which hold the lock of a gun; cf. kyerewa.*

oféwā, *a kind of tree, very hard, but only of a man's height;*

nnua mu panyin, dennēnnen, ketewa sê; wode fwe nnipa, wode tow sukudón. — ofēwa-biri, another similar kind of tree; wode ye osoku nè ntweri.

mfew-āno, *inf.* the act of kissing, a kiss.

few-di, *inf.* the act of mocking, mockery, sportive insult; = ñnoruhō; *cf.* ahlyi.

o-fewdifo, *pl. a-*, mocker, scorner, scoffer, derider; *cf.* ohlyifo.

fi, *v.* Ak. firi [*red. fifi, q. v.*] 1. to come out, come forth, issue, appear; *syn.* pue; oŵia fi, the sun appears (comes forth from behind the clouds; *diff.* pue); osram fi, the moon comes forth i.e. the new-moon appears, *pr.* 3044. — mogya bebrē fii, much blood ran out; nsu pī fi bae, *Num.* 20,11. — 2. to come up, spring, shoot up, out or forth, to rise above the ground; aba a miduae no afi, the seed which I planted has come up; *cf.* fifi; to grow. — 3. to grow fit for proper use: n'ani afi, his eyes have come forth i.e. he has arrived at the age of discretion. — 4. to be prosperous, advantageous, come out well: ado yi afi. — 5. to go off readily, sell well, meet with a ready sale or market: m'aguade fi; me ntama a metone no fii. — 6. to come out, become public, be revealed: asem no afi, this thing is known. *Ex.* 2,14. *cf.* fi adi 14b). — 7. to become clean: m'atade afi, my dress is clean; kuruwa no hō afi, na emu mfii e, the outside of the jug is clean, but not yet the inside. — 8. to be justified, be declared guiltless: ne hō afi. — 9. to come or go from, forth from, out of (a place, person or thing); to proceed or begin from; in these meanings it is followed by a locative complement (*Gr.* § 207. 208,5), and serves most frequently as an *aux. v.* showing the direction (from some starting-point) of a movement expressed by another verb and supplying the *Eng. prepp. from* (with the complement *mu*, out of) and *since*; *cf.* *Gr.* § 109,30. 31. 208,5. 223,4. 224. 229,1. 230,3. 239,1. 240 a. b. 265,1. Ohuruw fii hyen mu too pom', he sprang out of the ship into the sea; wotow no fii hyen no mu kyenee po mu, they cast him out of the ship into the sea; ofii dua no so durui (= sii fam'), he came down from the tree; wanyān afi nna mu, he has awoke from sleep; nām no abēn, yi fi kutu mu, the meat is done, take it out of the pot; efii se ne ba wui no, onserewe da, she has never laughed since her child died. *Cf.* efise. — 10. to come or be from, derive, have origin from a place (or person): wufi hē? where do you come from? what countryman are you? mifi Nkrañ na mereba, I am coming from Akra; mifi hayi, I am from here; ofi nsuase (ba), he comes up from the bottom of the river, *pr.* 2716. me na asem yi fi me, this matter is from me, 1 *Ki.* 12,24. *John* 8,47.9,16. 1 *John* 4,1.6. — 11. to leave, to go away from; ofii hō kōe = ogyaw hō kōe, he departed from thence; fi me so! (go) away from me! mifi n'anim' hō mifi, I went away from before him. — 12. to escape; wafi mu afi, he has escaped from it. — 13. to emerge from or appear at a place: Filipino kofi Asoto, Philip was found at Azotus. *Acts* 8,40. *Cf.* 14. 18. 20. — 14. fi adi, a) to go or come out: ofii adi fii ne dañ mu, he went out from his house; *caus.* to bring out: koyi adaka no fi adi, go and fetch the box out; — b) to come to light, become manifest: n'aŵi afi adi, his theft has come to

*light.* — 15. fi gua, to appear publicly, manifest or reveal one's self in public. — fi gua so, pr. 1452. to come out = 14 b); diff. pr. 1124. — 16. fi .. akyi, a) especially with the ingressive prefix be- or ko- (cf. 13), to come or appear behind; wabefi m'akyi, he has turned up in my rear; cf. waba m'akyi; obi amfi m'akyi, nobody came to support, assist, or help me, pr. 1190. — b) to do behind one i.e. without one's knowledge: mintumí mimfi qhene akyi menyé, I cannot do it without the knowledge of the king. — 17. fi akyiri, a) to go beyond the limits, be carried or pushed too far; n'asem a qrekā no afi akyiri = akoboro so. — b) to come after, come to pass afterwards = bamu (?) — c) to remain behind, be behindhand or backward: wasaw mā afi akyiri, = wansaw akyene a wokā no āno pepēpe, dancing too slowly, he has not kept up with the drum. — 18. befi.. mu, fi mpaase, to come unexpectedly, unawares: onipa yi abefi mē mú; wato won kuro hō fasu na dom bi ammeſi won mú; Asantefo abefi yēn mpaase. — 19. fi .. nsa, to be lost to: me mma fi me nsa a, na wofa me nsa, Gen. 43,14. anōmā no afi me nsa = afi mensam' or me nkyen aguan. — 20. befi.. nsam', to come into one's possession: wabefi mē nsam' = waba me nkyen, manyā no. — 21. fi ase, a) to begin, commence, syn. bōe, fiti ase, hye ase, tu ase; wafi n'adwuma ase, he has begun his work. — b) to lay the foundation; syn. hye ase, bo ase. — c) to begin at the beginning: fi ase kā, repeat or relate (it) from the beginning. — 22. fi or fi.. so, to begin from, with or at a place, time, person or thing (often supplying the Eng. prep. from or since): won nhinā behū me afi won mu akūmā so akosi won mu kese so, Heb. 8,11. Mat. 20,8. ofi baa ha enyé 'ne, Gr. § 230,3. — 23. fi tañ: ofi tañ: she goes out the first time after her confinement; ofi bra, she returns from her retirement during her monthly courses. — 24. tr. to cause, to come forth, to send forth, emit: fi fifiri, to emit sweat, perspire; fi mogya, to send forth blood, i.e. to bleed: me nsa refi mogya, my hand is bleeding; fi ani, to get eyes; pr. 3119. fi sē, to teeth, breed or cut teeth.

o-fi, o-fie, pl. afi, home, the place a man lives in, mansion; — hence 1. a man's own house, in contradistinction to other houses and the street; a dwelling including all the houses and the yard belonging to a single family (diff. fr. ođan & aban, which denote the house as a particular kind of building); bēra me fi, come into my house; yēnko ofie? shall we go home? mesoe ne fi dā, I always take up my lodgings in his house; pr. 2782. Gr. § 124,1. — 2. town, in contradistinction to the forest and field or to the villages belonging to it (diff. fr. kuro, denoting the town as a collection of houses, and fr. oman, usually denoting the inhabitants as an organized political body). pr. 753.1129.1680f. — 3. home, lasting abode: yēn fi pa wo (or ne) qoro, our true home is heaven.

afi, F. = afe yi, this year. — 2. = afeī, now, then. Mt. 26,65.

amfi, mfi, F. = afeī. Mk. 12,6.

mfi, F. then, expressing defiance; cf. fē.

e-fi, filth, dirt; n'atade aye fi, his dress is dirty; ne hō aye fi, he is dirty; efi akā no or wagu nehō fi = n'akylwade bi akā no,

he has defiled himself (by eating something that was forbidden to him); ne yere de fi abekã no, his wife has defiled him (by adultery).

e-fi, fifi, pl. afi-afi, a. filthy, dirty, nasty, unclean; cf. buru, burum; ne hõ ye fi, he is dirty, unclean; òyè n'ádé fifi, he does every thing in a nasty manner; qhye atadesi, ofura ntamafi or ntama afiafi, he wears nasty clothes.

e-fi, pl. afiafi, bundle, sheaf; safi (= sare fi), nnua-fi, ahabafi, berewfi, a bundle of grass, of sticks (cf. babayemfi), of leaves, of palm-leaves; mmũrona afiafi, bundles of maize-stalks.

afi, (in compounds, as abememfi, ahafi, akwantemfi, atifi) the middle or midst of.

mfi-mfi, F. = mfinimfini, the middle, midst.

mfiã, Aky. s. demmore.

afi-adze, F. treasures. Mt. 13,52. = afi-ade, akorade.

afiafi-anõmã = atrãno. pr. 1125.

afiafi, pl. 1. of efi, filthy; 2. of efi, bundle.

mfi-akyiri, inf. [fi 16 b] odi no mf., he does it without asking him; odi qhene mf., he does not hold or side with (adhere or stick to) the king, he acts against his will and without his knowledge.

o-flãm', a kind of shrew-mouse. pr. 1100.

fiam pãkwá, hedge-hog; cf. apesee.

fiam parakwa, = ñkontompo; tãwa f., pr. 3402.

afiase [ofi ase] the lower part or story of a house; hence 1. store, store-house, ware-house, magazine; cellar. — 2. prison; cf. deduafi, mmeduafo fi; pr. 1126. oða af., he is in prison; wofaa no too af.; me-kořwẽe no wõ af.; oyii me fii af.

mfiase, inf. [fi ase, s. fi 21.] beginning, commencement; syn. mfitiase, ñhyease, mmoase, asefi, asefiti, asehye.

o-fiase-fwẽfó, pl. a-, jailer, jail-keeper, keeper of a prison, afiboa (pl. id.) s. afieboa. [turn-key.]

Fida, Friday. Gr. § 41,4.

o-fie, s. ofi. Mekõ fie, I am going home: wo agya wõ ofie ana?

afie-boã, pl. id. or m-, ofie-mmoã, domestic animal, such as cattle, fowls, sheep, goats, cats &c.

o-fie-bõfó [ofie, õbõfó, the house-hunter] a by-name of the cat, s. agyinamoã.

o-fie-dã-ntúw, ofiedentuo, ofituw [ofie a ẽda ntuw] a dwelling without fire i.e. without people living in it, desolate dwelling; fusty mansion, pr. 1131.

o-fie-fwẽ, inf. stewardship. — ofiefwẽ -(a)dũuma, id., administration; 1 Cor. 9,17. Col. 1,25. cf. afisiesie.

o-fie-fwẽfo, pl. a-, steward, manager of a household.

o-fie-mansõ, civil war; cf. amankõ.

o-fie-nipa, a home-born slave.

o-fie-panyin, steward.

fifã, a. weak; syn. siãmõ.

fifi, *red. v. s. fi*; to come forth or up, to spring (of water and plants), to shoot up, out or forth, to grow multitudinally; mmere f. siw so, mushrooms grow on ant-hills; — to exude, sweat, ooze, percolate; ahina yi ye foforo nti, efifi.

afifide, *pl. id.* [ade a efifi] plant.

fífíri [*fr. firi, red.*] sweat, perspiration; ne hō fi f., ofi f., f. fi no, he perspires, sweats; f. guam no, pram no, he sweats copiously.

fífisē [fifiri asē] prickly-heat, a cutaneous eruption of red pimples, attended with intense itching of the parts affected; s. ahōkeka.

afí-foro [ofi, foforo] a new dwelling; duru af., to remove or enter into a newly built mansion and consecrate it by a solemnity of 1-3 days.

afi-gu, *inf.* destruction of a house or family.

afi-hũá [ofi, huā, lit. house-sweeping] a present at parting, given by a guest or lodger; wamā me af., e.s. oreko bābi na wagyaw me biribi.

fikuw, fikwu, F. household. Mt. 24,45.

afi-kyiri, m-, place behind a dwelling. pr. 535. = oko af. = wakyima nehō, obu nsa, oye bra. — afikyikó-tám = asábu-tám.

mfikyí-fu w [mfikyiri afuw] plantation, garden, or other land behind the house, = afuwá, opp. afuw-pa.

mfikyí-sase [mfikyiri asase] land behind the house or houses, within the precincts of a town or village; suburb, Jos. 21.

fím' = fi mu.

mfím', mfímú, *inf.* [fi mu, s. fi 9. 18] 1. an inconsiderate word: asem yi ye mf. = asem yi fi no mú, this word escaped his lips unawares, he spoke it out at random, inconsiderately. — 2.† a derivative word. Gram.

m-fímfin, F. = mfinimfini. Mt. 18,2. 20.

fin, *adv.* [Dan. fin, G. fin] finely, nicely, exactly; oye n'ade nhinā f. = fefefe, pepēpe.

-fin, mfī ū, a. stale, old, not fresh, kept over night, having lost its flavour from being long kept: aduan no aye mf., this food (having been kept over night) has become tasteless; aduamfin ne aduan a ade akyē so; fufūfin, nkwāmfīn; cf. nnyafin.

mfina, F. = nhinā, all. Mt. 22,28.

fīnam, v. to make fine or smooth by grinding, pounding, planing; to grind a second time [G. fra]; it is also used with mu or so: wafinam aŵi no (mu) or fufū no mā afe; fa apaso finam so!

mfinigyer [Eng.] vinegar. F. Mt. 27,34.

mfiní-mfiní, the middle, midst (of a space or thing); in the midst of, in, on; mihyiaa no okwan mf., I met him on the way.

o-fi-nípa, s. ofienipa; mefree mé fi nipa bi bae, I called one of the people in my house (a relative, pawn or slave).

fintsiw, v. F. = hintiw. — f.-duia, = hintidua, Mt. 11,6. 15,12.

afí-pám, *inf.* lit. joining of dwellings, neighbourhood; o-nò mo



b<sub>o</sub> af., *our houses are in connection with each other, we are neighbours.* — o-fipámfó, *pl. a-, neighbour.*

fī-pefo, *an unchaste, wanton person.*

fira, *v. 1. to twine, twist, spin (asawa, d<sub>ow</sub>). — 2. Ak. = fura, q. v.*

fir, F. = fi, firi. — ofirde, = efise. *Mk. 6,18.*

firi, *v. 1. Ak. = fi, q. v. — 2. to take, receive, or buy (goods) on trust or credit: mekofirí ne h<sub>o</sub> ade (se wokot<sub>o</sub> ade na wuntua ka mprenpreñ na adi nnansā anā nnannan a, na wose: woafiri). — 3. to give or sell on trust or credit: mifirí no ade; cf. fem, adefiri, odefirifo. — 4. de or fa.. firi, to forgive, pardon: ode (ne bone) afiri no, he has forgiven him (his sin); fa me bone firi me, forgive me my sin!*

o-firi, *albino, white negro, a negro with light-coloured, yellowish hair and complexion. The term "albino" was originally applied by the Portuguese to the white negroes they met with on the coast of Africa. (Webster.) Negroes having that exceptional colour of the skin and hair are occasionally met with also in the inland countries.*

afirí, *pl. m-, 1. trap, snare, for catching game or birds; afiri a wode yi mmoa ne: apá, nsemma, d<sub>w</sub>ākóro; the diff. parts are odáanò, okuntún, nterewsó or héntúa, mpéteprā; af. hūan, the springe snaps up; sūm or sua af., to set a trap, to lay a snare. pr. 1135.2081. 2381. 3031. — 2. machine, engine, gin, contrivance, frame, form or mould for any purpose; ade bi a woye ad<sub>w</sub>uma wom', se ntama-nwēmfo de (nsadua) &c. turning-bench, sawing-machine, coffee-mill &c. — 3. bu af. (or afiripata?), to turn a somersault (or somerset); obu af., e.s. ode ne ti kyere fām' na ne nan k<sub>o</sub> soro na okogyina ho a.s. of<sub>w</sub>e ase.*

afiri-bú, *inf. [s. bef.] somersault.*

afirihya, *s. afrihya.*

afirim, *atuo-sumān bi.*

afiripatá, *biribi a mmofra goru so; wode nnua na eye. Cf. (bu) afiri 3.*

afirí-sùá, afiri-súm, *inf. laying a snare.*

firiwa, *pl. m-, cord, string, twine, made of the fibres of the leaves of the ananas-plant. cf. ñkyekyerā.*

efi-sê, efiri-se, *conj. [efi se, it comes from (the circumstance) that] 1. because; s. Gr. § 141,1 B. e. 275,1.2. — 2. [=it begins from (the fact) that] since; s. Gr. § 265; in this sense the two parts are separated and written as two words.*

afi-sém [ofi asem] *domestic matter, in-door matter. pr. 1136.*

afi-siesie, *inf., af. -d<sub>w</sub>uma, management of a household, administration, dispensation; Eph. 1,10. 3,2. cf. ofief<sub>w</sub>e.*

fitá, *v. to blow, fan; cf. huw, huhuw; f. ogyam', to blow into the fire; f. abe, s. ogyaten.*

fītā, fitafita, *a., adv. clean, clear, pure, white (ñhōma, ntama); wahoa fitaf., he is pale, of a sickly, yellow complexion; cf. fufu &c. —*



2. *even, plain, level*; bō kwan fitā, *to level or clear the road*. — 3. = korā: mepe or medo wo f. [obs.]

fitae, *pl. m-, fan*; wode fita gyam', wode demmere na eye.

fiti, *v. 1. a) f. mu, to step into, enter*: ofitii (= ohyen) dan mu ara pe na omāā akyē; f. kūrōtia, *pr. 1137*. — *b) to cause to enter, to bore, pierce, prick, stick*: ode sekan fiti ne nsa a abon no mu, *he pricks his swollen hand with a knife*. — 2. *f. ase, to lay the foundation, make the beginning, begin*; *syn. fi ase, hye ase*; onnyā mfitii m'atade ase e, *he has not yet begun (to make) my dress*.

fitifiti, *red. v. ofitifiti me nsem hō = onennam m'ase*.

fitii, *pl. m-, gimlet (gimblet), borer*. [G. fidiboro.]

afi-tiá, *a private dwelling-house, any dwelling in the town, except the king's. pr. 2876*.

mfiti-ase, *inf. beginning*; *syn. mfiase &c.*

ofi-tōtō, *inf. disturbance in a family*.

o-fi-tó w, *pl. a-, the complex of houses forming the dwelling of one family*: afitow a ewo kuro no mu beborō ha, *the single families in that town will be more than a hundred*; mfe anum wokañ af. mu nnipa mmiakō-'miakō dā, *every fifth year the members of all families are counted*.

fitsi, *v. F. 1. = fiti. — 2. = fi. Mt. 22,46. 23,39. ofitsi nde dze kwor yi = efi 'ne de-reko yi*.

o-fi-tú w, *a-, F. afituo, desolate dwelling, uninhabited house*; s. ofiedantuw.

o-fi-wura, *pl. -nom, master of the house, master of a family, landlord*. — o-fi-wurabea, *lady of the house*.

afnaba, *F. = afānā*.

fō, *v. Ak. s. fow*.

fō, *v. Ak. s. fow. F. Mk. 3,27*.

fō, *a. Ak. s. fow*.

e-fō, *guilt, guiltiness*. — bu fō, *to pass sentence against, pronounce guilty, pronounce to be wrong, condemn*; — di fō, *to be pronounced guilty by a judicial sentence in a law-suit; to be guilty or wrong*; odi fō, *syn. n'asem nyé dè*.

e-fō, *exhortation, good advice*. — tu fō, *to exhort, admonish, give advice*; mituu no fō se ónye papa, *I exhorted him to behave well. pr. 912*.

-fō, *Ak. foo, person, possessor, pl. people, inhabitants*; a noun that is now almost exclusively used as a suffix in names of persons, especially in the *pl.*, see Gr. § 38. In some cases it is written separately, e.g. asase no so fō, *the inhabitants of that country*.

e-fō, *Ak. efoo, a kind of monkey, = odúàhyén, q. v.*

mfo, nfo, *F. root = ntini*. — gye mfo, *to be rooted. cf. ndwo, F.*

-fō, *a. (usually compounded with its noun) nasty, bad; paltry, worthless, despicable; vile; corruptible; useless, spoiled, ruined; okyee me ntama-fō bi, he presented me with a paltry piece of cloth; cf.*

akwamfō, akūro-fō, amam-fō; odam-fō, onipa-fō, asase-fō, asem-fō... Cf. ofō, afō, & fono, to loathe.

o-fō, an ugly, nasty, dirty, fellow or person; oye ofō, = oye otantān.

afō [cf. fō, a.] 1. carcass, carrion, the dead body of an animal = efūnu, abófō, abókā. — 2. something cast away, but taken up again: fa afō, to take up as a forsaken thing, pr. 497. — wáfā m'asem afō, e.s. asem bi a woatu bi fo kañ na wantie, na akyiri yi wakyin abesi so, he has first despised but afterwards appreciated my word.

o-fō, a large tree; woso; wode ne nhin poma adare; the bark may be used as a cloth; s. obofū, bofūnnua.

fō, 1. adv. applied to breathing: ohiomé fō fō (fō), he breathes heavily, strongly, he puffs. — 2. a., s. fōfō.

fō, a. silent; syn. demm, diññ, kōmm, kōnī, krānanana; — okrān'krān n'ani kyereē abofra no se ónye fō.

foa, v. to add, to give or use over and above, in surplus; to give or demand besides, again, into the bargain: foa so: wamā no fufū adi dedaw, nanso ope bi afoa so; wagye n'akatua dedaw, nso orepe ntama afoa so; wahye atade bi de bi afoa so; wafura kente de brofotām afoa so. — Phr. ofoa no nsemmoa, he supports his statement by repeating and confirming it. — Cf. fea, v.

afō a, Ak. afānā, pl. m-, sword; the state-sword which belongs to the insignia of a king (s. abennee), being pāraded before him on state-occasions; the emblem of judicial vengeance or punishment or of authority and power; Rom. 13,4; destruction by the sword or in battle; war; dissension (Mat. 10,34); danger. Wakohyeñ afōa ase, he has confessed, acknowledged, admitted his crime, submits to the punishment, pleads guilty before the judge, ere the palaver overcomes him. Yede tow yi (yede) yi yeñ koñmu afōa = yeñ hō mmusu, by this poll-tax we ward off the danger imminent to us (Kf. Akvratia [May 1854.])

mfo ā, a kind of calabash; toa bi a mmeraute wosow de goru agoru biara a efata mu; cf. toa, kora.

o-fō afo, pl. m-, sword-bearer, the man carrying the king's sword before him on solemn occasions; s. o-fō aso afo, pl. a-, ofānāfo, afōa, guamfo, gyaasefo.

mfo a-só, inf. [foa so] addition, additional payment or contribution, extra-pay.

afō a-tún u, hilt, handle, butt-end of a sword. pr. 1486.

afo-bú, inf. [bu fo] condemnation, the judicial act of declaring guilty and dooming to punishment. — afobú-sēm [asem a wudi a wobu wo fo] a deed deserving condemnation.

afo-de, afo-di (inf.), F. afodze, afodzi, damnation. Mt. 23,33. 14.

fō e, v. to thrive, grow, increase, prosper (bodily or in wealth). 1 Chron. 22,11. — red. foefoe, to become blooming, healthful, vigorous (of bodies of man & beast); waff. = n'anim aye yiye; onipa a wafon, na afei wafi ase reye kese a.s. waye kese dedaw.

fofa, *v. red.*, *s. fa*, fefa.

mfofänā, *sores on the sole of the foot and between the toes.*

afofanto, *s. afafantō.*

fofare, *afof.*, *s. fefare*, afef.

afōfí [fa ofi] *keeping at home, resting or doing domestic work; refraining from plantation-work.* Se woankō afum' 'nē a, wuse: 'nē midl afōfí.

fōfí-dá, *the day of the week on which the heathen negroes do not work in the plantation* (da a wonye adwuma wō afum', na abe de, wonū, nanso woko wuram', nso woye ofie adwuma biara; Akūropōnfo f. ne Dwoda nè Fida); onni f. bio = wabu f. so akoye adwuma.

Fófíe, 1. *pr. n. of a fetish or tutelar genius worshipped at Akūropōn, Mampon, Aburi and other places.* — 2. *pr. n. of the Friday ten days before Akwasidae.*

fofo, F. fofwo, *v. to cherish.* Eph. 5,29.

fōfō, *a. fat; of persons: plump, corpulent, stout; wáyè f. = waye kese; ne hō ye f. = ne hō wō srade na onyé nnompe-nnompe; of meat: nām no hō ye f.; of the soil: asase no mu or so ye f. = emu dwo. Cf. fow, onofoe.*

fófō, *a plant with a yellow flower* (wura bi a efifi wō mfuwam' wode boro akyékyèā'; ne nfwireñ kōkō); — me nè no bānu nhinā ye f. = nye nnipa pa bi a.s. adehye.

mfofobemma, *a kind of ant.*

afofontóbirí, *a kind of bird.*

fofore, *red. v. fore.*

fófóro, *in cpds. fóro, a. (pl. a-) new, fresh, young; another; ade-foforó, something new, something else; adare yi nyé, mā me fófóro, this bill-hook is not good, give me another; foforo-fófóro bi nui bābi bio, there is nothing else, no other besides. Cf. ohemforo, nantwiforo, ayeforo &c. Gr. § 70.*

o-fófóro, *another (or a new) person.*

foforo, *red. v. foro.* — foforó-yé, *inf. renewal, renovation.*

fofōwa, *a kind of perfume* (ohūām bi).

fofrahá, *a kind of tree; migye wo fof. nè kónnúm, I give you a riddle to guess (?); — s. fafārahá.*

o-fókoro, *pl. a-, buffalo, Bos bubulus, or, zebu, Indian ox, Bos Indicus, with a hump on the shoulders and a mane; nantwi bi a n'atiko wō pow, emu anini no wō nnā; wonyé nā (wō) Asante nè Dwaben; cf. eko.*

fòkyē, *a. & adv. wet all over, very damp, moist, humid; ne hō or okwan mu aye f., ne ntama aye or afow f.*

fo-kyew, *a cap made of monkey's skin. pr. 2889.*

fom, *v. to draw together; to straiten; cf. hia, guan; ne hō afom no (syn. ne hō adwiriw no), he is cast down, dejected, dismayed; awerehow afom no, Job 14,1.*

fōm, *v.* to act in a disorderly manner: 1. *f.* so, to err, fail, go wrong, mistake, commit a fault; okasa a, ofōm so pī, when he speaks, he makes many mistakes. — 2. *tr.* to miss one's aim, fail: obo, otuo afōm no, the stone, the gun has missed him. — 3. to offend, trespass against, wrong: mafōm no, I have offended him, trespassed against him; fōm mmāra so = tō mmāra, to trespass on or transgress the law. — 4. to take in a disorderly manner: fom aduan; — to sweep, snatch, draw or huddle together; to pick up (things cast away or lying vacant); to buy up eagerly, hastily, snatchingly: wo-fōm nām wo gua no so; — to spoil, rob, plunder (= paakōde, Ps.76,6.) Cf. fow.

o-fōm, *inf.* trespass &c. pr. 1138.

mfōm, mistakes. F. Mt. 6,14. s. mfōmso.

fōmm, *a.* anadwofā f., late in the evening when it is getting dark.

afōm-akúm: di af., to aim at bloody vengeance, pr. 903.

fōmfām, *red. v.* fām; ntotoanim ne dua a woasei de fōmfām apoi nè mfensere anim mā eye fe.

mfōmfāmhō, *inf.* a casing of timber-work &c. s. before.

mfōmfāmsō, (*inf.*) plaster, cataplasm.

fōmfōm, *red. v.* fōm.

fomfōn, *red. v.* fōn.

fomfono, *red. v.* fono.

afōmfónsém [fōm, *red.*, asem] transgression, trespass; — di af. to trespass grievously. Eze.14,13.

afōmfōnñuá [fōm, *red.*, gua] a mistaken bargain, bad job; — wadi af., he has made a blunder, committed a fault, done what he ought not to have done.

afōmpatá, *inf.* di af., to try to bring about a reconciliation. pr. 903.

fōmpow [afono, pow] chubby or puffed cheeks, pr. 423.2235.

mfōmsó, *inf.* fault, mistake, error, blunder; offence, transgression.

fōn, *v.* to become or grow thin, lean, meager; to fade, fall away, emaciate; cf. tẁām, nyam. pr. 1113. 2383. 3025.

o-fōn, *inf.* emaciation; atrophy.

fōnā, *v.* F. s. fānā, fenā; ofōnāā nehō dodo wo adziban a oreye no hō, she was cumbered too much in making a feast.

e-fōnā, F. trouble, affliction; fatigue; syn. haw; f. wiadze yi, this troublesome world.

afōnā, s. afōa.

mfōnee [fono, *v.*] disgust, loathing, weariness; ne hō aye me mf., he has become loathsome to me, I dislike or loathe him.

o-fōnni, mfōnnii: ye, di or pe of.; to spoil by violence, Eze.18,7. 12.16.18. [ofōm no di, under some pretence he robs him (of something) eats i.e. for his own benefit.]

mfoníni, mfóní, picture.

fōnòfōno, *a.* damp; nasty, dirty; disorderly; ehō ye f. =

eh<sub>o</sub> afow; — oye f. = óyè nehō wùsuwusu, ontéw nehō, ne hō ye sàkasaka, kùsukusu.

fono, v. [red. fomfono] to stir up, disturb, trouble (nsu, John 5,4); to muddle, muddy, make turbid, muddy or thick; to disgust, vex, annoy, shock, to turn the stomach; to create or excite disgust; — intr. to become troubled, — muddy, thick, — vexed; nsu no afono, the water has been disturbed, has become turbid or muddy. — fono ani, to disquiet, disturb; f. asem ani (boapa mā asem ani ase), to confound or disturb a matter, make it intricate; — aduan no afono me, I loathe that food; akasakasa af. me, I am tired or weary of dispute; moamā afono (= moamā aye tañ po), you have made it disgusting, you carry the thing to disgust, I have now enough of it and more than enough (ade fono wo a, na eye tañ); nehō af., he is loathsome, disgusting, detestable. — Me bo fono me, I have stomach-ache, inclination to vomit. [G. mitšine n<sub>o</sub> futa mi; cf. fōntān].

afono, (pl.id.) the cheek. — afonom', the inner part of the cheek, the part of the mouth between the teeth and the cheek, especially of monkeys, the cheeks of which form a sort of bag or pouch. pr. 1026.

mfono-ani, inf. disturbance.

ò-fónóm, a kind of centipede; cf. asasewó.

o-fónònō', pl. m-, oven, stove, kiln, furnace. [Port. forno; G. flonō.]

fōnonono, a. damp, wet; o<sub>da</sub>n mu ho ye f.; s. fosō. [G. flonō, frōfrō.]

fōntāfōntān, a. dim, not clear, not distinct; misty, hazy; anim aye f., the things are becoming dimly visible (anopahemahema); the air is misty, hazy; syn. anim aye sesasesa. [G. fute<sub>f</sub>fute.]

fōntān, v. to stir up; cf. fono; me yam' (nh.) f. (red. fōntām<sub>f</sub>ōntān) me, my bowels are stirred or stirring, yet without belly-ache (ayamkaw). [G. futa.]

mfōntān-ani, inf. political agitation.

o-fòntó, a kind of shadowy tree; its edible fruit, similar to figs.

o-fontobía, o-fonto-biri, two similar kinds of tree.

e-fo o, Ak. a kind of monkey, s. oduahyeñ.

afo o, inf. s. afow.

fora, v. F. = fra. — afora, dzi af., = di afra.

före, v. to increase in number, become numerous (by generation); wawo afore, she has born and brought up many children; waf. = wado, n'ase atërew; aboa no ase af.; ne mma af., his children have become numerous; woaf. nti wou<sub>n</sub> ani nso nnipa bi; Israelfo föree wo Misri.

före, v. [red. fofore] to cluster, crowd, swarm, accumulate, huddle; ntétéa f. asikre no hō, the ants cluster about the sugar; nnipa no nhinā akof. obo biakō hō; edeñ na mo nh. moakofore so anafo ho, why are you all huddled together there below? nkrañ no nh. fofore so; nkrañ af. akoko no hō pítipiti, the fowl is thickly covered with ants; nhōmā af. poñ no so.

afo re (pl. id.) offering, sacrifice. — bo af., to make an offering,

*to offer a sacrifice, to sacrifice.* — *afore-bó, inf. the act of offering any thing to God or to a fetish.* — *aforé-bóá, an animal destined for an offering.* — *aforebó-dé, a thing used for an offering.* — *aforé-mùká, aforé-pón, altar; s. muka, opon.* — *aforewá, pl. m-, a small offering.*

*a force [foro, v.] ascent, stair, stile, set of steps; oduu aban no af. no, wóammā wamforo.*

*aforee, Gy. a sash with a bell in the midst of it, girded round the waist; belt. pr. 1140.*

*forfor, F. = fromfrom.*

*Oforisuo, name of a month, about April; s. osram.*

*foro, v. [red. foforo] to move upward, go up; to get up, ascend, climb (a hill, a tree, a ladder), to mount (a hill, a horse, the pulpit); to scale (a wall); to leap, cover (said of certain animals); foro po, to launch into the sea, pr. 645.*

*-foro, a. s. foforo, du-foro, oframforo, akutu-f., gyata-f. &c.*

*aforó, Gy. strap, girdle or belt of leather round the hips.*

*aforo-siāñ, inf. di af., to ascend and descend.*

*o-fōrote, s. frote.*

*fōrotowa, s. frotowa.*

*forow, v. [red. foroforow] 1. to cut (meat) into small pieces; syn. t̀wítwá. — 2. to make a stew or fricassee of meat, beans &c. — 3. to serve out liquor. — 4. de.. f., to smear, rub on, besmear, rub with, syn. sra, due; obo kesua de f. kabere no hō; wode nño fōro osekan hō na wode apaepae abeto no mu; ode dote, nkū, af. uchō potō.*

*foroforow, a stew or fricassee of meat or dried fish, okro, tomatoes, red pepper and fat or palm-oil. [G. flou, flouflou.]*

*forowá, pl. m-, a round brazen box in which the negroes keep shea-butter or grease to anoint the skin after bathing or washing. f.-fi, the rancid remnants of grease in it. — f.-ti, the lid or cover of the box.*

*fòsō, fòsofoso, a. moist, damp, humid; wet, watery, well watered; ehonom ye f. — Cf. fow; syn. fokyē, takā, fōnonono.*

*o-fósow, a tree with soft wood; wode gye ban.*

*mfóté(e), white ant, termes, termite; pr. 1146-49. kinds: mfote-pa, nkumia. — mfótè-héne, s. kyerebènkuku. — mfote-siw, ant-hill, the conical structure of the white ants, made of reddish clay, and from 8 to 12 feet high.*

*fotow(w), v. to stir up; mix; to knead, mould (bread), to work, tread or trample (clay). Cf. potow.*

*o-fótō, a kind of tree; woso; mmofra de poma sekan.*

*fotó, a bag of leather in which gold dust and the balance and weights for it are kept; money-bag, purse; pr. 434. a bag to keep clothes in; cf. osannā.*

*afoto-sàñ, inf. the opening (loosing) of the money-bag, pr. 2980.*

o-fotosàńfó, *pl. a-*, *treasurer, purser*; a person who has charge of the foto; one of the grandees in a community, who has charge of the public money or of the finances of the king, = osannāni; the *head-servant*, who assists his master in *money-affairs*.

fòtò, *a.* *depressed* (by grief); aye no f.

afo-tú, *inf.* [tu fo] the act of *exhorting* or *admonishing*; *exhortation, admonition*. — o-fotúfó, *pl. a-*, *exhorter, admonisher, adviser*.

afotú-sém [afotu asem] *exhortation, admonition; good advice*.

fow, *v.* [*red.* fofow] to become or make wet, moist, damp or humid, to wet, moisten, drench; fam' afow, the ground is wet; osu afow ntama no korā, the rain has wetted the clothes thoroughly; — fow nño, to anoint with oil: wunyā oba a, wobefow no nño atā dañ mu (e.s. woremmā onyé adwuma)?

fow, *v.* [*inf.* afow, *red.* fofow] 1. to collect or gather provisions or food on plantations in time of war, to forage; wofow abúrow, brode n.a., (ńkńrofo a woko sa no ko afuw biara a wope kotase nneema); woko afow, they are gone to search for provisions. — 2. to plunder; to ravage.

e-fow, fowfów, *a.* *abundant, copious, plenteous, plentiful; plenty, much of a thing, much for little money; cheap*; — abúrow' no yè fów; mátò abúrow' à éyè fów or abúrow fowfów = mátò no abooméréw; ne hō ye f. (e.s. wosōm no a, wunyā biribi di), he is bounteous, generous, liberal, profitable i.e. granting profit or gain; he is disinterested, gives ample pay or reward. Onyankp. hó yè fow, onté se mo abosom daunai-ẁè-abó.

o-fow, *n.* [*cf.* efow] *abundance, plenty; ample reward; emolument; advantage; syn.* mfaso.

afow, *inf.* the act of *foraging* or *providing food*; search for provisions. *pr.* 34. — afow-de [fow ade] food or provisions collected; forage; spoil. (Afowde, wokofa a, wunwíaa ade e, efise eye amanne se: bābiara a woatu sa na aduan biara wo ho a, wofa di kwa.)

míw a, a cutaneous eruption; mf.-abere, with pimples not containing a fluid; mf.-anini, with pustules containing pus; cf. dwe, 2.

fra, *v.* [= fára, *red.* fráfrà] to be admixed, be mixed or mingled with, be among, belong to; nsu fra ne nño mu, water is admired to his palm-oil; me guan afra wode mu, my sheep is among yours. — 2. ofra (scil. nnipa bi mu), he is a worthy man; womfrá (scil. mmarimam' or nnipam') you are good for nothing; ade yi mfra korā, this thing is of no value at all, quite useless. — 3. de.. fra, to admix, to mix or mingle with; ode nsu fraa nsáfufu no mu, he mixed the palm-wine with water. — 4. fra (with or without mu) often supplies the Eng. prep. among; cf. Gr. § 117, 3f. Gen. 42,5.

fra, a kind of creeper or climber, the strong filaments or fibres of which are separated or untwisted by turning (wókyim fra) and used as string in thatching houses, in wattling or similar work.

afra, *f.* = abafra, abofra, *child*.

afra: di afra, to become or be intermixed, commingled; Guanfo nè Twifo adi afra; cf. afuntumfra.



afrá-dúru† [fra, aduru] *mixture*, a kind of medicine, a composition of several ingredients; cf. mfrafrae.

fráfrà, *red. v.*, s. fra.

fràfrafrà, *adv. brightly* (of a burning fire or light); okanea dew f. = framframfram.

fráfrā, fráfrafra, *a. 1. thin*, used of things that have a flat extended surface; ahabaŋ frafrā, *a thin leaf*. — *2. flat, plain, level*; *syn.* tratrā; *opp.* doŋkudoŋku.

frákà [Eng.] *frock*.

fram, *v. to be on fire, to burn, blaze, flame, flare*. Dan. 3,23.

o-fram, *pl. a-*, a large tree yielding excellent timber, also used to make shingles and for fuel:

mfrāmā, *wind, air; gas*; mfr. bō. *the wind blows*; mekogye mfr., *I am going to take an airing*; cf. mfare, ahum; ogyaframa, nsuframa. — mframa-dāŋ, *pavillon*; cf. mfaredaŋ. — mframa-toá, *air-balloon*; s. ahunmuhyeŋ.

frāmfram(fram), *a., adv. [s. fram, v.] blazing, flaming; brightly, vigorously, flickeringly, in a blaze*; ogya no dew (or hyew or so) ff., *the fire burns much*; ohuruw traá ogya ff. no so, *he leaped over the blazing fire*.

franám, *v. to be consumed, die away*; *syn.* hyew. Qkō a merekō yi, moammefwe me a, meref.; okom aba hō nti, woref.

o-frāñkā', *pl. a-*, *flag, ensign, colours, banner, standard*. [G. añaŋga]. — si fr., *to hoist a flag*. — o-frāñkā-kurafo, *ensign*.

o-frantā', *a large, round earthen vessel or pot with a wide mouth (for palm-wine) = oséntere* (ahina keŋe a āno teterē, ennú opōdo keŋe; wode nsā f. abesi hō, emu nsā beboro nsāhina 3 anā 4 de).

mfrá-sā [fra nsā] *strong palm-wine*, palm-wine to which some that has been kept from the preceding day is admixed; nsā a wode dào afrám'; eye deŋ seŋ beñānò.

frē, *v. [fēre, red. frefre] to call; to cite, summon*: frē no bēra, *call him in or hither*; mede ne diŋ mefreē no, *I called him by his name*; pr. 922. cf. hyia. — *2. to call, name, give a name to*: wofre eyi deŋ? *what is this called?* wofre no deŋ? = ne diŋ de deŋ? cf. to diŋ; pr. 122.570.1623.1872.2831.3460.3503. — *3. frē dŵom, to sing = to dŵom; to lead the choir*.

o-frē, *inf. the act of calling; call, demand*: mekotie frē na maba, *I am going to hear why I have been called and shall then return*.

afrē-duaŋ, *a meal to which one is invited*, pr. 1156.

fréñkēm, *adv. neatly, nicely*; wākyekye ne fi f.

frēm, *a. fine, nice*; nea ehō nni akasayé, *in which you find nothing to blame*.

frēm, frēmfrēm, *a. & adv. [fēném, fēnemf., fēr..] sweet, tasteful*; *syn.* brōbro, dedé, dōkodokō; *flattering*; wo āno ye dew dodo, wokasa fēnem! — mfremfrem-ade, *sweet things*; cf. pr. 406.

frene, s. fērene.

afre-se [ofre ase] *the reason of a call.*

afre-so, *adv.* [lit. *at a call*] *suddenly.* Prov. 6,15. — *syn.* mpo-frim; oyare no ayi no af.

o-frété, ofre-tie, *inf.* *the hearing of, listening or obedience to, a call.*

ofréte-kwán, *the distance at which a call is heard; furlong; cf.* akwansimma.

frî, *n.* [Eng. *free*] *freedom, liberty; cf.* ahōfadi, ofadi; wamā no f., *they have emancipated or liberated him; odi f. = wade nehō, he is emancipated, liberated.*

afrihyia, *pl. m-, year, syn. afe.* [fr. fri, *to go forth, hyia, to meet, to return in a circuit to the starting-point; Ab. afrihyiae.*] — di af., *to celebrate a yearly festival.* — afrihyia-dé, 1. afāhye, *annual custom; 2. yearly tribute.* — afrihyia-di, *inf. a yearly festival, anniversary; the yam-custom.* — afrihyia-tow, *yearly tribute.*

frofrow, frow, *s.* fōro... — fro, frofro, *s.* foro...

fromm, frōmfrom, *a. fresh, green (of plants); dua fefew foforo a, n'ababañ ye f. — F. promprom.*

frōnō', *s.* fōnonō.

o-fròté, *pl. a-, a kind of antelope with large horns; deer, stag.*

frótówa, *the calf of the leg; me nañ akyi f. ye me yaw.*

frufu, afrum, afrumponko, *s.* furuf., afurum, -p.

fruntum, *a., pl. a-, empty, hollow, being of a bulky, puffy appearance with no substance in it; of grains, Gen. 41,27. abūrow f.*

o-frúntum, *a large tree = pōpō; wode señ akyene, pam funu adaka. pr. 1167. 2022.*

fu, *v. s.* fuw. — o-fu, *s.* ofuru.

afu, afū, afuw, *F. 1. = ñwura, grass. Mt. 6,31. 15,19. — 2. = fañ, herbs. Mt. 13,32. Mk. 4,32.*

fù, *adv. much, plentifully, copiously; syn. pī, bebrē; ainkyé fù [obs.] = ainkyé korā; okasá fù, okā nsem fù, fū, = okasa bebrē kwa, okā nsenhúhúw, he talks much nonsense; odidí f. or odi no fū, he eats greedily, gluttonously.*

fū, *perh. any part of the body or of a vessel that may give a handle or haft for lifting it up; phr. nū.. fū, s. under nū.*

afú, 1. *hunch, hump, humpback, protuberance; pr. 1157. — oyare af., he has a crooked back. — 2. humpback, humpbacked or hunch-backed person. pr. 2928.*

afū-afū, *a. [pl. of afū 1.] knobby, rough, rugged; hunchbacked.*

fua, *v. to hold, lay hold of, grasp; to carry; syn. de, kita, kura; pr. 1158-60. ofua peaw, he is carrying a spear; of. abofra wō n'abasa so, he is carrying a child on his arms, cf. turu. — 2. to plant, used of yam: of. ode, he plants yam. — 3. to become one, come to an understanding or agreement; to result in; — wōñ ano amfua hō, they could not agree about it; nea wōadi afua ne se..., the resolution or agreement they have come to is, that...*

fùá, *a.* 1. *single, one, the (very) same*; ðafua, *a single day* = ðakoro; nnaŋfua nnaawotwē = nna mfua-mfua awotwē, *eight single days, every day for a whole week*. Cf. bàfua, befuá, burófùá. — 2. *bare, sole, mere, simple*; — ɔsekanfùá, *the (mere) blade of a knife, without a handle*.

afua, *F. & G. fog, mist; cloud. Mt. 17, 5.*

afua, Afua, mfua, *s. afuwa &c.*

afuā, *a. & adv. mere, simple*, with the accessory notion of *weakness or littleness*; ɔye ɔbābasia afuā, *she was only a weak woman*; — a little bit; wonno no afuā, *they do not love him a bit*.

mfuañfŵé, *inf. wodi no mf. = (nnipa bebrē fua onipa biakō fŵe no), they together hold him and give him a flogging or thrashing*.

mfuāté, *the figure of a cross in the form of an X, cut on one side of a die*; osikyi hō ñkyerewē a wɔaye no ✕.

fūaw, *v. [red. fufūaw] to chip, cut or slip off a piece*: wáfūāw dua no hō abon akyene, *he has cut the bark off the tree and cast it away*; wotwā dua bɔ hō afūaw; — fufūaw hō, *to chip, cut off small pieces*; — wafufūaw ɔde no ñh. agu, *he has cut the yam into small pieces*; wɔafufūaw no (= wɔabobo no) ñkrante, *they have cut him with swords in several parts of his body*. — Cf. ðufūa, ñkāmŋūaw.

mfúdŵè, *pr. 326.*

ámfudŵùṁá, *a kind of parrot; s. akō.*

fūe, *v. f. mu, to renew, revive; to be renewed or revived, be taken up again*. Ionatan fūe ɔ-nè Dawid ayonkōfa mu bio = ɔ-nè no nyāñ won ayonkōfam' bio, *Jonathan and David renewed their covenant of friendship*; asem no mu afūe, *the matter has been taken up again* (añkā eregyae, emu aye merew, na wɔahye mu deñ bio).

fūē, *v. f. so, to reveal, uncover, lay bare*: wakofūē ɔdé no so (= wakobue so, wakofumfunu so) ato hɔ, *he has dug up the ground in order to look after the yam, and has left it uncovered*.

mfūemú, *inf. renewal, revival*.

fufu, *a. [pl. af. & red.] white; cf. fitā, hoa, hyeñ, furu-bañ.*

fufu, *n. white thing, what is white. pr. 2164.*

o-fufu, *pl. a-, 1. white person, European, but rarely used; s. Obūroni. — 2. ohiani fitā. pr. 3149.*

mfufu, *F. whiteness. Mf. Gr. p. 101.*

fufū, foofoo, *a common food of the negroes, prepared of yam or plantains, which, after having been cut into pieces and boiled, in which form the plantains are called ampesi, are then pounded in a wooden mortar (ɔwɔaduru) till they have become a tough doughy mass which in the shape of a round lump is put into the soup (ñkwañ) and eaten with it*; — wɔw f., *to pound foofoo*; ði or tew f., *to eat f.* — fufū-tɔw, *a ball of foofoo; cf. ahentɔw, ñkwascatɔw.*

fufūaw, *red. v., s. fūaw.*

mfúfuwa, *a kind of bead, white; s. ahene.*

o-fu-hye [afuw ɔbye] *border, boundary, frontier; wɔbo or woto*

f., they border, bound, confine on each other, are borderers, confiners, neighbours, landmates.

ofúì, s. pataku.

fùk ū, fūkufūku, a. villous, shaggy with soft, long hairs; oguañ no hō yē ff.; that sheep has much hair; akramañmma a wonnyin pi no hō ñhwi yē fukū = kùhā = eye fe na ehō dwo uanso edosō; cf. sàkū.

afū-k yéakyeā, humpback; s. afū.

afum' = afuw mu. — afum'-bayere, s. odé.

fumfunu, red. v. funu (q. v.), to turn, root or dig up; batafo de n'ano f. fam'.

o-fumní, pl. afumfo, m- [afuw-mu-ni], clown, rustic, peasant; a person who leads a secluded life on his plantation, hardly ever coming to the town, and hence is ignorant of the rules and manners of the more extended spheres of social life; syn. kodaafuom', kura- aseni; cf. okuafo.

afū ní: bō af., te af. (cf. ofōnni).

afun-sie, inf. [efunu sie] burial, funeral, interment; funeral rites, obsequies; pr. 1569. syn. amusie; cf. ayi.

afun-sòá, inf. [efunu soa] a kind of necromancy, viz. the carrying of a corpse, during which the dead person is supposed or pretended to direct the carriers to the house or person of his murderer. Phr. efunu asi no, the corpse has hit him i.e. pointed him out as the murderer; pr. 1163. efunu ada-ase, the corpse has given thanks, i.e. has not hit.

funtum, v. to turn, root, or dig up, break or tear up; to plough; syn. fetew, funu, fumfunu; cf. fentem. — funtum afuw no so = tutu fam' fa tēetē asase no.

afuntumereku, s. futumerefū.

afuntumfra: edi af., it is jumbled or huddled together, it is a medley, mingled and confused mass, jumble, hodge-podge; wodi af. = wodi afrafra, wōafrafra mu, they are mixed together.

funu, v. [red. fumfunu q. v.] to dig, dig up; syn. funtum; f. amoa = tu tokuru wō fam'.

funu, a. [cf. efunu, n.] dead, rotten, useless, good for nothing, worthless, vile; osekan-fūnu, a knife that is not sharp; s. asemfunu, obedefunu.

e-funu, pl. a-, corpse; dead body of a man, more decently called amū; pr. 1408. carcass; of animals it is only used when compounded with, or put in apposition to, their names: oguañ-funu, a dead sheep; cf. afunsie, afunsoa.

àfūnum, afunum-poñko, s. afurum.

e-fū nūmá, navel; cf. yafunu.

afunu-sòá, inf. s. afunsoa. Obi wu na wose, obi na akum no a: nea wose okum no no, wose: funu asi no (ne kára); opp. funu ada-ase = wansi.

afuo, Ak. = afuw. — afuofu = mfumfo, s. ofumni.

o-fúpé [afuw ope] *a season of the year, intermediate between the rainy and the dry season.*

afūpōñkō, F. *camel*. Mt. 19,24. 23,24. cf. afrumpōñkō, yoma.

fura, v. Ak. *fira*, 1. *to put on*, viz. ntāmā, *a negro-dress consisting of a large piece of cloth which is wrapped round the body; red. furafura*, pr. 644. — cf. *fira*, hye. — 2. n'ani afura or afira, *he is blind; wafura n'ani*, *he has blinded him*. — o-furá-tām, *opp. ade-mu-tām*. — fura-tamā, ntama a wafura aŵia, enyé nea wode kata wo so anadŵo.

afurado, F. *blindly, rashly, unadvisedly*.

fūrefūre, *the young of the sharks*. pr. 1166.

o-furēi, *a kind of river-fish*, syn. nnómma.

fūrow, v. [red. fūrofūrow] *to break off or away, break into small pieces, crumble (tr. & intr.)* — Ofuro dan, Ak. = owosow dan, Akp., *he breaks or crumbles off the clay from the house or its wall; wafūròw dōkóno no mù; ofurof. asikre; dōkóno no afūrofūrow*.

nifurofúrowá, *crumb; small fragments or pieces; syn. mporo-pórowá*.

o-furu, 1. *the maw or stomach of a beast, or (contemptuously used, of a man; cf. dawadŵa, nsonokese, ayam'de. Onipa nni furu; wo yam' wə furu, you have a maw like a beast, i.e. you are a glutton!* — 2. *pith*, the white, soft, spongy substance in the centre of many plants and trees (ade a eda duam', eye merew kyeñ korow, nso ehoa; brofere mu wə f.).

a fúru, *the belly; the womb; cf. yam', yafunu, ayaase, funuma; pr. 156. — n'afuru abye, his belly is swollen or blown out; wafa afuru, she is with child, cf. yem*.

furubañ, *a. white; syn. fufu, fitā; ne hō aye f. se hyirew, he has become as white as chalk*.

fūrufuru, *a. mellow (of the soil or a glebe); powdery, dusty, crumbly; fam' hō aye f., the soil there is mellow. [G. fru, frufu, flu, fluflu.]*

afūrum, pl. m-, *ass, donkey*. [G. tedši.]

afūrum-pōñkō [afrump. afunump. afrup.] pl. m-, *the mule*. [F. afūpōñkō, *camel*; G. aflukpōngō, afūkp.]

fūruntum, o-fūruntum, s. fruntum.

futu, v. [G. id.] *to mix*, = fra; fa nsā no futum', *mix that palm-wine with the old one*.

afutu, s. afotu. — Afútu, pr. n. of a town & country and of a man.

afutu-afutu, pr. 1171.

mfútúmā, *dust of the ground or lying on objects; mf. wə pōñ so; popa mf. no; cf. tutuw*.

mfútúmā-kokonini, *a small insect that always goes backward*.

futumerefū, pr. 1172. [pr. 1168-70.]

fútúru, pl. m-, red. futurufútúru, *a. raw, unwrought, in the natural or primitive state, consisting of small particles; siká mf. or*

sikafútúru, *native gold, gold-dust*; dŵété mf., dŵetefútúru, *native silver*; abrobe mf., *the fibres of the pine-apple leaves* (cf. firiwa); asawa mf., *raw cotton*; ñhwēa ff. = ñhwēa a nsu nnim' na awo.

o-futurufuturu, a beast, pr. 1173.

fuw, v. [Ak. fu; prob. related with fi, v. = fiw] *to shoot up, come forth abundantly, grow luxuriantly or rankly*; ñwura refuw asase no so, *weeds are shooting up on that land*. — 2. *to overgrow*: okwañ yi afuw, *this way is overgrown*. — 3. *tr. to cause to grow, to get by growth, produce plentifully* (hair, feathers): me tiri fuw dŵen, *I am getting gray hair*; ne ti afuw, *his head is covered with hair*, pr. 669. onnyā mfuw bogyese e, *he has got no beard yet*; anōmā no afuw ntakāra, *the bird has got feathers*; nnomā no, wōñ hō fuwi ansā-na mekoyii wōñ, *the birds were fledge when I took them*. — 4. ne bo fuw, *his breast heaves, grows, swells, i.e. he gets angry*; no bo afuw me, *he is angry with me*; syn. ofa abufuw, wafa me ab. — *tr. ofuw me bo, he causes my breast to swell, i.e. he provokes me to anger, makes me angry, syn. oyi me abufuw*. — 5. [prob. related with fua] *to unite in holding*: wofuw no afŵe no, *they together hold him in order to flog him*; fŵe may be omitted and still be understood: o-nè ne nua afuw me, *he and his brother have flogged me*; s. den & di.. mfuaiifŵe; mónkofuw adŵuma no hō ñkoŵie = mo ñh. mónkosusò adŵ. no mu ná monye, *you all shall unite in, conjointly put your hands to, the work to finish it*.

afuw, Ak. afuo, pl. m-, 1. *plantation, cultivated ground, field* occupied by vegetables which have been planted; F. ekwā, Og. ham'. In compounds the prefix is lost: odefuw, abrodefuw, abürofúw, bañkyefúw; so with kōko, mañkani, afŵere, kafe, asawa, ase, ñkru-mā, ntorewa, ñkate, atŵē, ntoa... Cf. dow af. — 2. F. *weeds*, = Akr. wura, ñwura.

afuwá, pl. m-, [afuw, dim.] *a little plantation*; odow af.

mfuwa, *an old plantation now given up so that the bush grows on it afresh*; — *a place cleared of trees*; bābiara a wōatŵitŵa hō nnua ñhīnā.

mfúwa-nini, *a former plantation given up about eight years ago, where the bush has reached a man's height(?)* — kwae a wōadow no beye mfrihyia 8 a.s. 10.

Afuwa, Afua [= Afiwa] pr. n. of a girl born on Friday. Gr. § 41,4.

afuw-dow, inf. *the cutting of the bush*; af. ye yaw, — *is troublesome*; af. adu so, *now it is time to cut the bush*.

## Fŵ.

The combination of these two letters is not a compound of the common f and ŵ (the f in it being formed by the tongue and both lips), but a palato-labial transformation from the gutturo-labial combination hw, which has still been retained for it in Fante dialects. — It occurs before e, ɛ, i, in Ak. also before a (fŵa = hwa, hūa). It interchanges not only with hw and ñhw or ñw, but also

with h, f, s; e.g. fwinta, Ak. = hintaw; fwinti, sunti, Ak. = fintsiw, F., & hintiw.

fwā, fwã and other words containing these three combined letters in Ak., s. hũa, hũã...

fwā, *imit.* expression of the *whizzing* of a ball flying through the air: korabo nam m'asō hō fwā beseño, *a bullet passed my ear with a whizzing sound.*

fwē, v. [F. hwe; red. fwefwe, q. v.] 1. to direct the eye toward an object so as to see it (always implying intentional, not accidental, seeing, in contradistinction from hũ); to look (at, on), to view; to eye; to consider; cf. fwē, interj. — pr. 140. 894. 1218. 1318. 2081. 2293. — 2. to fix the eyes upon, look at or see with attention, behold; to look at in order to imitate, cf. 12 a. pr. 1232. — 3. to learn, infer, know: da no a wuhũ no sã a, fwē se wəwo wo foforo, *when you have come to this, you may know that you have been born again.* — 4. kofwe (.. anim), to visit, call on, wait upon; mekofwe no, *I am going to call on him.* — 5. to look after; to watch, guard; to keep, tend, attend, wait on, nurse (oyarefo, a patient); to feed (nnuan, nantwi, mprako); to take care of, maintain, provide for (nnedufo, ahiafo); pr. 976. 101. cf. 12 d. — 6. fwē.. yiye, to look well (to), to mind, take care, be careful; fwē wo adwuma yiye, *mind your work*; fwē yiye na woammo kuruwa no, *take care not to break the jug*; fwē wohō yiye na woanfwe ase, *be careful lest you fall*: cf. 12 e. — 7. to expect, desire, want: mewē se moba hō bi, *I want you to come there too.* — 8. fwē.. okwan, to look out for, expect, wait for (expectantly). — 9. fwē.. ak yi, a) = fwē.. atiko, to look after, s. 1. — b) to look for the things in one's absence, prepare (something to eat) for one's return. — 10. fwē.. mu, to look, pry or peep into; inspect, examine. — 11. fwē.. anim, a) to look into one's face. — b) to have a regard for; fwē m'anim ye mā no, *do it for him to please me, to favour me with it, for my sake.* — c) to visit; mebefwe wo anim, *I come to visit you.* — d) to expect (= fwē okwan): ofwe m'anim' wə Osu 'ne, *he expects to see my face to-day at Osu.* — 12. fwē.. so, a) to look upon (cf. 2); fwē so kyerew, *look on (it) write i.e. copy it*; fwē so ye, *imitate it.* — b) to examine, review, revise: fwē nea makyerew yi so, *look at what I have written and correct it*; to overlook, survey. — c) to inspect, control, superintend, govern, rule, Gr. § 213. — d) to look after, tend (cf. 5): ofwe nnuan so; obea gyigyefo fwē abofra so. — e) to do carefully: fwē so kañ, *read (it) carefully.* — 13. fwē.. atiko, to look after (one). — 14. to try, in hũa .. or hũã m .. fwē, kã .. fwē, sō .. fwē, tã a .. fwē, ye .. fwē &c. kañ nhōma yi fwē. *try to read this book.*

fwé! interj. [imp. of fwē, v.] *see! behold! look there! lo! take notice! observe!* s. fweōfwēō.

ñfwē, F. prop. *don't you see? = look here!*

o-fwē, inf. looking, beholding &c. visitation; care; providence &c.

añfwé-à, (adv.) F. *perhaps*, prop. *unlooked for* [= woanfwe a]; = Akr. ebia; — *most probably*: woanfwe-a, oko a, omma bio, *when he goes away, he will most probably come no more.*



fŵe, v. [red. fŵefŵe] 1. to fall, tumble, drop (used of single things and never without a locative complement, whereas gu, to fall, is used of a collective multitude and can stand without a complement, like to, which is used of single things). — fŵe ase, fŵe fam', to fall down, fall to the ground; ofii dua so fŵee fam', he fell down from a tree. — fŵe..so [cf. gu..so], to fall to (an action) with eagerness, rapidity; ode fŵee so, ohuruw fŵee kwan so, ofŵee kwan so yeredede, he hastened on in his journey. — 2. with the aux. v. de, to cause to fall, throw down: mframa de me dan afŵe fam', the wind has thrown my house down. — 3. tr. to strike, beat; (ne ba wu aŵereho nti ode ntama-gow abo aboso, na) ode ne nsa fŵe ne yam', she beats her breast &c. in loud wailing; to flog, scourge, cudgel; to chastise, chasten, punish; — ofŵee no mpire, he whipped him; ofŵee no bambambam, tátātā, fŵetoro. — 4. to sting, of wasps or other stinging insects numerous falling on man. — 5. to wet thoroughly, drench, soak, of rain; osu fŵee me fŵee me fŵee me ara, I was continually exposed to heavy rain. = 6. ofŵe mu = oboa, he tells a lie.

fŵe, v. = fŵew. pr. 1785. cf. fŵebom'.

o-fŵe, inf. falling, ... flogging, castigation, chastisement, punishment.

e-fŵe, a shrub the leaves and seeds of which, pounded and put in water, kill fishes.

e-fŵe, a defective prepuce; oyare or oye fŵe, he has a df. prp.

fŵē, faint cry of a child; — b o f., to whimper, whine.

fŵē, imit. expression of the sound of a flute or of whistling; s. fŵirema. pr. 633.

fŵè, Ak. fŵète, something, anything, = biribi(ara) — in neg. sentences: nothing; fŵē nnim', there is nothing in (it), it is empty; wunnim fŵē, you know nothing, you are altogether ignorant, fŵē anye me, no harm has befallen me; woammā fŵē ara anye no, he was preserved unhurt; ontumi nye me fŵē, he cannot do me any harm. — red. fŵēfŵē, fŵefŵefŵe.

afŵéa, a kind of mole.

e-fŵěā, pl. ñ-, the scrotum, purse. — afŵěābo, testicle, stone.

ifŵěā, a large knife used for chopping off the head; cf. oyiwan.

fŵéā, fŵéāwa, Ak. = hōawa, wax. pr. 712.

fŵéafŵěā, a. narrow, pointed, tapering; abantenteñ no fŵ.

o-fŵéām, the current or swiftest part of a river; asubonten mfinimfini a eye den a efa ade no; asu no fŵ. āno ye den, the river has a strong current.

ñfŵe-aním', inf. [fŵe anim] looking each other in the face; s. di 87; syn. mmoanim.

fŵe ase ammó [efŵe ase a, emmo, when it falls down, it does not break] a large earthen bottle; cf. abodeammó.

fŵé-bére, a time of visitation.

ifŵé-bom', inf. (fr. fŵew, to bale out, draw, viz. the water of a fish-pond or pool, & bom', to unite, viz. in catching or taking out

the fishes and sharing them]; di ñfŵ., *to make common cause, join interests, associate; cf. di 81.*

fŵe-de, *spy-glass; syn. kyiky.*

afŵede [fŵe ade] *a deed for which one deserves a flogging or chastisement. Luk. 12,48.*

afŵee, *a place for taking a view, looking out or watching, look-out, watch-tower, observatory; e.g. the highest part of a building or mountain which commands a wide view.*

o-fŵéfo, *pl. a-, looker; overseer, superintendent, surveyor, inspector, director; warden; guardian; curator, trustee; keeper, conservator, preserver; herdsman, shepherd; pastor, parson, curate, bishop; ruler, chief; cf. oguañfŵéfo, asafo-so-fŵéfo. — o-fŵéfo-panyiñ, pl. a-m-, bishop, chief or general overseer, superintendent. — o-fŵéfo-kūnini, pl. a-, archbishop.*

fŵefŵe, *red. v. fŵe, q. v. — to look repeatedly and intensely, hence to look for, seek, search for; to endeavour, attempt, strive. Me pāne ayera, mefŵefŵe na minhū, I have lost a needle, I am seeking for it and do not find it. pr. 284. 1192-96.*

afŵefŵe, *pl. ñ-, looking-glass, mirror, glass; pane, plate or piece of glass. Mefŵefŵe m'afŵefŵe mafŵé, I am seeking my glass to look (into it). — afŵefŵe-bó†, diamond; jasper. (Ex. 28,17.)*

afŵefŵede, *F. desire; cf. apede.*

fŵefŵefŵe, *adv. s. fŵē; omfra fŵ. = korā; s. abomfiā.*

e-fŵemmoe, *one who snuffles, speaks through the nose; cf. bo 70.*

afŵem-póñ, *inf. [poñ afŵene] bleeding at the nose.*

fŵémpow, *a swelling of the nose.*

fŵeñ, *v. [red. fŵiñfŵeñ] to strike, give a blow or slap; ofŵen n'asōm' = obo no sōtore. — 2. to inquire about or concerning a child in the mother's womb: ófŵeñ obo, okofŵeñ ne yere wo okomfo ñ-kyeñ. (Obarima kō a ne yere yem no, ode no kō okomfo bi ñkyeñ na wakobisa ne ba a owo yafunum' no ānom' asem, se obeba no deñ? oye obarima a.s. obea? a.s. deñ na ogye ansā-na waba.)*

afŵeñ-afŵéñ, *adv. in great distances; won ntám' ápāñ af., they are separated far from one another; nnua no sisi af. = emmeñ, the trees are not close.*

a-fŵenakroñ, *pl. ñ-, a kind of bat; s. ampañ.*

e-fŵene, *Ak. ehweñ, ñhwēñ, F. ehwen, 1. the nose; obo ne fŵ. kasa, okasa ne fŵenem', he speaks through the nose, snuffles; ne fŵ. dŵa ahuñm = oye dŵae, he is haughty. — 2. the spout or projecting mouth of a pitcher or jug, directing the stream of a liquid poured out; the beak of a lamp; the eye of a needle. — e-fŵenem', the inner part of the nose, nostrils. — fŵenem'-kuru, sores within the nose. — fŵenem-tokuru, nostril. — fŵene-ntam', the upper part of the nose between the eyes. — afŵene: opon' afŵ., he bleeds at the nose.*

e-fŵenee, *pl. ñ-, Ak. = ahene, Akr., bead.*

e-fŵenewa, *pl. ñ-, Ak. = ahenewa, Akr., a kind of beads; s. ahene.*

afwēn-hema, *white-nose*, = osñā.

fwenore [efwene, dore?] *snot, snivel; mucus. pr. 1199.*

o-fwen-tēā, nhw. [= *thin nose*] a kind of *perfume* or *sweet-smelling spices* (ohñām bi).

e-fwento, o-, a *noseless person, one whose nose has been cut off by a disease or by way of punishment. pr. 271. 1200a. 2332.*

afwen-tu, *inf. eradication, excision, destruction of the nose.*  
[pr. 1200b.]

fwen-nua [efwene dua] *the nose; opakum ye wo a, fa ntama bo nsuohyew mu tōtō wo fñ.*

fweo-fweo, a *by-name of the dog; s. the foll. & okramañ.*

fwe-ō [fwe, imp. & ō, Gr. § 144. 145,2.] *behold! lo! look here!*

fwe-ō, fwe-ō, *hollo, holloa! hey, ho! attend! here! pr. 1537. f.f., áwè a órekó no é! holloa, friend, who goes there!*

fwer, v. F. = fwere, *to spend* (years, Ps. 90,9.); *to lose* (life, soul), Mt. 16,25f. ñkomhyenyi ñfwer enidzi, *a prophet is not without honour, Mt. 13,57.*

fwere, v. *to spend; to waste, squander, consume* (money, property); *to use up* (a lead-pencil); *to pass* (time); *to exhaust* (strength); mefweree sika pi na mede mebaa oðañ mu hayi, *it cost me much money (I had many expenses) before I could occupy this lodging; mafñ. m'adagyew ñhinā, I have spent all my leisure. — 2. to lose, forfeit, deprive one's self of: fñ. tiri, to expose or lose one's life, pr. 1592. fñ. debisafo, semodebofo, yere, pr. 1700. 3569. 3587. — 3. intr. to be spent, wasted, consumed, exhausted...; oðoñ no afwere, the watch is (gone) down; asawa no afwere, the wick (or candle) has burned down; m'adagyew ñhinā nè m'ahōeden ñhinā afwere, all my time has past away and all my strength is exhausted. — Syn. see; sā, mā esā. [G. fite; tā.] Cf. adefwerede.*

fweeree, ñ-, a-, Ak. s. fwerew, a-.

fweredé, *anything, with neg. v. nothing; syn. korā; cf. fwè, fwete; ebiara nnim' fñ., there is nothing in it at all.*

afwérédé, pl. ñ-, a kind of *bat; s. ampañ.*

o-fwerem', s. ofwirem; pr. 604. 1201f.

fweremu-kyew, F. *crown of thorns.*

fweremá, s. ofwirema.

fwéréw, Ak. ñfwéréé, ñkyékyere, *wild sugar-cane, a kind*

afwérew, Ak. afweeree, *sugar-cane.* [of grass.]

fwèrow, *adv. unawares, all at once; mebefii so ara fñ. — syn. mpofirim.*

o-fwé-sie, *inf. [fwe, sie] providence.*

ñfwesó, *inf. overseeing... (s. fwe so); pattern, example; original; biribi a eða ho a worefwe asusuw so aye bi; cf. nsusuwso.*

fwetafweta, a. *acute, pointed, sharp; wamā me osekañ a āno (ye) fñ. — cf. nnam.*

fwète, Ak. = fwē.

fẁete, *v.* 1. to scrape, scratch; *red.* fẁetefẁete: akoko fẁ. sumana so. — 2. to scatter, disperse (fẁ.. gu, bo .. fẁ., *id.*; mefẁ. woiṇ magu, *I shall disperse them*); — to squander, dissipate; — to spread, strew; — to sprinkle, *cf.* petē; — to dissolve (parliament); to break up (a meeting). — 3. to be scattered, dispersed, dissipated, squandered (a capital, *pr.* 1062); to be dissolved; to be in disorder. — 4. to spread, be diffused: bore no afẁete (adodo, adidi ako) ne hōnam nhīnā mu.

fẁéti, fẁiti, the point of a knife, billhook &c. [= fẁene āno.]

fẁe-toro, *s.* fẁ. 3. *syn.* bo-toro.

fẁew, *v.* [*red.* fẁifẁew] to suck in, draw into the mouth (water, marrow from a bone); *cf.* few & fẁirew 2.

fẁew, *v.* [*red.* fẁefẁew] 1. to throw out or off or to sweep away (water with the hand); ofẁew n'anīm fifiri, he removes the sweat of his face with his hand; ofẁew me nsa hō nsu, he flings off the water on his hand by a jerk; nsu guu poiṇ so na mede me nsa mefẁew migui; — to bale a boat; nsu ba korow mu a, wode kora ana nsa fẁew gu; — to draw (off), drain, empty; *cf.* nfẁebom'. — 2. ofẁew abeṇ mu = onīm abeṇ-hyeṇ yiye.

afẁe-wo-da(bi), nea waye wo yiye peṇ, a former benefactor of yours. *pr.* 1188.

nfẁe-yem', F. [nfẁe-yiye mu] advisedly, considerately.

fẁī, haste, eagerness; oboṇ fẁī kofae, he went and took it hastily, snatched it away; *cf.* fẁim.

fẁī (fẁīf), fẁīfẁī, *adv.* expressing the cracking, clapping, or rather the hissing sound of a whip or switch: ode abā no too no so fẁīf fẁīf fẁīf.

fẁī' (fẁīf), *interj.* in pā fẁī', an acclamation of consent.

fẁidom, a kind of locust; *s.* abebew.

fẁie, *v.* [*red.* fẁiefẁie] 1. to pour out from a vessel, usually combined with gu; fẁie kuruwa yim' nsu gu, pour out the water contained in this jug; fẁie nsu gu kuruwa yim', pour water into this jug. — 2. to spill, shed; ofẁie mogya = okā mogya, he spills or sheds blood by murder. — 3. to be spilled, nsā no afẁie agu, *Luc.* 5, 37. — 4. Akp. ofẁié, he celebrates the yam-custom, = omā ne bosom dé, Ak. otwa dẁira, ohye fā. — 5. ofẁie nsā, he makes or offers a libation of palm-wine.

afẁie, *inf.* [fẁie 4.] Akp. the yam-custom = odẁira; afẁie adu.

afẁié-gyá, afẁiegyá, the fuel for the fire kept during the yam-custom; nnyansin a wode apagyá gya so wo adiwo, da a edi kaṇ a wokum gya [*s.* kum 11.] no kosi da a woẁie afāhye no.

afẁié-sā, afẁiesā, the palm-wine (nsā) or rum brought as a drink-offering or libation; *s.* fẁie 5.

fẁifẁi, *adv.* slightly, superficially; okasa asem yi hō fẁ., he speaks slightly of this matter.

fẁifẁī, unsteady, fickle; ohene nennam fẁ. a, wotu no so, when the king is unsteady, wayward, capricious, he is dethroned.

fẁim, *v.* 1. to snatch away; = hūām, Ak. fẁam; wáfẁim me

nsám' osékán no; fẁim (fi) ne nsam'! — 2. F. wobekā nsemon  
ato hom do akofẁim, *they shall say evil against you falsely. Mt. 5,11.*

fẁím, fẁimfẁim, *adv. hastily, speedily, nimbly, hurriedly, snatchingly*; omāā n'adesoa so fẁim, *he swiftly took up his load*; omāā ne nan so fẁim fẁim, *he hurried away*; — (*n. haste, speed, hurry.*) Fẁim-fẁim-adé kò sorowsorow, *lightly won, lightly gone.*

fẁinta, Ak. = hintaw. [pr. 1204.]

fẁinti, sunti, Ak. = hintiw.

fẁir, hwir, F. [Eng. *wheel?* G. šwili] *chariot. Cf. teaseenam.*

o-fẁirem', fẁirom', *a prickly shrub, growing to a height of 6 feet, brier*; n'abā nè ne dua no wò nsòe-nsòe; pr. 604. 1201f. Heb. 6,8. cf. nsòe, ñnuare. — fẁiremu-kye, s. ofẁerem.

o-fẁiremmá, *whistling, hissing.* — bò fẁ., *to whistle*; obò fẁ. fẁēfẁē; womfá aẁereho mmò fẁ.; onipa anigye a, na obò fẁ. pr. 1206.

fẁireñ, *v. to penetrate, pierce; break or get through*; edom no abò afẁireñ mu abefi ha, *the (hostile?) army have forced their way through and have come out or appeared in this place.*

fẁireñfẁireñ, *a. acute, pointed, sharp, having or ending in a sharp point*; = fẁetafẁeta.

ñfẁireñ, *flower, blossom. pr. 684.* — gu ñfẁ., *to bloom, blossom, flower*; dua no agu ñfẁ., *the tree blossoms*; dua no ñfẁ. agu or ato, *the blossoms of the tree are fallen down.*

fẁirew, fẁirow, *v. [red. fẁirefẁirow] 1. fẁ. mu, to pierce, run through or into, perforate*: ode sekan fẁ. dua no mu, — onipa no mu, *he thrust his knife into the tree, — he stabbed the man with his knife.* — 2. *to sip, draw (in), imbibe; to drink (ñkwan, soup); syn. nom.*

fẁirow, *draught (of a fluid)*; bò fẁ. biakō pe na fẁe! *take only one draught and try (it)!*

ñfẁirow-mú, (*inf.*) *the diameter of a globe.*

fẁitī, s. fẁēti.

## G.

This letter in genuine Tshi words occurs as a guttural consonant, before the vowels o & u; before (e) e & i, and also before a, it becomes palatal and assumes the accessory sound of y, which, however, before i, ī, ē, is less distinct. — The gutturo-labial combination gw, when united with the vowel a, is written gua, and, when followed by e, e, i, is changed into dẁ (excepting some Fante dialects). — The simple consonant g may in a few cases interchange with k; s. borogō.

ga, does not occur in Tshi words; gya is used in its stead.

garégá, name of a sort of cloth brought from the interior; s. ntama.

ge, ge, gi, does not occur, but gye, gyi; only when the e or i is nasal, we might sometimes be inclined to write merely g instead of gy; but, as the nasal consonant, when put before it, does

not change it into the decided sound of ñ, we must keep to gy (cf. gyenennyleneñ, nnyinaso, fr. gyeneñ, gyina), perhaps with the sole exception of the following.

gēñēñēñēñ, *adv., n., tingling*; but s. gyéneñnyeneñ.

agègēnu [G.] dōkono a wōahono no nè ewo ana asikre afra, a kind of *pap* or thick beverage made of water, bread, and honey or sugar.

giñgan, = *gingham*.

girase, *pl. ñ-*, *glass, wine-glass*; cf. tomere.

gō does not occur, but gō, gō, gu.

gō, *v. Ak.* = gorō, *Ak.* = goru, *Akr.*

gō, *v. F.* = gow, *Akr.*, gono, *Ak.* — wōñ dō bogo, *F.* = wōñ dō āno bedwō, *Mt. 24, 12.*

gō, *adj. Ak. F.* = gow.

gō, *adv. in a crowd?* wopia kōhyee hō gō, *they all together ran to the spot.*

gō, a kind of *reed*; *syn. abō'bòw*; s. kete. *pr. 3021.*

agó, *inf. 1. play, amusement (= agoru)*; 2. *affability, kindness of manners, civility, sociableness*; wunim ago, *you are sociable, you know how to treat, attract or oblige one.*

ago, *velvet*; cf. bōfua, agodwumahono.

agō, *interj. a salutation in or before entering a house by night, announcing that a visitor is coming*; *pr. 50. cf. àmē.*

ñgō, s. ñño.

ago-bone, *lit. bad play; licentiousness, debauch.*

agode [ago ade] *play-thing, toy; trifle.*

agodéñ [agoru a eye deñ] *a serious play*; wogoru ag., *they play harshly, forcibly.*

o-gofó, *Ak. ogofó, pl. a-*, 1. *player (singer and dancer); playmate*; *pl. gofo, the chorus, the company of singers (in a play) answering to the precentor.* — 2. *an unfaithful wife, lewd woman.*

ago-dwũmāhóno, *velvet.*

ago-hĩa, *pr. 1207.*

ago-hĩná [ñño ahina] *pot of palm-oil. pr. 1208.*

ogo-hye-ase, *promise of a play. pr. 1209.*

ago-kyew, *a velvet cap.*

o-góm, *slowness, tardiness*; *neg. nti onnyā biribi. pr. 622. 1210.*

ago-méréw [agoru a eye merew, agorupa] *a soft, gentle, reasonable play*; wogoru ag., *they play gently.*

agóna-nè-toá, a kind of *plantain*; s. obōrōde.

gono, *v. Ak. s. gow, v.*

goññono, *red. v. Ak. s. gugow*; ogoññónòm' = ogugów' mú.

gorō, *Ak.* = go, *Akr. goru.* — agóro, *Ak.* = ago, *Akr. agoru.*

gorō, *Gy.* = ñkyekyerewa.

gōròww, gōròwgōròw, *a. 1. weak, faint, feeble, languid,*



*dull; syn. bête, brògò, bròkò, merew, siàmò... Oyare aye no g. = agurow no; okom nti waye g. = wagurow; n'aniwa aye g. = siàmò; m'akwā mu aye me g. = m'akwā mu uni ahōodeñ bio. — 2. gg., waterish; insipid, vapid, tasteless (nkwañ, nsā). — 3. lukewarm; nsu no aye g. = botüróbòdŵó.*

**goru**, *v.* [*red. gugoru?*] Ak. go, gorò, 1. *to play, sport, frolic, divert or amuse one's self* (mmofra g. abonten so; agyinamoa, mpatā g.; g. asafo, pr. 1478.). — 2. *to be of a friendly, communicative disposition, be sociable; o-nè biara goru, he is friendly with everybody; o-nè bi ññoru, he is unsociable; — to have intercourse, be intimate with each other, pr. 1367. — 3. to play for money, to gamble; cf. tow ñhōma, tow ntrama, si nteŵ. — 4. to perpetrate some wickedness; g. aguamañ-ñoru, to commit fornication; o-nè bea g., he commits whoredom, adultery; — g. abayigoru, to practise witchcraft. — 5. g. hō, a) to mock at, deride, scoff. — b) to neglect, slight. pr. 1219.*

**agoru**, *inf.* Ak. ago, agorò, 1. *playing; play, sport, amusement, espec. singing and dancing; pr. 1211-18. game; gu ag., to give up a play. — 2. sociableness, friendliness; onnim ag., he knows no joke, is sourminded; s. ago. — Different kinds of play, consisting of singing and dancing (s. asaw), are: adewá (a common name); of women: bēwá, adénkúm, nuyāné; of men: dasúmmán, dŵae, agyè-mannare, ahenkwā', onnibíamàne, nnontŵúwa, paw', asafo, osekyé, asibèletè, antórèpirá. Other plays are: oware-tow, dam-di or -to, atŵè-di or -sisi or -tow &c. Children's plays: aba, ba-bò, odo-tow, amūamūani, esono-nè-ne-mma &c.*

**agóru-gú**, *inf. the giving up of a play.*

**agosana**, pr. 2135.

**o-go-soáfó**, pl. a-, *palm-oil carrier [ñño, soa, fo] pr. 1220.*

**ago-trasó** [agoru a etra so] *a play carried to excess; wugoru ag. a, kānsèsè eyé a, wo ani wu akyiri, if you play overmuch, though it be nothing bad, you will afterwards feel ashamed.*

**gow**, *v.* [*red. gugow; Ak. gono, red. gonñono*] 1. *to slack, slacken, relax, loosen: a) to become slack, be made lax, i.e. less tense, firm or rigid, to become loose; hama yi mu agow, e.s. emu yeree, na afei asañ aye 'merew. — b) to render slack, make less tight, make loose; gow wo amirikatu mu, slack thy riding. 2 Ki. 4,24. — 2. to weaken: a) to become weak; ne nsam' agow, his arms are weak; — b) to make weak, infirm, feeble: onipa foforo no gow nipa dedaw no mu. — 3. to soften: a) to become soft, tender, mellow: duaba no abere na eñnowe e; aduañ a woanōa no agow = aye merew; — b) to make soft. — 4. hō gow, nsam' gow, to become easy, comfortable: ne hō agow no, prop. every thing around him is soft, i.e. he has an easy comfortable life, = ne hō adŵo no (asem bi nni ne so, nanso biribiara a ofŵefŵe, ne nsa kã); ne nsam' agow = wape ade anyā bi; cf. 2 a) — 5. to moderate, restrain: ogow (= odŵoo) n'ani kãe, she said in an under-tone or modestly. — tutu wo anañ gow mu di kañ, go before slowly. — 6. mu gow, to be spacious: odañ yi mu gow, this room is spacious; opp. emu kyere, it is narrow.*



gow, *pl. agow-agów*, *I. n. fragment, piece, damaged part, rag, remnant; remains, ruins; cf. ofā, fere, siñ; opp. emū, pl. amūamū*; — biribi abo na wubū n'áfāafā bio no, ne fā no bi na wofre no gow: ne mū ni, *this is the thing in its perfect state or as a whole*; né gów ni = ne fā ni, *this is a fragment of it*; n'ágòw-agów ni = n'afā-afā ni, *these are the fragments or pieces of it*; kűrow no aye gow, *the town is in a ruinous state*; wamā kűrow no aye agow-agow, *he let the town fall to ruins*. — *II. adj. 1. damaged, spoiled, broken*; the attrib. adj. in the sing. is compounded with its noun: adaka-gów, opon-ńów, ahina-gów (*pl. nhinā agòw-agów*), afwefwegów; koragów, *a leaking calabash*; — *2. ragged, tattered*: kentegów, ntamagów; m'asepatere aye agow; — *3. ruinous, decaying, dilapidated*: ođan-ńów; ođan no aye g., yerebebu; kűro no aye gow; wamā adañ no aye agow-agow; *s. I.*

granāte† [*It. granata, Sp. grenade*] *grenade*.

granāte,† granāte-akutú, *pomegranate*, the fruit being in shape somewhat like an orange (akutu) or rather like burukurúwá; *cf. ntoropo*.

gu, *v. [red. gugu] I. intr.*, sometimes *causatively* used, generally with a locative complement:

*1. to fall, pour down* (of a collective multitude, whereas f ŵ e and to are used of single things or persons): dua no nfŵiren regu fam', *the blossoms of the tree are pouring down*; aba no bi koguu abo so, *some of the seed fell on the stones*; Mt. 13,4f. *cf. 11. & porow 4.* — *2. (contin.) to lie* (of a collective multitude, whereas of individual things or persons da is used); ntrama bebrē gu ho, *many cowries are lying there*. — *3. caus. (in connection with a preceding auxiliary or principal verb: to cause to fall or lie i.e. to cast, throw, pour; to lay, put (of single things to is used): fa ntrama no gu ho, throw the cowries down there; mede abűrow migu nsum', I am pouring corn into the water; mframa tetew ahabaŋ gu fam', the wind severs the leaves and throws them down; yerebebu dañ yi agu fam', we are going to demolish this house and to throw it down; — ode ne nsa guu me so, he lay or put (both) his hands upon me; ode ne nsa guu n'akyi, he put his hands behind his back. — okā nnuañ no gu dañ mu, he drives the sheep into the stable. — 4. of fluids: to flow out (into, upon), be spilled, shed; (contin.) to be scattered, sprinkled (somewhere): ode nño no bae no, ebi gui (= guu fam'); ebi gugu dañ mu ho, when he brought the palm-oil, part of it was spilled; some has been scattered on the floor there in the room; cf. 13. — 5. caus. to pour (into, upon): fa nsu gu tumpañ yim', pour water into this bottle; f ŵ ie nsu gu me nsa so, pour water on my hands. — 6. to fall or hang down, hang loose and waving, flow: ne nhwi gu ne koñ mu, ne mati, his hair hangs down into his nape, on his shoulder. — 7. caus. to throw over, put on: ode nnuguso guu ne koñmu, he threw a loose garment over his shoulders, wrapped himself up in a mantle. — 8. gu.. mu, a) to accrue, be added, increase, augment; ne T'wi no, biribi regugu mu, his knowledge of the Tshi language is increasing; cf. mmagam'. — b) to intervene: nda gum' kakra no, F. after*

some days. Mk. 2,1. — 9. gu.. so, a) gu kwan so, to be on the way: ogu kwan so reba. — b) to lean upon i.e. to rely for support, depend on, be committed to one's care: nnipa pi gu me so nti, minyā sika a, entew, because I have to care for so many people, the money I earn does not stick with me; cf. boa, v. — c) to be bent upon, diligently occupied with: ogu n'adwuma so, he is at his work; wogu aduan no so redi, they are still in the act of eating. — d) to come down upon, numerously and impetuously, to attack: wokoguu no so (cf. wokotow hyee no so, Acts 7,57). — e) caus. obu n'ani gu so, okā n'ani gu so, s. ani; kā ntam gu.. so, to conjure, s. ntam (Gr. § 243 b); ye.. gu.. so, to do against, Gr. § 109,32. — 10. gu ase: n'anim gu ase, lit. his face falls down i.e. he is ashamed, abashed, put out of countenance.

II. intr., without a locative complement:

11. to fall, come down: obosu gu, dew falls. — 12. to be shed, spilled s. 4. ebi gui. — 13. caus. fwie.. gu, kā.. gu, to spill, shed; wakā mogya agu, he has shed blood, Gen. 9,6. Lev. 17,4. — 14. to succumb, be defeated; to run away, flee: dom agu, the (hostile) army has been beaten, routed, put to flight, defeated, dispersed; woakō agu, they have been defeated; woagu, they have given way, are fleeing. — 15. caus. kā.. gu, to rout, put to flight: yeakā dom no agu, we have fought and defeated the enemy; bo.. gu, pam.. gu, to scatter, disperse; cf. 3 the last ex. & yepam dom no guu ahabanmu, we routed the army and drove them into the forest. — 16. to become desolate, go to ruin: kūrow no agu. — 17. to be abandoned, finished: agoru no agu, the play has been given up. — 18. to be finished, be over: okom agu, the dearth has ceased. — 19. ase gu, to be decreasing; to cease, die out, be extirpated: n'ase agu, his posterity is utterly destroyed; ode, mmoa, nnipa no ase regu, = woresā; Abotakyifo ase agu, the inhabitants of Abotakyi have been (as it were i.e. nearly) extirpated.

III. tr. without a locative complement:

20. gu ase, to extirpate: magu wura no ase, I have extirpated those weeds; magu m'abrode ase, I have entirely taken out my plantains. — 21. to end, to abolish, prohibit: gu aguadi, to stop the trade; gu agoru, a) to cease from playing for a time, to put a stop to it for this time; — b) to give it up or abolish it altogether, to prohibit it. — gu adwuma, to finish the work (altogether, = wie yo korā). — 22. gu né nkyérew, gu n'apàre or né mpàre, to finish, complete, conclude, consummate: woagu ne nky. = woawie adwuma biara ye; s. nky. — 23. gu nsā, to perform the concluding part of a funeral custom. — 24. gu.. so nsu: woagu no so nsu n.s. woawie asem bi di, na nnyafinikae nti ohene mā wogu ne dehye bi so nsu, na obiara antumi ankae asem no bio.

IV. tr. without a locative complement (cf. I.):

25. gu, to sow: gu mō, to sow rice. (cf. dua, v.) — 26. gugu, to scatter: ogugu aburow mā nkoko. (cf. 4.) — 27. gu nfwireñ, to pour out i.e. put forth blossoms, to blossom. — 28. gu ahome, to emit a breathing, pour out i.e. utter a sigh, to sigh, groan; gu homtsen, F. to emit a long breath, sigh deeply. — 29. to found (iron, brass, copper, type, bells), cast (lead, tin, zinc, silver, gold) cf. gude; to coin, stamp (dare, dollars). — 30. gu asawu, to cast or throw (out) the net. —

worigugu wọ pom', F. *they were casting a net into the sea. Mk. 1,16.*  
— 31. gu nsu, *to make water, euph. = dŵenso.*

V. gu may be called an *aux. v.*, when it shows the direction of the movement or action expressed by a preceding *princ. v.* as *kā, fŵie, bọ, pam, tow*; in connection with a following *mu* or so it supplies the place of the Eng. *prepp. into, upon (s.3.5.)*; when no complement follows, it answers to the *adv. away (fŵie gu, tow gu!)* or the notion of *loss or waste* is contained in the Eng. *v.* (as in *to spill, to rout*). Cf. Gr. § 109,32. 223,4. — 32. tow.. gu, *to cast away.* — 33. ye.. gu, *lit. to do & cast away i.e. to do in vain, work for nothing.*

**gua** = gŭa, F. **gwa**, Ak. dŵa or even džŭa.

gua, *v. [red. gugua] to cut in pieces, cut up (an animal), carve; pr. 3025. — to flay, skin, strip off the skin of an animal; gua nantŵi-nhōma, to skin a bullock; wagua aboa nhōma aton; pr.1223. — to gut, eviscerate, take out the bowels.*

e-gua, 1. *public place, market-place; market; open place, cf. abañnua, court; — okāe wọ gua so, he spoke it publicly; okọ gua so, he went to the market; wọafi gua ase, the market has begun.* — 2. *a public assembly, council; perf. to hold a council, used espec. of the elders of a town who assemble for deliberations on public affairs; okọ guam', he went to the place of assembly; gua atu = wotrā ase asore, wọafŵete gua, the assembly is dispersed, the session is broken up; cf. bagua, guabọ, guam'fo, agua ase.* — 3. *trade; di gua, to trade, traffic, deal (in); cf. di bata, mpewa, nsesā, nsesāgua, nnu-kurogua; odi no gua (or bata) = odi gua mā no, he trades for him; o-nè me di gua, I am engaged in trade with him (mutually); o-nè me di bata, he and I go and buy things &c. — ne gua abọ no, he has fallen short, has come off a loser, has suffered a loss in his trading.*

agua, *pl. ñ-, seat, chair, stool; throne, s. aheñnua; nañ ase agua, foot-stool; cf. akoñnua, akenteñnua; aponñua; mñũ'.*

guā, *v. 1. to separate; — guā nehō, to retire, retreat, withdraw; guā wohō fi wọñ hō = tŵě wohō fi wọñ hō, separate or withdraw thyself from them.* — 2. *to level: wọaguā bepow bi ani ase, the lower slope of a hill has been levelled. — cf. gnae.*

aguā: bọ nehō aguā, *to retire, retreat, get away, make off, run away (secretly), take to one's heels, flee, = guan.*

o-guā, oguáwá, *pl. a-, the guava fruit and tree. [Sp. guayaba; Psidium pyrifera, white guava; Psidium ponifera, red guava.]*

o-guabén, *a thorny shrub; ñnuáre bi a wóde yè osáw; wówè.*

aguábĩrim, Ak. adŵabírem, *q. v., a large place for assemblies (nea wodi asen-kese a.s. wọbọ gua kese bi).*

guá-bó, *inf. [bọ gua] the act of assembling, the state of being assembled; assembly; guabọ, wọbọ no wọ nea nnipa ñh. benyā atrā-yé; wọñ g. no ańŵie fe yọ, e.s. wọammo gua no senea wọbọ gua; wọñ g. no akyi ansi yiye. (Wọbọ gua di asem, di adae, yi wọñhō adi, trā ayi ase, nom nsā, goru, bọ semode, di ñkommo.)*

o-guaboñ [nea ognaboñ] *one who flays a beast. pr. 1223.*

aguábúm, *disturbance, uproar of an assembly, in a market.*  
 aguadé [egua ade] *goods, wares, merchandise.* [pr. 3254.  
 aguá-dí, *inf.* [di gua] *trading, trade.* pr. 565. 1224.  
 o-guadini, -fo, *pl. a- -fo, trader, merchant; cf. obatani, opewa-*  
 o-guà-dua, *guava-tree.* [difo.

guae, *v. g... mu, to disjoin, part, separate, sever, sunder, rend; to tear asunder; g. ne nhwim', g. nwuram', to part one's hair, the weeds, the bush (in order to go through); syn. bae mu, dae mu, hān' mu, pae mu, pān mu, tān mu, terew mu.*

guaguagua, *adv. very much: ne sē bō so g., his teeth chatter from feverish cold; o'wia pae g. = keteketekete, the sun burns, shines very bright.*

guahá, guáhá [egua, ha] *a halm, straw, or stalk of grass, with some cowries strung on or added to it, serving to conclude the sale of a person or thing by tearing it asunder and putting the parts into the hands of witnesses, at the same time distributing to them the small amount of money (perh. 25 strings) given by the buyer besides the actual price; hence, tew ne ti g., to conclude the sale of, lit. to tear a straw concerning one's head or price in testimony of the sale, which ceremony seems to indicate, that the previous connection between the seller and the person or thing now sold is broken asunder. pr. 3332. Watew ne yere ti g., he has (completely) sold his wife. The witnesses are bound to keep the ends of the straw and the cowries handed over to them, and, if necessary, to produce them in testimony to the bargain; this giving testimony is then called wokotoa guaha, lit. they join together the ends of the straw. Me ti guaha da n'akoñnua ase, the straw of my purchase price lies under his chair, i.e. I have been bought by him (as a slave).*

gu-a-kūro, *a kind of weed; wode ta kuru so.*

guam, *v. [red. guñnuam] 1. to grow together, be double; duába no aguām ntá, águām abien' = aba no ye abien, nso ebom', the two fruits are grown together; pl. eguñnuam nta-nta or abien-abien. — 2. to run or flow down copiously; fifiri reguam no = f. reprim no, he perspires copiously. — 3. to run, galop, of horses; oponko guam reba. Hab. 1,8.*

o-guámma [oguan ba] *pl. n-, lamb, yearling; kid.*

o-guámmā, a-, *pl. n-, [dim.] a little lamb, lambkin, kid.*

ññuammāñ [oguan, pl. n-, & bañ] *sheep-fold, sheep-cot, pen.*

aguāmāñ, *pl. n-, fornicator; whore, harlot, prostitute, strumpet. [The pl. must not be confounded with the preceding word.] — bō ag., to commit fornication; cf. bō 41. 106. goru aguammanñoru, id. — aguāmām-mo, aguāmāññoru, fornication, whoredom, lewdness; prostitution. — o-guāmāmmofo, pl. a- (= aguāmāñ) whore-monger, lecher.*

o-guamméré [oguan bere] *a female sheep (or goat), ewe.*

guam'fó [egua mu fo] *the people belonging to a public assembly; g. ne baguafó nè ohene hō nnipa; s. gyaasefo.*

o-guamprábēn [oguan, pra? bēn] *a sheep or goat with red hair.*

o-guammuruwá [oguan aburuwa] *pl. n-, a grown sheep or goat that has not yet had any young.*

aguam-sém [gua mu asem] *a public palaver. pr. 1943.*

guan, *v. [red. guñnuañ] 1. to wither, fade, decay, dry (afuw, nneema, dua, ahabañ); syn. botow, kagyaw, kisā, nyām, tẕām; – to ripen (abūrow g.), syn. hoa. — 2. guañ ..hō, to trouble, distress, cause pain or anguish to; me hō guañ me = me hō hia me, I am in a strait; óguañ me hō = ohiahia me hō, he troubles, harrasses, annoys, vexes me.*

guan', *v. [inf. a-, red. guan'ñuàn] to flee, run off or away; to avoid (asem, kaw); to escape. — pr. 1784. 2250. guan dọ, g. kọ, g. toa, to flee to .. for succour, seek a refuge or hiding-place with a person or at a place.*

Guāñ, *pr. n. of the language of Dete, Kyerepon, Anum, also of Kārakye, Ntẕummuru, Nta; cf. Gr. introd. § 5A1. § 1DII, 5.6. § 2,3.*

guāññ, *a. fine, nice; onipa no aye g., his dress, face, whole appearance look fine; wasra ne dan mu nti, emu aye g., because he has whitewashed his room, it has become nice; syn. fefe, kāmā, osó.*

o-guáñ, *pl. n- [F. egwan, Ak. odẕwane, odẕuane] the sheep; the term includes the goat also, but as there is a particular word for the latter (s. abirekyi), it is commonly used for sheep; if the sheep is to be expressly distinguished from the goat, it is called o-guanteñ.*

aguañ, *inf. the act of fleeing or running away; flight, escape. pr. 1929. — hasty, hurried steps: fa ag. = tu mmirika; fa ag. kọ na bēra! — dze or tutu angwan, F. = de or tutu mmirika, Mt. 5,6. 9,25.*

o-guañ-aniwa (*sheep's eye*), *a kind of bead, s. ahene.*

guan-d o-bea, *place of refuge for protection; s. guaṅkọbea.*  
o-guañfo, *pl. a-, fugitive.*

o-guañ-funu, *a dead sheep or goat.*

o-guañ-funumá, *oguan a né fūnumá tua so, a lamb whose navel-string has not yet fallen off.*

o-guañ-fẕefo, *pl. a-, shepherd.*

oguan-hōma, *pl. n-, sheep-skin, leather prepared from it; skin of a goat.*

o-guañ-hwī, *wool; the hair of a sheep or goat. (The sheep on the G. C. have hair, no wool).*

guan-kọ-bea, *place of refuge for shelter; s. hintabea.*

o-guan-nām, *the flesh or meat of sheep or goats; mutton.*

o-guan-sae, *wether, castrated ram or he-goat; cf. opaposae.*

o-guan-téñ, *pl. n- [oguan & -teñ, long i.e. long-legged] the sheep.*

o-guanteñ-ba, *pl. nñuantén-mma, lamb; s. ogamma.*

o-guanteñ-hōma, *sheep-skin.*

guan-tiri, *sheep's head; woye me abofra g., they send me on a fool's errand (make an April fool of me); wọdādā abofra somañ-káfó se: kogye quantiri wọ obi ñkyen bēra, na mamā wo bi; nso ohū biara na obisa no a, se onipa-kō no nim ase dedaw nti, okyerę no foforo họ kwan.*

o-guantōa, a kind of *plant*; woguan wo a, wokobu n'ahaban na woawē.

aguán-tŵ are [oguan tŵa] *killing sheep* for a feast or a sacrifice. *pr.* 1125.

guanñuanñ', a. [= guññuán, guññuané, fr. guán] *withered; dry; ripe*; abūrow g., *pr.* 673.2044.

guare, v. [*inf.* a-] *to wash* the whole body, *to bathe* (*tr.*) [*cf.* horo, hoho, hohoro, *to wash* single parts of the body, or clothes and other things]; — *to bathe* (*intr. & tr.*), *to wash* (*one's self*); — kogware no or fa no kogware (wə) asum', *go and wash him in the river*; me-kogware, *I am going to bathe or to wash myself* (by pouring down water over the body, as the negroes regularly do every day); ode ankā guare, *he washes himself with limes*, i.e. he rubs his body with lime-juice, in washing or after having washed it. *pr.* 2427. — ogware po, samina, nsuohyew, *he washes himself with sea-water, with soap, with hot water.* — 2. *to swim*; guare bēra or kə mpoāno, *swim to the shore*; ogware tŵaa asu no, *he swam over the river.* — 3. guare asum', s. asumguare. — 4. *to worship* some patron spirit (family fetish). Aboadefo ñhinā g. Bosonotŵe, *all the family of Aboade have B. for their family fetish.*

aguare, *inf.* the act of *bathing* or *swimming*; *bath*; *ablution*.

aguare(-ō), a word of politeness spoken by a guest(?) before he begins to eat.

aguare-anni, *washing without* (subsequent) *eating.* *pr.* 2687.

aguaree, a place for *washing* or *bathing.* *pr.* 1234.

o-guarefo, pl. a-, *bather*; *swimmer*.

aguare-guá, a seat used in *washing* one's body.

aguare-nsra [wode guare a, wonsra] a large kind of *lemon*, so good for washing with, that you need not anoint your body after washing, as the negroes usually do.

aguaase [egua, ase] 1. *the king and his elders sitting in council*; ohene nè ne mpanyimfo a wəabə gua; — Kwadade aguaase mu nnipa dōsō. — 2. *the whole assembly*; okə aguaasém' = okə guám', *he went to the council.*

aguaasém'dé, *the things* i.e. the proper manners observed in public assemblies, polite manners; óyè ag., onim ag. yə (= onim ñkyiá nè akyémá nè kásá; ópòw), *he is polite, polished, elegant in manners, well-bred, courteous.* — aguaasém'-kásá, *polite speaking; a courteous address; courtesy.*

o-guaasém'ní, pl. a--fo, 1. *an attendant of a king or chief in a public assembly, one of his followers or train* (not one of the counselors, who are called baguafó). — 2. oguasém'nipa, = aguasoba.

guá-sén [guare, osen, = ahina a wode nsu gu mu guare] *basin, vessel or pot for washing, laver.*

guá-sò [egua so, on the market] *openly, publicly.* *pr.* 1222. *Mat.* 6,4.

aguasò-bá [egua so qba], oguasém'ní (2), a *polite, courteous, genteel, elegant, cleanly, clever, active man*; óyè ag.

o-guaso-nipa, *gentleman.*



o-guasoní, *member of a council, man of distinction in public assemblies.* — aguaso-níwu (egua so aniwu) *public shame*; woa-bye no ag., *they have publicly put him to shame, made him a public example.* Mt. 1,19.

aguàtòh, *goods sold at retail*: 1. *palm-wine sold by retail*; nsā a wosa ton no aban-aban; wode ag. retwam', *people retailing palm-wine are passing.* — 2. *pedlery, goods not made in a proper way and bought up by peddlers*, ade a woto di mpewa; *frippery, lumber, refuse, out-shot, riffraff*; eyi de, eye ag., nsee wo sika wo hō!

o-guawa, s. ognā.

gúde [gu ade] *a thing cast and wrought of metal, especially of gold; trinket, jewel*; cf. 'mraññāñ (wobo bi na wogu bi).

gugow, red. v., s. gow; = goñono.

gugu, red. v., s. gu. — gugu, F. s. gu 30.

gugua, red. v., s. gua.

gum' = gu mu. F'a tumpañ no kofa usu gum' bēra. pr. 1590.

agumá, *fighting, wrestling or struggling, not in earnest, but for sport and exercise*; pr. 1800. wodi ag. = wodi àyénsin (unipa bi goru kitikiti bobo wonhō n.a., na enyé anibereso).

aguma-dí, *inf. wrestling or struggling in a combat for exercise or for a prize.*

guññuañ, red. v. guañ.

guññuañé, a. = guaññuañ, *withered, dry, fully ripe*; abürow g. dōkono na éyè dé.

guram, v. *to strike, beat with both hands*; cf. biram, bo, boro, fwe.

gurow, v. *to become loose, slack, weak; to break down; to be shattered, broken, exhausted*; syn. hodwōw; ope amā adaka no agurōw, *on account of the harmattan the box has become out of joint*; me nnompe ag., *my bones are consumed.* Ps. 31,11. m'akwām' nh. ag., *all my joints are loosened*; wagurow gōroww = waye gōroww, *he has become quite feeble, imbecile, debilitated, enervated, worn out, seedy (as after a drunken debauch).*

**gwa**, gwaii, gwar &c. F. = gua, guaii, guare &c.

gwaii-suma-bew, F. = guankōbea, hintabea. Ps. 90,1.

**gwe**, **gwi**, F. = dwe, dwi.

agwew, F. = adwew. — gwimfo F. = odwumfo.

gwom, F. = guam', Mk. 12,38.

gwoñ, F. = dweñ, Mt. 18,12. — to gwoñ, *to go astray.*

**gya**. [G. dša.]

gya, v. [red. gyigya] 1. *to go along with; to send or lead away, dismiss; to guide, conduct; to accompany, especially with kwan, or adding the place to which one is accompanied*: ogyaa uo kwan se ònkopo hō, *he sent him away to go to the sea*; okogyaa no de no koo Atēne, *he conducted him and brought him to Athens*; okogyaa no hyeñ no mu, *he accompanied him to the ship*; (Acts 17,14.15. 20,38.) — kogya me se Nkwantanañ, *come along with me about as far as*



Ñkw.; wokogya wo yonkō 'sa a, woboa wohō bi, *if you accompany your friend into the war, you prepare yourself too.* — 2. to help, assist: onipa yi kogya me adwumaye 'ne, *this man is going to help me (in my work) to-day.* — 3. gya .. nañ, *to cover one's feet* (Judg. 3, 24. 1 Sam. 24, 3.), *to ease one's self.*; cf. nē.

gya, v. Ak. s. gyaw, 1. *to leave*; gya ho, F. *to leave, forsake.* Eph. 5, 31. — 2. *to worship.*

gya, n. Ak. s. gyaw, *the leg.*

gyā, v. [red. gyāgyā] 1. *to let loose, quit one's hold, let pass, let slip*; wogya won nsam', F. *they loose their hands, to let go, let alone*; — *to loose, loosen, release, set free or at liberty.* Mt. 18, 27. 27, 15. Acts 26, 32. — 3. *to omit, be without, cf. gyaw*; pr. 221. 1004. — 4. *to desist from.* Mk. 14, 6. gyā me fwe, *do not always look at me*; cf. gyae. — 5. gyā .. kwan, *to dismiss, let go, set free.* — 6. gyā .. kyene (dan kyene) *to give up, relinquish, abandon, drop.* pr. 510. — 7. gyā mu, a) *to slacken, relax, loosen, let go*; gyā mu to fam', *to let down to the earth.* Acts 10, 11. Mark 2, 4. — b) *to grant liberties.* — 8. *to let flow out*: nnipa binom da a, wogyā won anom' nsu gu sūmī so. — 9. gyā siade, *to miss good luck.* — 10. gyā, F. = gyae, *to cease.*

gyā, adv. *disorderly, confusedly, distractedly, in perplexity*; cf. gyabegyabo, gyigya, adv. — mmea nē mmofra de sū nam gyā, *women and children walked about lamentingly.*

o-gya, 1. *fire*; pr. 467. 1245. 1247-53. ogya so, dew, fram, tutu sran-sran, dum; — *the power of striking fire*, pr. 490. — da gya, *to sleep at the fire*, pr. 559. cf. nnyahyee. — 2. *fuel*, cf. nnyansiñ, nnyentia, nnyina, anyañ. pr. 1246.

agya, pl. agyanom (F. agyam), *father, male parent*; syn. ose; progenitor, ancestor; master; the word is also used as an honourable appellation: m'agya Kofi fre wo, *Mr. K. calls you.* — Syn. ose, father, akora, old father. In Ak. agya is used only in speaking of one's own father, omitting the pron. me or yeñ (*my, our*) before it, whereas ose is used in other cases; agya ahū wo se Asuom', *my father has seen your father at Asuom.*

agya, n. *the opposite part or side.* — agya no hōā, (adv.) *beyond, on yon side, on the other side*; cf. asnogya, ayannya.

gyā', pl. n-, s. gyawa. — to gyā = to apakye.

gyā, pl. n-, *smithy coal, charcoal, made of osēnā wood, formerly also of palm-nuts (ññweā) i.e. the shells with their kernels, of which the natives did not know to extract the oil.*

gyabaw, adv. *besides, nevertheless, notwithstanding*; eyi ñhinā gy., *leaving all this aside.* [fr. gyaw, *to leave*, & baw = bā, bea, bere, bew, *a place.*]

gyàbégyàbé, *disorderly, confusedly, distractedly, falteringly*; syn. gyā, gyigya. — onam gy. = ogyigyā, n'ani ado ñkrāñ, obo sonsonku. — waye gy. = waye tẁlntẁān-tẁintẁañ, *he reels, staggers, tumbles.*

gyàbia, Aky. s. gyama.

gya-biriw [gya, biri] *coal, charcoal.*

agyabonti, name of a *beast*. *pr.* 1975.

agyade [agya ade] *paternal inheritance*; Akuapemfo a wokasa Guan, wodi agyade, among those Akuapems that speak Guan, the father's property is inherited by the son; *cf.* wofade.

agyādŵó [agya? adŵo]: tŵa agy., to wail, lament; wotŵa agy., they weep or cry aloud, orig. for a deceased father; otŵa no hō agy., he bewails him; *cf.* tŵa adŵo, bō bēnā, bō abubuŵ.

gyae, *v.* [red. gyaegyaē] 1. = gyā, to drop, let go, let loose, let alone. — 2. to set free. — 3. to leave off, discontinue, with an *inf.* wagyae tā nom, he has left off smoking tobacco; gyaē sū, weep no more; gyaē no fŵe, leave off beating him. — 4. *intr.* to abate, cease: mframa agyaē, the wind has abated; ne yare agyaē, his sickness is over or gone; n'abufuŵ agyaē, his anger has ceased.

gyae-a! *interj.* be silent!

agya-fān ú, asu no agy., both sides of the river.

agya-fa-me-to [lit. father take me buy it] a kind of herb used to season food; wode to aduan so; ete se gyēnc.

gya-frāmá, flame of fire, blaze; *cf.* mfrāmā, sufrāmā.

gyahánè, a kind of cloth (kente); *s.* ntama.

o-gya-hene, *pl.* a-, 1. the leopard; *s.* osebo. — 2. a kind of butterfly.

agya-hiná [ahina a wode gyaw obosom] a small pot in which palm-wine is offered to a fetish.

ogya-hō-mporoporowa or ntuturuwi, sparks of fire.

gyàkisi, ashes from the husks of plantains, used in making soap; it is also mixed with snuff, in order to make it sharp; gyàre nsō a wode to asrá mu na āno aye hyew.

agyakúmèdú, *s.* okañkañ.

gyàm, *v.* to be in the agonies or pangs of death, breathe one's last, expire; oregyam, he is at the point of death, at the last gasp. — 2. to bemoan or bewail a deceased person; ógyàm ne nua; *syn.* sū. — 3. to condole with, express sorrow, grief or sympathy at the death of one's relation (= komā no due, kokyekye ne ŵere). *John* 11,19.

agyammeñ, *s.* patu.

gyám'gyám', *adv.* [gya mu, lit. in fire, repeated] hotly, i.e. eagerly, swiftly, rapidly; wōakokā asem no gy. mā atērew, *s.* ahyésém.

gyámà, *adv.* [Ky. gyaméa, gyabia] perhaps; *pr.* 2438. *cf.* ebia, ańfŵe-a, sesē.

agya m m á, a shrub growing about 8 feet high, bearing small red fruits, a favourite food of birds; wode n'ahabañ nè hō hono bō dudo.

gya m a d ú d u, a large kind of drum, kettle-drum; *cf.* akyene.

gyámarā, -awa, a kind of cloth (kente); *s.* ntama.

gyāme, a kind of amulet.

o-gyamfo, *pl.* a-, one who commiserates or pities another.

[*pr.* 1464.

agyāmu, a kind of *amulet*.

gya ñ, s. nnyinnyañ.

gya ñ, gyan-ara-gyan, *adv.* [red. gyennyañ, a.] F. = Akr. kwa, teta, (Ak.) hunu, *in vain, for nothing, without cause, without meaning.*

agya ñ (*pl. id.*) *arrow; cf. bemma; pr. 362.372. — spine or quill of a porcupine.*

gyane, *pr. 1643. s. gyansakyi.*

agyance, s. pataku.

agyañka, *pr. 1258.*

agyañkā', *pl. n-, Akw. = ayisā, orphan.*

agyansako, a kind of *jumping insect.*

gyansakyl, *pr. 1643. a by-name of the bird apatipere. pr. 2640.*

agyansrāmmá, *pl. n-, live coal, burning coal. [gya, srām, ba.]*

agyapadé, 1. *heritage, inheritance; nneema pa a eye fe (a.s. ñkoa, mñāñ, ahene, sika) a wowofa awu agyaw wo; syn. apegade, awunnyade. — 2. F. treasures. Mt. 6, 19. 13, 44.*

o-gyapam, a kind of *tree. pr. 1259.*

gyapatiá, a kind of *sandals; s. mpaboá.*

gyapém, gyapim, a *disease consisting in a permanent swelling of the leg.*

gyàre, *soap, = samina. — gyare-nsō, brode-hono a woa-hyew de rebeye samina; cf. gyakisi.*

gyasá-bòafò, s. osebo.

gya-ase, *lit. under the fire; 1. place where the hearth stands, kitchen. — 2. the household espec. of a king, and the people belonging to it; household servants, domestics; attendants, suite; ofwē ohene gy., he has the care of the king's household.*

gyaasefo, *pl. domestics, attendants, s. gyaase 2. — ohene gyaasefo ne: mfōafó (afōasofo), akyenekāfo (akyeremadefo), beñhyeñfo (mmentiahyeñfo), ahōpráfó, asoamfó, ketesofo, koññūasofo, kyinikurafo, mpaboafó, atufó (alumfó, tumtofo), abráfó (adumfo), sannāfó (fotosañfo), nsaneafo (señ), akyěāme.*

gyaaseni, *sing. one of the domestics or attendants; s. before.*

gyaase-héne, *overseer of the king's household, captain of the body-guard; cf. ankobeá.*

gyàtá (*pl. a-*), *the lion; pr. 1260. other names are: ohyéègyá, sáremùséé. — gyata-bá, a lion's whelp. — gyata-béré, lioness. — gyata-fóro, young lion. — gyata-níni, male lion.*

gya-tannā', 1. *a pile of wood to be burned, especially in preparing a plantation. — 2. F. a fiery furnace.*

o-gyateñ, *pl. a-, torch made of dry palm-branches; mpopā a woapāpaem' na wode abom' akyekyere na woaso de fita abe a.s. wode fñefñe okwan anadwo.*

gyàto, gyatowá, *the yaws, a disease of the skin, producing ulcerated tumours of a contagious character.*

gyato-didi, a disease of the skin, producing a rough surface of the body.

gyato-duru, a medicine [aduru] used to cure gyato.

o-gyatofo, pl. a-, a person having the yaws.

gyato-nammōn, ulcerated sores on the sole of the foot.

gyaw, v. [red. gyigyaw] 1. to leave, quit, depart from (for a time); Mt. 4,13. — 2. to part from (never to return), to forsake, desert, abandon, relinquish; Mt. 4,20.22. — 3. to leave (behind), let remain; pr. 1261.2735.2776. John 4,28. Mt.22,25. — 4. to leave in or commit to the care of, intrust. — 5. gyaw mu, to depart this life, expire, give up the ghost; cf. wu; onnyā nnyaw mu e, he has not yet breathed his last.

gyaw, v. [inf. a-, red. gyigyaw] gy. obosom, to worship a fetish (patron spirit) by bringing him palm-wine or other gifts and petitions. Wokogyaw bosom a, wode nsā akotokyiwa kō agyawē hō kōsere akwāhōsan, na titiriw no wogyaw wōn atamfo tiri so; — wode wōnhō akogyaw no; — osofo gy. ne bosom a, okura nsā a.s. oguan na ode koyi mpae mā nea ode bae no.

agyaw, inf. the act of worshipping a fetish.

agyawé, place where a fetish (obosom, patron spirit) is served.

gyaw, n. a gap between the two upper front-teeth. pr. 2831.

gyaw, gyawá, gyā', pl. n-, the leg from the knee to the foot. — fa.. gyaw, to take or embrace the legs, beg pardon; mǎfà wo gyáw = pardon me; okotow ne nañkrōmā anim wō n'anim na wáfà no gyáw; mōnkofa nè gyáw. — gyaw-fa, inf. begging pardon.

gyàwú, the best kind of yam; s. odé.

gyawurusí, a broad and large piece of linen or cloth, sewn together of 2 to 4 pieces or 5 to 10 yards (a sheet, Acts 10.); otan-kese a wode abohō 2 nè fā a. 3 a. 4 apam; obarima-tam a wopam (no) obia sin 3 a. 4 a.s. 6; cf. sàpra.

gye, v. [red. gyigye, q.v.] Ak. gye [with a narrow e, whilst Akr. & F. (?) have a full e] 1. to take (especially what is offered or given), to accept, receive, obtain; cf. fa, nyā; — gye taforoboto yi, take this plate (off my hand); begye wo akatua, let me give you your wages; megye (= mebegye) m'asranne, I come to receive my monthly pay; obi kye wo sika a, wúrènnýé ana? — pr. 307. — gye aduiaba, F. to receive seed, Mt. 13,19f. — gye ahom, F. to take one's rest, Mt. 26,45. — gye mpata, adañmude, to take a ransom, a bribe; Num. 35,31. Ps. 15,5. — dua biakō gye mframa a, ebu, if one tree receives, i.e. has to stand or endure, (all) the wind, it breaks, pr. 1005. — gye bo, to receive a stone, be hit by a stone, pr. 2488. — It may serve for the Eng. prep. for = in view of, in expectation of: mete ase megye den? what do I live for? wote ha regye den? for what are you sitting here? cf. Gr. § 243, b. — 2. to take (against the former possessor's will), appropriate (to one's self), pr. 302. take possession of, take away from, pr. 1267. gye ne nsam' ade no, take the thing off his hands, take it from him; to capture, occupy: okō gyee kũro no, he carried the town by storm. — 3. to take up, take upon one's-

self; wogye hamañkā no, *they have taken up the hammock*; obi nnye obi amanne nye ne de, pr. 304. 308. — ogyee heñ wu wui, F. *he suffered death in our stead*; — magye asem no mabo me bo = mafa asem no mato mehō so; — ogye ahōtsewē asetsēnā yi (=awar) to no do, F. *he enters into this holy estate (viz. matrimony)*. — 4. gye ntam, *to take an oath, i.e. to swear with solemnity, in a judicial manner*; — mede ntam migye wo, *I give you the oath*. — 5. gye dase(wia), F. *to bear (false) witness*, Mt. 19, 18. 27, 13. Mk. 1, 44. — 6. *to draw into the lungs, inhale*: gye mframa, *to take the air, walk out*; s. pase; gye hūā, *to scent, smell*. — 7. *to seek or try to obtain, to engage*: okogyee ahene bānu adom, *he called in two kings to his aid*; s. dom, v. — wokogyee Akyemfo sa, *they engaged the Akemis as allies*; cf. gye pā, gye bata. — 8. gye nim, *to gain the victory; to win favour, honour, praise, glory*. — 9. gye aware, *to demand in marriage, engage a woman for marriage*. — 10. F. *to take up, buy* = to; mekogyee tam = mekoto ntama. — 11. *to ask, demand (as the price of goods)*: wugye ahē? — 12. *to receive as the price of something sold*: oton utama no gye dare du, *he sold the cloth for ten dollars*. — 13. *to desire, demand, require*; nea okom gye ne mē, pr. 2191. cf. 36. — F. = pe, Mt. 9, 13. — gye anyibir, *to suffer violence i.e. require eagerness and force*. Mt. 11, 12. — 14. *to require, render necessary*: ongye de woko, F. = enbia se woko, *they need not depart*, Mt. 14, 16. — 15. *to propose in expectation of an answer or decision*. — 16. *to take of or from, exact*: ode gye me dare du, *he made me pay ten dollars for it*; wogyee no (ho) ayefare, *they exact of him a fine for adultery*; wagye no (ho) sika pi, lit. *they have taken much money from him (as a fine), he has been severely fined*. — 17. *to receive, take, collect, gather money or other things from other persons*; pr. 710. gye or gyigye tow, akwanne&c., *to raise or levy taxes, custom, toll or duty, to lay a duty upon*. — 18. *to gather, contract, nkanare, rust*, pr. 2385. ntuw, *mould, i.e. to become rusty, mouldy*. — 19. gye bañ, *to make a fence*. pr. 104. 1265. — 20. *to receive, take in, accommodate, shelter, harbour*: wogyee yen few-so, Acts 21, 17.; ekwae yi agye wo. pr. 1872. — 21. gye.. tom', *to give a hearty reception; to receive among or into (a society)*. — 22. gye.. atū, *to receive into one's arms*, = ye.. atū. — 23. gye.. awo, *to welcome*. — 24. gye wō, *to cry?* — 25. *to rescue, retake, recapture; to redeem, ransom, buy out of servitude or penalty; to release, free, deliver, liberate; to save*; Mt. 14, 30. 18, 11. — gye me (fi) m'atamfo nsam', *deliver me from my enemies*; gye me (wo) bone mu, *save me from sins or evil*. Mt. 1, 21. — 26. 'gye.. ñkwā, *to save or preserve one's life*; cf. agyenkwā. Tit. 3, 5. — 27. *to take into protection, protect, defend, preserve*; wopee me akum me, na Onyankōpon gyee me, *they sought to kill me, but God protected me*; ode ñkrante kō gyee nehō, *he defended himself with a sword*; ogye ne nua ti, *he defends, fights for, his brother*. — 28. *to take along (with), lead, conduct, guide*; s. gyigye; cf. gya 1. — gye abofra tā-tā, *to lead a child by the hand, teach it to walk*. — 29. *to take up, admit, believe*: gye.. di, *to believe*; migye no or n'asem midi, *I believe (in) him or his word*; F. gye dzi, Mk. 9, 23. (diff. gye.. di, *to receive, accept and eat*, pr. 307.) gye.. tie, *to obey*. — 30. *to take up (a saying) and respond or*

reply to (it) in one or other way: gye.. kyim, (to take up and wrest i.e.) to doubt, contradict, dispute; gye.. akyinnye, id. Acts 13,45.28,29. — gye.. pene or krúm', to assent; gye.. pen, F. to accept, receive (a saying) 1 Tim. 1,15. — gye.. d a so, lit. to accept (a summons) and sleep upon, i.e. to linger or delay in obeying the summons: se wosamāna obi a, onnnyé nnná so; omměra ntem. — 31. gye.. so, a) to take up i.e. answer, return an answer, respond, reply to (=bua); to respond to a call; to return the firing of the enemy. — b) to take up a cause, Mf. Gr. p. 115. — c) to approve (of), commend, congratulate, praise for some performance; adwini a odii no, oman nh. agye no so = woakamfo adwini a odii no, the whole town praise him for the execution of his skilful work. — d) gye.. do, F. to set forth: wodze won abrabo-pa gye wo nokwar asem no do, they by their life set forth thy true word. — e) gye.. do, F. to light upon, lodge in. Mt. 3,16. 13,32. (cf. 37.) Mt. 27,46. — 32. to call forth continuation (prop. forthcoming) of speech, gye.. ba, to cause one to proceed in his speech by assenting acclamations. — 33. to be entitled to: wugye dabeñ? what reply depending on the week-day of your birth or on your rank and family) is due or belongs to you? migye anyáàdo, ahénewa, aberaw', àmū, obére. — 34. re gye with a locative or objective complement and a verb in the consec. form: to tend to or toward, to aim at, be looking for, have in view: ono nso regye kúrow no mu ako bi, he too was endeavouring to go into that town; o(re)gye nna awu, he is drawing near to death, his time to die is at hand = oreye awu, ne wuda abeñ, adu, newu adu so. — 35. gye bata or aguadi, to take up, begin (or enter into) a mercantile or trading connexion, commercial relation, connexion in business (ogvadifo mā wokose odefo bi se ope se o-nè no di gua). — 36. to require, take up, occupy (a time): adwu-ma yi begye nnaawotwe; cf. 13. — 37. to take up, occupy, fill up (a space): dua yi agye asase pi, Luk. 13,7. wim' nnōmā begye ne nwin' ase, F. the fowls of the air lodge under the shadow of it, Mk. 4,32. cf. 31 e). — 38. to detain: ne nna gyee no trāā ho ara, his sleep detained him in that place for a while. — 39. gye ntini, to take or strike root. — 40. gye.. ā nom': aduan no agye n'anom', lit. that food has taken (root) in his mouth i.e. has become his favourite dish; nām agye n'anom', he is fond of meat. — 41. n'ani gye, lit. his eye takes or catches (intr.) [or perh. his eye glitters, sparkles? cf. gyigye] i.e. he rejoices, is joyful, cheerful, glad, he delights (.. hō, in ..). — tr. ogye n'ani, he amuses himself; ode gye n'ani, he amuses himself with, he delights in, rejoices in; Lk. 16,19. — 42. gye, to except, s. gye, adv. Gr. § 117,3 g.

gye, adv. or conj. except, excepting, with the exception of, exclusive of, save, but, only; Gr. § 134,3 b. 235 b. — gye Onyame nkō na onim, God only knows; obiara nnim, gye Onyame nkō, no man knows but God alone. — gye se or se gye, except, unless, if not; except that, save that. Gr. § 277. John 3,2.

gye, frenzy, madness. — bo gye, to be mad = bo dam; obo me so gye, he rages against me.

o-gye, inf. 1. the act of taking, receiving... s. gye, v. — 2. salvation, deliverance, redemption, — 3. ogye a wonnye nni, unbelief.



agyē! *int.* [= agya-ē! *oh father!*] *oh! alas! woe is me! o dear!*

gyebum, a kind of plantain; s. obōrōde.

gye-de, F. = gye se, *except*, s. gye, *adv.*

gyedi, -fo, s. gyidi, -fo.

agyedo, F. = nnyeso, *answer, reply*.

gye-dua, 1. [a tree of receiving scil. in its shadow] a *shady tree* in the street, *umbrella tree*; symb. *the king*, in the phrase: otew gy. ahaban, *he tears the leaves of the shadow-tree*, = ohyira ohene, *he curses the king's life*. — 2. the stick of an umbrella to which the ribs are fastened.

o-gyéfo, 1. *one who takes, receives, exacts...* cf. otowgyefo. — 2. *rescuer, redeemer, deliverer, saviour*; syn. agyenkwā.

o-gyefó, *madman, lunatic, crazy person*; syn. obodámfó.

O-gyefuo, name of a month, about February; s. osram.

gyegyēgye, *noise, bustle, alarm, tumult*; ye gy., *to make a noise, be noisy, boisterous, bustling*.

agyegye-nsu, Akp. s. agyenennyene-nsu.

gyem' = ogya mu. pr. 2634.

agyemañ [nea ogye omañ] *defender, supporter, saviour of the agyemannahare*, a kind of song; s. dñom. [nation.

agyempare [nea egye mparow] a *prop* or *support of a rafter* (piece of timber standing on the tie-beam of a roof and supporting the rafters).

gyeñ', v. [red. gyen'nyèn] 1. *to be pure, clear, still* (of water); nsu no gy. = emu ye kronkronkron. — 2. *to be sincere, simple, harmless*. Mt. 10,16. Phil. 2,15. — 3. *to gaze*; ogyeñ' n'ani (te se wañe n'aniwam'), *he clears his eye i.e. he looks closely or sharply*; ogyeñ me = ofwe me yiye (te se ade a onhũũ bi da), ofwe m'anim mā

agyen-agyen-nsu, s. agyegye-nsu. [ekye kakra.

gyēññ, a. & adv. *pretty much, pretty long, for a while*; cf. prāññ; okasae ara gy., osũi ara gy. — odii nna gyēññ supow no mu, *he stayed several days on the island*.

gyene, v. 1. Ak. = gyeñ, v. — 2. *to separate*; the blood at death separating into serum and coagulum or clot, "wagyene nehō" has become a euphemistic expression used in speaking of the death of kings or high persons; *he has resigned or surrendered his life* = wawu, wagyaw mú, wasopa nehō, wadāñ nehō, wákà bābi.

gyēne, F. (pl. id.) *onion*; syn. sopradā.

gyénennyeneñ, a. *clear, pure, transparent, bright*; syn. gyirenniyen, kurennyen, krōnkrōn; ode nsu gy. beree me; wanañ sika no gy. asi ho.

gyénēñ[nyenen]nyēñēñ (or gēñēñēñēñ, gyēnyenyenyēñ) *adv. or n. tingling, of the shrill, sharp, vibrating sound produced e.g. by striking metal*; eye m'asōm' g., *it thrills through my ears*; cf. yonñ.

agyenennyeneñ-nsu, Ak. [agyegye-nsu, agyenagyēnsu] Aky. takyiridi, *dragon-fly, adder-fly, libellula*.



Ogyeñko, name of a month, about April? s. osram.

agyeñkwā [nea ogye or egye ñkwā] 1. saviour, redeemer, deliverer, preserver; the Saviour, Redeemer. — 2. the safety-lid or covering of leather over the lock of a gun.

agyensu [ade a egyensu, what receives the water] gutter; spout.

gyéntiā [ogya tia] pl. nuyéntiā, fire-stick, fire-brand; fuel; remains of a fire, remainder of fuel; mannyā nnyànsín mànná, na gy. bi na medae; mónkotwā nnyéntiā mmëra! dunnum nny. a ewo ofie ñhīnā ansā-na woako!

gyennyan, F. a kind of tree.

gyennyan, F. [red. of gyan] a., adv. in vain; vain, vile. — gyennyan biara, F. perhaps, possibly.

agyen-nyan-dze, agyen-nyan-ne, F. a vain thing, vanity.

o-gyennyentwí, pl. a-, a person given to vanity, cf. nnyennyentwí; 1. a thoughtless, heedless, careless, foolish person, who does not care for advice, but foolishly takes his own way, cf. okwasea. — 2. a profligate, intemperate, licentious, dissolute, debauched, lascivious, lewd person; cf. ohofwini. — 3. a shameless, infamous, ignominious, vile, contemptible, despicable person; cf. odapāfo.

agyesowá [fr. gye so] a certain tone or melody in music; to agy., to sing the accompanying voice.

gyewgyéw: n'asem ye gy., he is rash, precipitate, his manners are rough, rude; syn. hyewhyéw.

agye w = adagyew, leisure; ehō agyew na mannyā, I did not get time for it.

gyidi, inf. [gye di] F. gyidzi, faith. — gyidikā, inf. confession

gyidini, -fo, pl. -fo, F. gyidzifo, pl. a-, believer. [of faith.

gyigya, red. v. 1. s. gya, 1.2. — 2. to be unsteady, unstable, fickle; to waver, vacillate. Rog. 149.605. — 3. to be unsettled, excited, agitated, in a passion, distracted. Rog. 824. — wagyigya = waye basabasa, he is confounded, confused, perplexed; cf. bō nnyinnyan. — 4. to be impaired, deteriorated; won Kristosom no gyigyae, their Christianity was on the decline.

o-gyigyafo, a passionate, quarrelsome person; cf. otañgyigyafo. Prov. 9,13. 25,24.

gyigyà-gyigyà, a., adv. unsteady, unstable, fickle, variable; unsettled, disorderly; oye n'ani gy., he is unsteady &c. onam gy. nti, eñkyere se ne kōma da ne yam', his rash, restless, stormy, fidgetty manner shows that his heart is not at peace.

gyigyaw, red. v., s. gyaw.

gyigye, red. v. s. gye 1-40. Other meanings: 1. gy. abofra, to lead, tend, attend, nurse, feed, foster a child; mabo bi pā se ónnyigyè me bá, I have hired a person to attend or nurse my child. — 2. to instruct in, train for: wogyigye no akom. — 3. to lead aside or astray; to allure; to coax, flatter; to entice, decoy, tempt, seduce, persuade; to cheat, deceive, delude; cf. so fwe, dofedefe, dādā, sisi, & ogyigye-fwirema; to prevail on, win over or try to do so; obon-

sam gyigyee Iesu; ogyigyee no se ɔnye bone, *he seduced him to do evil.* — 4. to excite, provoke; ogyigyee me se me nè no ñkō, *he provoked me to fight with him*; ogyigyee me pee m'anom' asem, *he tried to elicit, draw or catch a word from my mouth.* — 5. gy. āno: a) ogyigye m'āno, *he teases me, provokes me to fight or anger.* — b) id. *he tries to catch me in my words.* — c) se ogyigyee āno a, ankā eyee tokwaw, *if he had replied to every thing, it would have led to a scuffle.* — 6. to begin to grow red or ripe (of fruits). — 7. to shine, glisten, glitter, glister, sparkle; gy. so, to dazzle; oŵia gyigye ho = ye ho hāññ; kanea no gyigye m'ani so, *the light dazzles my eyes.* — 8. to sound, echo, resound; bepownom' agyigye, *the echo rings from that mountain*; egyigye m'asōm', *the sound of it is in my ears.* — 9. de nehō gyigye .. mu, *to interfere, intermeddle, meddle with*; syn. frafram'; wommfa wōñhō nnyigyem', *they shall not interfere, not meddle (or mix themselves up) with (or in) the matter*; nsem ñhinā na ode nehō gyigyem', *he meddles or busies himself with every thing.*

o-gyigye-difo, *a woman who takes things from men and afterwards breaks her agreements with them*; ɔye ogy.

o-gyigyefo, 1. obea gy., *nurse.* — 2. (onipa gy.) *seducer, allurer, flatterer, pr. 2386f. adversary, antagonist, pr. 2407.* — F. *the tempter, Mt. 4,3.* = osofŵefo, odādāfo.

o-gyigye-fŵírema, *delusion, deceptive promise*; lit. *a deceiving by whistling to*; ogyigye wo ogy., *he deceives you by flattery or vain promises.*

agyigye-n'nyé-n'ní, *a story to be received and not to be believed, fable, feigned story or tale, fictitious narration*; cf. anansesem. 'The story-teller first addresses his audience with this word, perh. = *will you believe or not?* and the assembled hearers answer: Yegye di, *we believe (it certainly).*

o-gyígyirifo, *an inconsiderate, unwary, rash, giddy, indiscreet, imprudent, foolish person*; cf. okwasea.

agyígyirisem, *inconsiderateness, indiscretion, imprudence, rashness, unreasonable actions, harsh proceedings, violence actuated by foolishness*; wakodi agy. — cf. ñkwaseasem.

gyim, v. F. = gyimi, *to be an idiot &c.*

o-gyimfo, pl. a-, *a stupid person, fool, idiot, simpleton &c.* Rog. 499. 501. 503. cf. okwasea, ogyèfó.

gyimi, v. *to be stupid, foolish, senseless, thoughtless, crazy, mad.* pr. 1278. 2708. — o-gyimi, inf., *stupidity, folly &c.* pr. 1277. ne gyimi nti ɔnte m'asem ase; cf. ñkwaseasem, gye, adammo.

gyina, v. [red. ginyinagyna] *to stand (of persons and quadrupeds, cf. si, ta)*; *to remain firm on a foundation*; *to stand still, make a stand, stop, pause, halt*; gyina ho, *stop!* qdon no agyina, *the clock or watch has stopped*; oŵia agyina, *the sun has reached its highest point, is in the meridian, it is midday.* — gyina .. akyi, *to stand at the back of or behind, to support, help, back, second, encourage, shield, defend, protect, stay, assist*; cf. di.. akyi, boa. — gyina .. mu, 1. *to stand, hold out, endure, bear, sustain, stand the proof or test.* —

2. to flourish; anemdŵuma-dan no gyinam' sê, the manufactory is in a very flourishing state. — gyina ..āno, to stand against, withstand, resist. — gyina ..so, a) to stand on, be founded on, rest on; wo fo a wudi yi gyina asem a wokāe kan nò so, the reason of your being declared guilty is your first saying. — b) to stand to, be faithful to: ogyina nan̄kasa asem so = onnan̄ n'asem, he keeps, is true to his word. — c) to keep to, obey: wogyina n'asem so = wodi n'as. so, they adhere to his orders. — d) to flourish, thrive: kũrow no gyina so sê, the town is in a flourishing state. — e) to consist in or of; ahõnu potẽ no gyina nsem abiesã so, Kurtz § 272.

gyina, 1. stay, support, prop; ođan yi gyina ne odum yi, this room is supported by this pillar; one me gy. = me mu-dua, m'akyidua, he upholds me, on him I rest. — 2. stay, delay, continuance in a place for some time: di gy., to stay or last for a while, to delay; mesomaa no no, wann̄i gyina na ošan bae, when I sent him, he did not stay long, but returned; bone mu anigye nni gy., sinful pleasure does not last long; ntama yi anni gy., this cloth did not last long; s. di, F. G.

agyina, the consultation of several persons who leave a greater circle to converse apart; ko agy., to go apart for such a consultation, to deliberate; tu agy., to consult apart. [fr. gyina, to stand, because the act mentioned is performed by the parties standing.]

gyina-bea, gyina-bew, standing-place, stand, station; hyen gy., harbour, road, roadstead.

gyinae, the point or that on which one takes position or insists as being of importance; the main point, the principal part of a statement; object, end, conclusion; — asem yi, minhũ ne gy., I do not see the real purport of this palaver; osii n'asem mu gy. ansã-na orekã, c.s. okyeree asentitiriw a enti oḃae nè nsentitiriw a ewo ne kase no mu, he stated or set forth the principal points of his object before he entered into particulars; woanyā asi asem no gyinae no; eyi ansã-na yerebɛfa wogy. no so de ako agyina, you have now stated the essential points of the matter; on these your statements we shall now hold our consultation; (wotase nea won̄ nhinã kãe na ekosi asem biakõ so a, wose:) nea yede asi ne gyinae ne se: adapen̄ anan̄ obetua kaw no, the decision we have come to is, that he shall pay the debt in four weeks; mohyee ne gy. den̄? how did you settle it? yeahye mu gyinae se adapen̄ 4 obetua, we have determined that in 4 weeks he shall pay.

agyinam' [gyina mu] lit. standing-in, i.e. taking another's place, hence surety, security, bail; — di agy., to be bail, give security; odi agy. mā me, he gave security or has become surety for me. — cf. akagyinam.

agyinam'fo, the members of a council.

agyinamo a, pl. n-, the cat; other names are: atenkyema, fiebofo, osã, amēew.

gyinantw̄i, a medicinal plant.

gyinasó-eh ù-po, a kind of flower, lily?

agyina-tú, inf. deliberation.

o-gyinatufó, *pl. a-*, one that has gone for deliberation.

agyirae, *mark, visible sign* made upon a thing for some purpose; *significant token; character* made, instead of signature, by one who cannot write; *cf.* kēnā, krā, nsow, botae; — mehye no agy. n.s. wode biribi ato ho na woafwe no yiye seneā eda, na se obi de ne nsa kā a, woahū. — agyirae-hye, *inf.* the act of *marking* a thing.

gyíràm, Akw. = táfòdé, ñkyene. — gyirase, s. girase.

agyirátwé, a *weight of gold* = ntaku 16, 2 dollars or *ackies*, 9. s. (As. borowo, whilst As. agyiratwe is half a taku more.)

agyiratwefū, a *weight of gold*, the half (ofā) of agyiratwe. (As. borofā, nt. 8, whilst As. agyiratwefā is nt. 9.)

gyirenniyireñ, *a. pure, clear, clean* (of water); *syn.* gye-nennyeneñ, kurennyenñ, krônkrôn.

gyirigyiriw, *a. gristly, cartilaginous*, used in speaking of things which cause a crunching noise in chewing; *syn.* hāwhāw; kotoko nām ye gy.

## H.

The guttural or faucal consonant h occurs before a, o, o, u and before the nasal vowels ē, ī. Before the pure vowels a, o, o (u) some individuals pronounce it stronger than Eng. h, (with stronger friction of the breath between the soft palate and the root of the tongue) similar to the guttural ch in German *ach, Bacharach*; before all nasal vowels it is not stronger than Eng. h, and between the nasal prefix ñ and a nasal vowel or w it is almost mute, as in ñhinā, ñhōma, ñhwen, ñhwi. — Before the pure palatal vowels e, e, i, the consonant becomes palatal and has more friction of the breath between the palate and the middle of the tongue, so that it answers to the palatal ch in German *ich, Aachen, München*, or *χ* of the Standard Alphabet; in analogy to ky, gy, ny, we express this simple sound by the letters hy. — The consonant h is also joined with the labial sound of w. In our books we retain the combination hwa only when it assumes open prefixes, as o-hwanyan, whereas, when the prefixes are half-open, we write it hūa or hua, as o-hūām, o-huāñ', ó-huāñ. — In Fante dialects we find hw not only before a, but also before o, o, u, and e, e, i; for F. hwo, hwo, hwu, we write only ho, ho, hu, and hwe, hwe, hwi have been changed into the palato-labial combinations fwe, fwe, fwi. — In Ak. even hwa or hūa has been changed into fwa. — The simple h is, in single instances, to be found interchanging with k, as hāññ, F. kāññ; with s or fw, as hintiw, Aky. sunti, As. fwinta; with w, as F. ahoba, Ak. awowa; and with y, as Ak. hara, Ak. yera, F. yew.

e-ha, *pron.* of place (Gr. § 60,3.) *here, this place; hither; hence; bēra ha, come here*; it may take the *adj. pron.* yi after it: bēra ha-yi, *come just here*, or an attribute in the possessive case before it: bēra me ha, *come hither to me*; me ha ye me yaw, *this place* (of my body) *here pains me*; it may stand as an attribute in the poss. case before a noun: eha ñnuan, *the sheep of this place or country*,

Gr. § 61, or in apposition after a noun of place, when it must be rendered in Eng. by *this*: waba kũrom' ha 'ne, *he came into this town to-day*. — ehanom (a kind of plural form), *hereabout, hereabouts*. — The emph. part. ara may be added: eha-ara, *this same place, just here*; wote hanom-ara, *they live here about (nowhere else)*. — Cf. ha-nè-ha, hayi.

ha, hà, *interj.* 1. = hahâ, â, expressing pleasure or joy. — 2. a call for attention. — 3. an expression of contempt. Gr. § 145.

e-ha, 1. *wood, forest, bush*; onam ham' kwa, oñhũ fie kwan, *he wanders about in the bush, does not find the way home*; cf. (a)haban, hanam &c. — 2. F. *plantation*, cf. afuw, kwã. — 3. *chase, hunting, sport*; — ye ha, *to hunt*; cf. ahayo.

ò-ha, *hundred*.

ha, Ak. F. s. haw, v.

o-hã, pl. a-, a kind of bat; a harmless kind of monkey. pr. 188.

ahã (*interj.*) memã wo ahã, *contr. mahã, mahãõ, I give i.e. wish you good day!*

hã, hatē, *adv. hard, soundly (of sleeping)*; wada hã, *he is fast asleep* = wada nnahõ. Acts 20,9.

hã, *adv. (to v. fwe) staringly, fixedly, unmovably*; ofwe no hã, *he gazes at him*.

hàbàbàbà, *imit. expression of unintelligible chattering or babbling* (wokasa a, eye m'asõm h., *their speech is quite unintelligible to me*), or of the crackling of a fire: *with a crackling noise*; ogya or otannã' no rehyew h.

ñhabàm m á (ahaban ñketeñkete), *leaves of different trees*.

ahabam-mema, pr. 1291.

ahabàm-móno (ahaban mono) 1. *fresh or green leaves*. — 2. (a.) *green; of green colour*. — 3. a venomous snake of a green colour.

habán, 1. *bush* = wura. F. *field*, Mt. 6,28. 13,44. — 2. a piece of land overgrown with bush; makoto h. — 3. *foliage*. pr. 1289. — Aky. hahane.

ahabán, pl. ñ-, Ak. ahabanē, *leaf, leaves, foliage; shrub, shrubs, bush, bushes; wood, forest*; cf. wura, kwae; — nnuru bi ye ñh., ebi ye nnuñhiñ, *some medicines are leaves, others are roots of trees*; wobe-bubuu ah. agu yeñ so, *lit. they came and tore leaves have cast upon us, i.e. they have sympathetically comforted us (e.g. after a defeat)*.

haban-sem, *an agreement concluded in the bush, without witnesses*. pr. 2655.

ahaban-tâ, *prepared tobacco in leaves (hands), unrolled tobacco, imported from Europe or America*; s. tâ.

aha-bàyé r e, *wild yam*. pr. 1290.

aha-bq: watow ah., *he has slain a man unintentionally*, = ne usa apa.

ahà-bó a pl, ñ-, *beast of the forest, wild beast, game*.

aha-bobé, a kind of wild vine.

ha-bodóm, *pl. a-*, (lit. *dog of the forest*), a kind of *jackal*, gregarious, brownish, with a slender body and long tail; *cf. hatwēa*.

aha-bùsú [ēha mmusu] *the marring or spoiling of the chase or hunting; pr. 307. oye no ah., he does him harm in his hunting, drives the game away &c. (Obommofo kọ wuram' a, wọbọ no mmusú mmā onnyā aboa ntow no.)*

ñhadá, *sleeping in the bush; (aháyó à wódá wò mú) ehọ ye ñh., there are only single huts to which hunters resort, there while hunting one must sleep in the bush, it is an extensive uninhabited forest; cf. nnañso.*

ha-dwīw, *tick, a little insect infesting sheep, goats &c.*

háè háè, *interj. a cry to scare or fright away birds of prey; oye me hh., he teases or irritates me, cf. otane m'ani.*

ahaff, *a remote place in the midst of a wood or forest; otwēñ nehō kotrāā ah. bābi.*

e-háfó, *the people from here, inhabitants of this place, town or country.*

ahafo = nnañ so; oko ah. = oko wuram', kwaem'.

ahafoá, Akw. = ahabañ.

hágìre [Dan. *hagel, hagl*] *small-shot, hail-shot.*

ahàgya, *basket of palm-branches of an inferior, careless make berew a wọammo no akyem-medew.*

haha, *v. = hoahoa. pr. 1799.*

hahà, *interj. an expression of gladness, satisfaction &c. cf. hà.*

hahā, *s. behā. — pr. 570. — ahāhā, pr. 1379.*

hahane, ahahanē, } = habañ, ahabañ, ahabane, F. ahataw.  
ahahare, Ak.

hahare, F. *attrib. adj., s. hare.*

hāhī, *grief for a great loss; me h. abọ mehō.*

o-hāhíni, *pl. a-*, a large, *black ant* emitting a bad smell. *pr. 215.*

hāhără, hāhră, hāhrăhá, *a. broad, wide, spacious, wide open; cf. tètřē; odañ no mu ye h. = odañ no mu gow.*

hāhyē-hahyē, *adv. heavily (of breathing).*

àhàì, *a kind of beer made of Indian corn; corn-wine, pito.*

háì, *interj. an expression of fear or astonishment. Gr. § 145.*

há[mù-]krámāù = habodóm, is used for *wolf*; but *s. pataku.*

hām, *v. to brawl, quarrel, wrangle; altercate; to chide (Ez. 17,2.) o-nè no ham or wóbām = o-nè no yaw, kasakasa, perepere; mekoè no, na orehām.*

o-hām, *inf. dispute, quarrel, altercation, brawl; efi hām mu; kọọ kō so, from chiding it came to blows. — bọ hām, F. to rebuke. [Mt. 17,18. 20,31.]*

ham' = ha mu, *in the bush, wood, forest; F. on the plantation, in the field. Mt. 24,18.40. eham', Mf. northward.*



hāmá, *pl. a- or ñ-*, 1. *cord, string, rope; bond; pr. 1293f. 2530. cf. mḡriwa, mofūmá, ññūahāmá, ntampēhāmā. — wabye hāmā = wasen ne mene; ode aniwu kolyee h., she strangled herself through shame. — 2. climber, tendril, creeper, creeping or trailing plant, a plant that grows clinging to the ground or trees or other means of support; mekoḡo ahāmā e.s. mekotwītwa ñhamam', na afe āno hyia a, ná meredó (Ak.) — 3. twē hama, s. ntontobḡ.*

hāmā-bíri, a medicinal plant used to cure belly-ache.

hāmā-hāmā, *a. boisterous; epo ye h., the sea rages as when agitated by a storm.*

ḡ-hāmāni, *one bound with cords.*

ahāmáñk'á, *pl. ñ-*, [Span. *hamaca*] *hammock; cf. denkye-denkye. — ahamañkāfo, hammock-carriers.*

hāmāñkā-soa, *hammock carrying. (Phr. ḡo no akonkón! fa to wo atifi! yebedi no nnyigyé or adannán'.)*

ahāmā-nó [hama āno] *pr. 1123. the end of a string.*

ahāmā-sā-de: ne nañ ah. = *ade a womā mā wode sā obi hama = atramatiri 24 a wode mā ọheue se ọmmā woñkum nipa.*

ahāmā-twē, *inf. s. ntontobḡ. pr. 2841.*

ñhāmāwá [hāmā *dim.*] 1. *little strings &c. — 2. vermicelli.*

ḡ-ha-mñ-ní, *pl. a- -fo*, 1. *inhabitant of a plantation-village = ofumní, okuraasení. — 2. a person living in the bush, wood or forest, a savage. — 3. an uncivilized person.*

hà ñ, *v. [red. heñhañ]* 1. *to stretch, extend. — 2. to be extended; cf. ọhán: — 3. to loosen (intr.): ahañ me, it has been loosened (become loose) for me, s. "ahin me ahañ me" under hiñ. — 4. red. to become or be distant, loose (of texture), not joining closely (of things fitted together); ntama yi ani aheñhañ, this cloth has become thread-bare(?); ntabow a wokā sii anim no ah., there are chinks in the boards you fitted together; they no longer fit closely. — 5. Phr. ade no aheñhañ n'ani so, the thing has become unimportant or indifferent in his eyes, he makes light of it, he disregards or slights the thing; ọheñhañ a aheñhañ won ani so no nti, womfá nyé biribi bio, it has become so unimportant in their eyes, that they do not care for it any more; ne kafe a ḡwo aheñhañ n'ani so nti, ọñko mu bio, his coffee plantation has lost all attraction for him, so that he does no more go into it.*

hāñ', *v. [red. hāñ'hāñ]* 1. *h. mu, to spread out, to extend, to open wide; hāñ akatawĩa no mu, open the umbrella; ọhāñ n'anom', = ọtē n'anom', he opens his mouth wide, he gapes, stands agape; ọhāñ ne nsam' (se ode reḡo no), he stretches out his arms, he raises his arm (to strike him). — 2. to swell, augment in force or loudness: hāñ wo 'né mu tēem', cry aloud, Is. 58, 1. — 3. ọhāñhāñ n'ani, he stares, gives a stare, he threatens, frightens (ogye biribi aberaño, ọkā asem dennēnnen). — 4. intr. to be extended, wide open: mmereḡo no ahāñ, the mushroom has opened or expanded; n'ani ahāñ, his eyes are wide open or staring (of one drowned or taken by the throat); m'ani ahāñ, I am quite surprised or astonished.*

ḡ-hāñ, a cord, reaching from one side of a river to the other, to



lay hold of in passing over; *pr.* 440. — sānkū-hān, *the string of a violin or other stringed instrument.*

ahānmú, *the groin* (sěre nè yafunu ahyiae, ayaase).

hānñ, *adv. & a. clear, light, bright, luminous, lucid; cf. hāna-hāna, hārān, hyerēn; osoro ye haññ, the sky is bright (cf. wim' atew); odañ no mu ye haññ, the apartment is light; wapue h., he has become clearly or distinctly visible; n'ani so da ho h., his eyes are open, clear and bright; anim ye h., it is bright, broad daylight. — n. light, brightness; clearness; open, clear place or space, glade, lawn. John 1,4. 3, 19. — osoro hāññ no nti, yehū po 'ne, the atmosphere is so clear that we can see the sea to-day; osebo nam na odu hāññ (= petē) mu a, osuro, when the leopard in his roaming about comes to an open place, he is afraid; obi nnantew h. mu nyera okwañ; cf. John 11,9.*

hānāhānā, *a. bright, brilliant, glossy, shining, glittering, resplendent; cf. hāññ, hyēhyē; adaka no (hō) ye h., this furniture is glossy, bright, highly polished.*

ha-nām, *game, deer, venison.*

ahānnáñ, *four hundred. Gr. § 78,3.*

há-nè-há, *here and there; woko Akūropoñ yi, nko h., ... do; not go to certain places (to others you may go).*

hāñ'hāñ, *red. v. hāñ.*

hāñkàre, *pl. n-, circle; any thing circular, made of string, cloth, iron; hoop.*

ahāñkrón, *nine hundred. Gr. § 78.*

ñhanōá [eha, wood, nōa=āno, border] *the border of or between the bush and a plantation.*

ahānsťá, *six hundred. — ahānsóñ, seven hundred. Gr. § 78.*

hanspā [Ger. handspaten] *spade.*

o-hantáñ, *a kind of large tree.*

ahántañ, *pride, haughtiness; arrogance; cf. ahōkyere, ahupō; — ye ah., to be proud.*

o-hántanní, *pl. a-fo, a proud, haughty person. pr. 1295.*

ahántan-sem, *proud or haughty speaking, behaviour or demeanour; arrogance, conceitedness.*

ahānnu, *two hundred. — ahānnúm, five hundred.*

ahāñwòtŵé, *eight hundred. Gr. § 78,3.*

hāra, *v. [red. hārahāra] Ak. = yera (F. yew), yera* [yera-

hāram, *v. = yeram, to yawn, gape. yera*].

haramata, *pl. a- [Sp. harmatan, an Arabic word] the harmattan, a dry wind from the interior of Africa, which blows in December, January and February toward the Atlantic ocean and is accompanied by a dusty haze; cf. ope. pr. 1296.*

hārān, *s. 1. to shine, glitter, glister (oŵia, okanea, sika); to be bright, glossy, splendid, beautiful; cf. hyerēn; wahyehye ne dañ mu mā ahārañ, he has adorned or decorated his room beautifully. —*

2. *to make shining, bright, glossy, beautiful*: wəah. ayeforo no, *they have adorned (dressed up, trimmed up) the bride beautifully*; ahyehyede ah. ayeforo yi, *this bride is adorned with finery and jewels*; behārañ me mā menko agoru.

o-hārañ, *n. brightness, splendour*; mōñfwe nsoroma hārañ few hārañi, *adv. brightly &c. wapue h.* [biakō!

hāre, *v. to row, paddle*; pr. 1731. F. kwāne.

hare, harehare, F. hahare, *a. 1. light (not heavy, not burdensome)*; cf. duru. — 2. *thin (leather)*: pr. 1419. — 3. *quick, nimble*; ne hó yè hare, *he is quick, nimble, active, lively*; ye wohō hare! mā wo hō nye hare! *be quick!* aboa yi ye harehare = tutu mmirika ntemntem, *this animal is very swift*; ne nan ye hare, *he is light-footed*; cf. wewe. — 4. *light, slight, frivolous, vain, wanting dignity or solidity*: oye nehō hare, n'anim ye hare, n'adwenem ye (no) hare, *he is lightminded, frivolous, a blackguard, a mean, shameless person.*

o-hare, *inf. quickness, swiftness, briskness.*

o-harem', o-hareso, *quick, swiftly, briskly*; oye n'ade háresò ahàsā, *three hundred.* Gr. § 78. [háresò.

hāse, *cask, tun, pipe, puncheon*; cf. opánkran, púm'pá'.

hata, *v. [red. hatabata] to spread (clothes or other things for the sake of drying by the sun or wind); to be spread out*; ode ntama h. awia mu; ntama a ehatae no awo. [G. ka.]

hātā, hātahata, *a. thin, of things that have a flat, extended surface, as nhōma, paper, leather*; asonhōma ye pìprì, na oguanhōma ye h., *an elephant's hide is thick, but a sheep's skin is thin*; syn. fráfrā, trátrā.

ahataw (F. = ahabañ), *the bush and weeds shooting up afresh on a newly prepared plantation.* pr. 1298.

hatē, *adv. = hā, nnabō.* Acts 20,7.

ha-tw cá, *bush-dog*, = odemerefūá, odòmpó, *q.v.*

haw, *v. to trouble, disturb, disquiet, afflict, distress, annoy, vex, fret, worry, plague, persecute, bother, pothor, harass, importune, perplex; to hurt, wound, pain, grieve, mortify &c.* F. ha, Mt. 5,10. Mk. 5,35. — ohàw me, syn. óguàn (Ak. odwāne) me hō, ohíáhla me hō, óhyè me ahōoyáw', óyè me ayayade or aniunyanne; wo na wohaw wohō, *you hurt yourself!* — F. oha nehō, *he disquiets himself.* Ps. 39,6. — intr. *to be troubled &c.* wáhàw = wabère, aden no, *he is weary or tired (of)*; F. ha, *to faint*, Mt. 9,36. n'ani ahaw, *he is lazy, idle, indolent, sluggish, slothful*; cf. onihāfo, okwadwero; — odé no ahaw, *the yam has become watery by lying too long in the ground.*

o-háw, *inf. trouble, affliction, distress, plague; troubling &c.*

o-hawfo, *pl. a-, one who troubles &c.; affliker, tormentor &c.*

hāwhāw, *a. watery, insipid, vapid, used of yam not yet ripe or fit for eating*; nkani a enye ye h. = gyiriwgyiriw, nweneñwéne.

e-hayi (pronounced ehai) = eha yi. — hayi-hayi, *hither-thither, this way-that way*: mprenpreñ odañ nehō ko hayi, na mprenpreñ odañ nehō ba h. bio, *he turns now that way and then again this way.*

ahá-yó, *inf.* [ye ha] *chase, hunting; kò ah., to go a hunting.*

ahayóbóá [aboa a woye no ha] *an animal pursued and taken by sportsmen, game.*

o-hayófo, *pl. a-, sportsman, hunter; cf. obommófo.*

e-hē, *Ak. ehene, pron. interr. where? whither? whence? Gr. § 60,3. 61,1. owó hē? where is he? odigua wó hē? where does he trade? okó hē? where did he go to? ofi hē? where does he come from? from whence is he?*

ahē, *pron. interr. [Ak. sɛn] how much? how many? eye ahē? how much is it? pr. 2476 f. 1660. wosi ahē? how many are they? — how dear? at what price? Gr. § 60,5. 61,2. Woatò nño ahē? how much palm-oil have you bought? woatò nño no ahē? how dear have you bought (or, what have you paid for) that palm-oil?*

e-hē-fá, *where? on or to what side? eh. na woate sã peñ? where did you ever hear such a thing? okyeree no kwan koo h.? whereto did he lead him? F. Mt. 2,2.*

hēhǎ [hāhā]: onipa yi de me hēhǎ bọ me dim-mone kyere ñ krofo, *this man disparages, bespatters, defames, calumniates me before the people; cf. sopa &c.*

hēm, *v. to blow one's nose; ohēm ne fwenem, he blows his nose.*

ahēmá, *a. in cpds. white, light; cf. ahwenhemá.*

ahēmá, *n. dawn, day-break, the first appearance of light in the morning; ah. pe, with the first ray or gleam of daylight; wotuaa ah. koo oda no so, lit. they prevented (i.e. anticipated, had the start of) the dawn went to the grave, i.e. they went to the grave before day-break, very early; mónsorè ah. mměra na yenni asem no, rise early and come to settle the dispute or palaver.*

hémahema, *a. very early in the morning; anopa-h. (= anopatútu) na wokoe, they went away very early; akwáinko h. sē de, mintumí meńkó bí dá, I can never set out on a journey so very early.*

ñhema-da, *morning-sleep.*

ahemadakyé, *the time before sunrise (4 to 6 o'clock), when the cock crows and the birds begin to sing; at dawn, just before or about day-break.*

o-hém mā, o-hémmea, *pl. ñ-, [ohene, obā or obca] queen, a woman who is the sovereign of a kingdom, a female monarch; the consort of a king, wife of a chief; cf. ohenyere.*

ahemmáñ, *pl. id. [ohene mañ], kingdom, monarchy; cf. ahenni; the people and territory or country subject to a king; a people having a king; Akp. the town of a king = ahenkürow.*

ahemanakyé, *s. ahemad...*

o-hémmea, = ohemmā.

ahemfí [ohene ofi] *the king's or chief's house, dwelling, residence, palace. — ahemfi-soafo, master (lord steward) of the king's household,*

o-hem-fóro = ohéne fòfóro.

[chamberlain.

o-hem-móné = ohene bòné.

o-hem-pá = ohene pá, *a good king; also a courteous title in addressing a king.*

o-hem-pefo, *pl. a-, royalist. mmāra-so-h., legitimist. Hist.*

o-hem-póporo = ohéne kàkraká, *a great king.*

o-hem-p o ñ, *pl. a-, emperor; cf. kaesare. Hist.*

heñ, *F. 1. = yeñ. Gr. § 58. — 2. = hyeñ, ship.*

o-heñ, *Ak. = ohéne.*

hen, *F. = ehē, ehene. Mk. 14,12.*

e-héna, hōna [*F. wana = hwana, Aky. ñhwan, ñhwāc*] *pl. hēna-nom, pron. interr. who? whom? whose? Gr. § 60,1. 61,1-3. — hena dea? whose? belonging to whom? Gr. § 62. Wofre hena? hena na wofre no? whom do you call? hena sekañ ni? osekañ yi ye hena dea? whose knife is this?*

henakyir, nsatseaba h., *F. = ahenniakyiri, the fourth finger.*

a hen-ná ñ, (*pl. id.*) [*ohéne dán, ad.*] *a room or house of the king.*

e-hene, *Ak. = ehē; eh. fā na woreko? which way are you going?*

hène, henehéne, *a. itching, prurient; cf. hyew, hyerehyere; me hō ye me hene or henehénehene, my skin itches, is irritable; me nsa hō ye me h., me nañ ye me hh. (= ekeka me), my hand, my foot is itching; eye me h. na mañhūane a enye yiye, it itches so that I cannot help scratching.*

o-héne, *pl. a-, ahemfo (Ak. oheñ) 1. king, prince, chieftain, chief; in Akp. this title is given to the chief of every town as well as to the chief of the whole country; in As. its use is more restricted; cf. odekūro, omanhene, osafohene, osee. In public assemblies frequently other words and names are used to designate the king, e.g. katakyie, opanyiñ, Agyakwa&c. — 2. the office of a king, kingship, royalty: odi hene, he exercises the office of, or he rules as, a king; odi ne hene yiye, he rules well; wodi aman so hene, they rule over the nations; woagye ne nsam' hene, the kingdom has been taken from him, he has been dethroned &c. — 3. di ahene, to make a pompous exhibition or display of royalty: oredi ahene 'ne = ohene rebefi gua de nehō abekyere (a.s. abekyia), he is about publicly to display his royalty (or, to give a reception); ahene a ebehyiaa mu nna-no no redi ah.'ne, the kings who came together the other day will turn out in parade or appear in state to-day.*

ahèné, *pl. ñ-, Ak. afwenee, coral, pearl, bead; string of corals or beads. pr. 1319f. ahenepá, ahene-panyiñ, a precious coral, having the value of gold, as bótá (kakawa), bodóm, adlaba, nēnkyénemma, nnyāné, asen, teteaso. Other kinds are: bankoroapém, abiá (pr. 443), abrokókòkòté, dadépóti, áde, adebònoā, adobé-aba, adòbodobo, adwērebiā', adwó-a-abìrí (ñhūwá-tùntúm), mfansú, mfúfuwa, oguáñ-aniwa, ñhiá, ñhūwá, kabònoā (nè adebònoā), aketebíñ, ñkoruwá, ñkwādwó, ñkwantabén, mmòbìtíri, mmoròkòkòá, mmorótóá, mmo-tā', anyinyíren, mpénemē (mpr.), osá-aniwa, nsénkwáne, nsibíā, ntáka, ntankamagyánèwá, ntántoa, ateá-mògyā', átòā', tokótòkó, ántópántíri, ántarakùró, atwēbewú, ntwómma.*

ahenné(e) [*ohene ade*] *the insignia of the king or chief, consisting in the chair (ahennua), the sword (afōa) and the ornaments (trinkets of gold and corals).*

o-léne-ba, *pl. ahene-mma, son or child of a king, royal prince.*

ahene-basá, *beads stringed & tied round the wrist.*

ahéne-dí, *inf. the pompous exhibition or display of royalty, s. ohene 3.*

ahene-mma, 1. *s. oheneba.* — 2. *the best sort of sandals; s. mpaboa.*

ahene-mma-nsateā, *a tree with edible fruits.*

ahéne-aséñ, *beads worn round the hips.*

o-henewá, *pl. a-, a small, petty king, prince, chief.*

ahenewá, *a small bead.*

ahénewa, *a name given to the members of certain families in different T'wi tribes, in answer to a salutation. Gr. § 147,9.*

heñhañ, *red. v. hñ.*

ahéñhěmá, *ahwenhema, s. osñ.*

ahenni, *inf. [ohene-di] 1. kingdom = kingship, exercise of kingly dominion. — 2. kingdom, meaning a land and people under kingly rule; cf. ahemmañ.*

ahenniakyiri [ohene adiakryiri] 1. *the successor to the throne, prince hereditary. — 2. ring-finger, the fourth finger from the thumb, coming after the nsateāhéne; it is also called nsatēa safohene.*

ahennim', 1. = ohene anim, *the king's face; the place before the king; nea ohene ankasa te ho, the king's presence; oko ah. ako-kā asem, he went before the king to report. — 2. = ohene dan anim, the place before the king's dwelling; the court.*

ahēñkorā' (tet. ayonkorawa), *a kind of tree; mmofra de n'aba si ntew.*

ohēñ-kése = ohene kese. — ohēñ-kú mā = ohene akumā.

ahēñkūrow *pl. ñ-, [ohene kūrow] the town in which the king resides, residence, capital.*

ahēñkwā, *pl. ñ-, [ohene akoa] the servant of a king (or of a fetish = abosonkwā).*

ahen-sáw, *a climber, the fibres of which are made into a kind of sponge (hama bi a ewo wuram' a woboro ye sapow); the sponge itself: mēpe ah. bi matò máguaré; cf. osaw, sapow.*

ahéènsiá, ahensiá, As. awénsá', *a kind of mouse or rat. pr. 1326.*

ahentam, = ohene ntam, *pr. 1327.*

héntiá (héntiá), *pl. ñ-, noose, running knot; loop; mesh, stitch; — wabō (hama no) h.; wodé sã mmóa, wodé kyekyère ade; — mabō no h. du na mereye wō nnuā so, I have ten stitches on the needle and am knitting.*

ahentów [ohene tow] *a small lump of "fufū", as becoming kings, who ought to eat little, cf. e-tow, ñkwaseatow.*

ahēññuá, *pl. ñ-, [ohene agua] the stool or chair of a king or chief, throne. — 2. its carriers. — ahēññwá, Ak. id.*

o-hen-yere [ohene yere] *pl. -nom, a wife of a king; cf. ohemmā.*

hetsew, *F. roof. Mt. 8,8. Mk. 2,4.*

he... he... hi... s. hye, hye, hyi...

hĩ, *v.* to come or draw to an end or close; to close; to be fulfilled or completed; [cf. hini, ehin, nhin, nhĩnā.] — m'adagyew rehi, *my leisure is passing away*; me bere ahi = aka ketewā sè na asā, *my time is nearly spent*; me nna a mede merebēko no rehi or reye ahi, *my days to go away are nearly at hand*; ohĩa ahi ato no, *poverty has (now finally or fully) overtaken him*; — to be spent, wasted or worn out by frequent use: osékán no rehĩ or ahĩ aka kětewā bi, *e.s. woasew dade bi asew asew na eresā*; otuo no āno ahĩ; — to cease burning; ogya no ahi = aŵie dēw mā aka nnyansramma nkō. *Syn.* sã, fwere.

ahĩ, *perh. an inf. of hi: an ending, stopping, reluctance to proceed, used of what is irksome, tedious, which causes dislike or displeasure (ade a eye tañ or dennénnennen), pr. 1328; — indignation. Phrases: ye ahi, to provoke, to excite disgust, indignation, resentment: asem yi ye me ahi = tañ, this matter is vexatious, irksome, afflicting, provoking, teasing, loathsome, disgusting, repulsive, odious to me, I have had enough of it; ne hō ye me ahi, = mfonee, I am weary or tired of him, I loathe him; n'anom' kasa ye ahi, his talking is intolerable. pr. 1492. — tew ahi, to be refractory, to resist; to set at naught, to despise, utterly disregard; watew me ahi, = wásèñ mé sò, wammú mè, n'ani anso m'asem, m'asem anso n'ani, he disregards me, disdains, slights or scorns to obey me; watew m'asem ahi = mekã mekyeree no se: nyé sē! na obuu so koyee; wotew ohene asem ahi e.s. ebia wō-nè ohene abofo a osomaa wōn kōo hō kodii asem no anni asem no yiye na woyaw se wofwēe wōn; — watew wōn ahi, = ompe wōn nneyee, wōn nneyee nyé no fe, nsó n'ani, he has become averse from them, he disapproves, disowns or disavows them; oponko no atew né wúrà (só) ahi, that horse is refractory against his master. (Matew nea eye tañ ahi maba = manyā mayi nea eye tañ (adi, or) maba guam'. Obi haw wo haw wo haw wo na dakoro eye wo tañ a, wuse: matew ahi, asem yi, minní so bio.)*

ahĩ, 1. *fright, affright, dread, terror: oyi no ahĩ, he frightens him = oyi no hũ, cf. bō pirim or piriw. — 2. mockery, derision, insult; oyi no ahĩ, he mocks at him (= odi ne hō few).*

hĩa, *v.* = hin; dompe, kasae, nsœ ahĩa me = ahin me, *a bone is sticking in my throat. pr. 444.*

hĩa, *v.* 1. *to straiten, distress, perplex, trouble, to press with poverty or other necessity; me hō hĩa me, I cannot move (in a too narrow place); ... se biribi or dodo, I am so pressed, in a great strait (2 Sam. 24,14), much troubled; ehō hĩa me (dodo), it is of (great) consequence to me, I am very desirous to obtain it; — ade hĩa me, I am distressed for want of money or food, am needy, indigent, poor; pr. 796-801. — impers. ehĩa me, I am in a strait, in distress, perplexity, trouble; ahĩa me, I have been reduced in my circumstances, have become poor, indigent, needy, I am in need, in want, in distress, pr. 775. 1329-35. — 2. impers. to be required or needful; ehĩa me sika. I need or am in want of money; ehĩa se..., it is required or necessary that.. cf. etwa se, Gr. § 157,2. 255,1 b. — enhiã, it is no matter, of*



*no importance, I don't care for it. N'ani afura nti ehia no se obi kyere no kwan, or, ehia no kwankyerefo, because he is blind, he wants or needs to be conducted by somebody, he is in want of, stands in need of a guide. — Red. hiahia, q. v.*

*o-hiá, inf. poverty, indigence, want, necessity, straitened circumstances, straits; pr. 332. 740-45. 1336-56. — ohia de no, hia no, akā no, poverty has overtaken him, he has become poor, has been impoverished; odi hia, he is needy, destitute, hard up, poverty stricken; pr. 880. ohia rehi ato no, poverty stares him in the face, awaits him (s. hi). — ohia-da, day or time of necessity, trouble, danger, distress. pr. 1357.*

*hiā (Aky.) some membraneous part on the liver of an animal. ŋhiá, a kind of bead; s. ahene.*

*hiā-fwē, inf. wodi h., they take care for each other, help each other, in time of need, = wodi mmoa or nuqboa.*

*hiāhiā, red. v. hia; 1. me hō hiahia me, I am straitened or pained, Luk. 12,50. — 2. tr. ohiahiā me hō = oguañ me hō, he troubles me, is troublesome or louthsome to me, presses me hard or close, is hard upon me &c. pr. 1358.*

*hiāhiā, a. F. = hihīā. Mt. 7,14.*

*o-hiāní, pl. ahiáfó, 1. a poor man (= nea onni biribi, oh. pa); cf. oběrefo. pr. 1359-78. 2864. — 2. a quiet, unpretending, unassuming private man (nea ompe ne hō asem, otrā bābi komm; me de, meye ohiani bi a mete me bābi); — cf. ayemfo.*

*o-hiani-damas, imitative damask. — ohiani-ago, velveten.*

*ahianiwá, (dim.) = ohiani 2., ayemfo.*

*o-hiā-tōñ, (inf.) sale enforced by necessity, forced sale.*

*o-hiā-asubō, baptism of an infant whose premature death is apprehended. ahīde = ade a eye ahī.*

*hiē, v. [red. hiehiē] Ak. hini, to open, to let out; hiē poñ no = bue dan no āno, open the door! hiē yeñ, open to us! Mat. 25,11. hiē no, let him out! kohiē nñuañ no, let the sheep out! cf. hini, bue.*

*hiehiē, red. v. hiē. — ahīhī, pr. 1379.*

*hieroglífi [Gr.] hieroglyph, a character in the picture-writing of the ancient Egyptian priests; nsenkyerene-kyerew. Hist.*

*hihīā, a. narrow, strait, straitened, close; cf. tēatēā, mūamūā.*

*hīm, v. [red. hiñhim] to move or cause to move one way and the other: intr. to shake, tremble, shiver; to totter, stagger, reel; to roll; to swing; dua ahabañ him, the leaves of the tree shake; ehyeñ him, the ship rolls; ehū mā ne hō him, fear makes him tremble; awow nti ne hō him, he shivers from cold. — tr. to shake, agitate, to make one tremble or totter, to swing; to wag, wave, flourish, brandish; mframa him nnua, the wind shakes the trees; mframa hiñhim po mu nsu, the wind agitates the water of the sea; oponko him ne dua, the horse wags his tail; ohim nehō, he swings. Syn. popo, posow, wo-sow; fere, fefere.*

*ahīm, inf. di ahim, to shake: ode ne ti di ahim, = ohinhim ne ti; — to wave, soar, hover: akrōma redi ahim wō ahunmu. — twa ahim, F. to be lunatic. Mt. 4,24.*



*hīma*, *v.* [*red. hīmahima*] 1. *to shake, wag*; *ohima ne ti*, *he shakes his head*. — 2. *to turn, change*; *omā ne ti himae = dane*, *he shook or staggered him in his resolutions, he caused him to change his opinion or intention*. — 3. *to remove, withdraw*: *hima wo nsa, wo ti, wohō*, *turn aside*; — *to drive away*: *wahima wo tamfo*, *Zeph. 3, 15*. — 4. *h. okwañ*, *to alter the direction of a way, to transplace a way*. — 5. *to turn aside, diverge, deviate gradually from a given direction*: *asubonten no nè okwañ no himae, asu no hima fi kwan no hō*, *the river and the way parted*. — 6. *to arrive at puberty*; *qbea no ah.* (= *adañ nehō, abōe bra*) *nti woye no popomporúwá*. — 7. *to punish, chastise* (? *obs.*) *pr. 131. Ahímá, ib.*

*ñhīmahō-bea, ñhīmahō-dantabañ*, *tropic, the place, or circle, or zone at or over which the sun in its vertical position gradually shifts its apparent course from the northern side of the equator to the southern, and vice versa. Geog.*

*ahīmbiribiriw*, *F. earthquake. Mk. 13, 8.*

*hiñ*, *v. to stick fast*; *nsqe ahin me (ahin me menewam')*, *a fish-bone is sticking in my throat*; *twerebo, mahin dade ntam'*, *the flint-stone (says), I am hemmed in, wedged in or sticking between iron, i.e. I am in a strait. Red. hiñhiñ; wobegye asem no hiñhiñ' mú*, *they interceded, interfered or interposed in the matter (stopping the proceedings)*. — *Ahin me ahañ me*, *prop. I stick fast am loosed, i.e. I am in a dilemma, critical situation, strait, perplexity, I am doubtful which to choose, undetermined what course to pursue.*

*e-hiñ*, *pl. a-*, *edge, corner* [*perh. end, extremity, cf. hi*]; *As. = tñea; septum, diaphragm*, e.g. *the white of an egg intervening between two yolks of the same egg (ñkesua no mu da hiñ)*; *cf. ñhiñ, duhiñ, nañgyehiñ.*

*ñhiñ*, *the root of a tree, espec. the buttress-like part above ground of some large trees, as, onyā, qwowā; cf. ntini.*

*ahīná*, *pl. ñ-*, *a pot, earthen vessel, with a gibbous belly and comparatively narrow opening, for water, palm-wine, palm-oil; cf. kuku. pr. 485. 1380-83. 2188.* — *ahīnā'*, ... *nawá, pl. ñ-, dim. of ahina.*

*ñhīná, ñhīnānā, ñhīnára, ñhīnā ara, n.* (supplying also the place of the Eng. *adj.*) 1. *all, every, prop. the whole* (number or sum, of individual objects). — 2. *whole* (in contradistinction to fragment), *prop. the whole, total, totality, entireness; the whole quantity or amount*. — *Wadi ne ñhīnā, wannyaw me biribi*, *he has eaten all and left nothing for me; pr. 2327*; *ne sika ñh. asā*, *all his money is gone*; *Onyank. wq mmā ñh.*, *God is everywhere*; *won ñh. de won-hō*, *they are all free men*; *da or nna ñh.*, *every day, always, pr. 2378. nnipa ñh.*, *all men, i.e. every body*. — *Ne hō asem ahye asase no ñh. so*, *the rumour of him has spread over the whole country*; *yerebebu dañ no ñh. agu fam'*, *we are going to break the whole house down*. — *Observ.* The pronunciation of this word being very unstable, a great variety of forms is met with in the earlier attempts to write it, as: *ning-yināra, ninyinra* (= *ne ñhīnā*), *yina, ninwa, adingna* (= *ade ñhīnā*), *niyina, nenana* (*Níg. Exp. Voc. under all, each, every,*

*whatever, whole*); ìniara, inyiana, inyinā (R.), inginā (Diet.), nnyinā (Chr.), nyinarra (Mf. Gr.) nyinara (Prk.) — When the Ed. had learnt that in Elmina it sounds hīnā, he changed the writing into ñhīnā, and thinks it probable that it is made of ñhī no ara, *even the end, utmost, last remainder*, cf. hī, v., ehīn, ñhīn. This is confirmed by the way in which it is rendered more emphatic, viz. eñka being added to it, the meaning of which is: *there is not wanting* (see ka); consequently “eñka-ñhīnā” means: *there is not left or excluded even the last remainder*, i.e. *all or the whole without exception*.

hīnam, v. *to squirt, spirt, spurt* (water or spittle from the mouth); cf. anohyira; — awo h. ntasu, *snakes eject or discharge slaver*; wohinam no so, *they spit on him*.

ahīñ-anáñ, n. & a. *quadrate, square; four-cornered, quadrangular*.  
ahīñ-asá, n. & a. *triangle; three-cornered, triangular*. [gular.  
ahīñ-asíá, n. & a. *hexagon; hexagonal, sexangular*.

hiñhim, red. v., s. him; — ohñhim ne ti de di adehyesem, *he waves or tosses his head in pride and arrogance*.

hiñhiñ, red. v., s. hiñ.

hini, v. 1. *to shut, close, lock* a door, a gate; hini dañ no āno = kōkā opoñ no bini āno; hini berapae; mñhinì dāñ no ānò (= ménto poñ nom') ana? — opp. hiē; cf. mña. — 2. Ak. = hiē, *to open, unlock*; hini dañ no, *open the room*; opp. to mu. — 3. intr. *to open, be opened*. pr. 713.

Ahinime, name of a month, about October; s. qsrām.

hintábéa, -bere, -bew, *hiding-place*.

hintahintaw, red. v., pr. 393. 1265.

hintahunu, the smallest kind of ant.

hintaw, v. Kuk. fñwinta, F. hōta, hunta, *to hide, conceal; to be hid or concealed*; wakohintaw or wah. nebō, *he has hid himself*; wah. ne sika, *he has concealed his gold*; ade a ahintaw ñhinā befi adi, *all that is concealed will come to light*. — h. is also used to express the adv. *secretly*: woye hintaw, or, wohintaw ye, *they do it secretly*;

ahintawe, *hiding-place*. [pr. 183-85. 1384.

ahintáw-mù, *in secret, secretly, stealthily, by stealth, clandestinely*.

hintiw, v. [Ak. sunti, F. purow] *to stumble, to strike or knock the foot against, to hurt the foot by knocking against something*; mahintiw bo, *I have knocked my foot against a stone*; mah. me nañ, *I have hurt my foot* (by knocking it against something). pr. 1387.

hintíbó, *stumbling-stone*.

hintídùá, *stumbling-block, any cause of stumbling or falling, cause of offence or sin, occasion of sinning*.

hinti-hintiw, red. v.

hintiñ, v. *to excite, rouse, stir up*; me bo ah. me, *my heart is stirred up, my anger has been roused or excited*.

o-hínti(m)pràkú, *a piece of wood contrived so that it flies back*

upon whatever touches it; duasiñ a wode sūm afiri; ehuañ a, ebo wo; — masi anōmā no h. pr. 1385f.

ahí-sém [ahi asem] a vexatious or provoking word or matter, = asem a eye ahī or tañ, ahantánsem; okā ah.

ahī-tew, inf. reluctance, unwillingness, displeasure, dislike.

ahī-ye, inf. teasing, vexation, provocation.

ahī-yí, inf. mockery, derision, scoff, scorn; cf. fewdi.

o-hīyífo, pl. a-, mocker, derider, scoffer.

hín lím, interj. an expression of faint-hearted or reluctant compliance, acquiescence or assent, or of anger. pr. 3568.

ē-ho, pron. of place, Gr. § 60,3. *that place, there, thither*; sometimes applied to time: *then*, cf. ehobere; onam ho, *there he goes*; owō ho, *he is there, he is present*; onni ho, *he is not there*; ehō ye, *it is well*; — di ho, *to be the second, the next in a row, in rank*, s. di 23. — It may take the adj. pron. no after it: ehō no, wudu ho a, wobehū biribi, *there, if you come there, you will see (experience) something!* — It may stand as an attribute in the poss. case before a noun: ehō awow señ ha de, *the cold in those countries is severer than here*. — In connection with some verbs, as gye, sere, it answers to the Eng. prep. *from*: wagye me ho sika, *he has taken money from me*; osere me ho ade, Gr. § 225,3. — woba no ho, F. = woba ne nkyen. Mt. 14,29. Mk. 12,18. — ye ho, F. *to be done, to come to pass*. Mk. 11,23. 13,4. 29f. — enye ho, *be it so!* — When ho stands in apposition to a noun of place, it must be rendered in Eng. by *that*: tūrom' ho, nnua abien sisi ho, *two trees stood in that garden*. — ehonom (a kind of plural form), *thereabout(s)*. — The emphatic particle ara may be added: ehō-ara na ope se oko, *he desires to go just there*; wote honom-ara, *they live thereabouts, nowhere else*. — Cf. ho-nè-ho.

ho, v., red. hoho, s. horo.

ho, v. Ak. = how.

hó, interj. expression of contempt; obi kā asem bi na enyé wo de a, *wuse: hó!*

hó', interj. expressing disdain and defamation: wohuro no hòò = wobō no tutuw, *they deride or revile him with shouts*; woso no hō, *they speak indignantly of him*. — hō hō hō, F. interj. of shouting.

hó, a. & adv. 1. *deep, 'hollow*; ne kuru nom' da tokuru hó, *there is a deep hole in his wound*; n'aniwam' aye hó, *his eyes are hollow i.e. sunk in their orbits or sockets*; cf. hoññ. — 2. *leaky*, presenting a gap or opening to see through: osuhye no mu da ho hō nti, oñan no ñwini, *because the roof has holes large enough to see through, the house is damp, lets water in*; mpāpac hō, *a fissure, cleft or crack that can be seen through*.

hò, adv. & n. *loudly, aloud*; a roar, uproar, hubbub, tumult, riot; wotēem' hō, woye hō, *they cry aloud, they hollo, halloo, make a loud noise, hubbub or riot*; cf. hobobobo, hū.

óhò', óhòó, interj. F. = ñ'ndóó, *dabi, no, nay*; Gr. § 146,3. Mt. 5,37.

hò, interj. an expression of disgust at some stench. pr. 460.

e-hō, Gr. § 118-120. *the exterior*: 1. a) of things: *the outer or outward part, outside, surface, appearance*; — b) of persons: *the human frame*; — c) *the whole body*; — d) *the whole person*. — 2. of place: *the outward parts, the space without or outside* (excepting cases in which a *kyi* or a *kyiri* stands); *nearness, proximity*. — 3. a) of local relations: *on, at, by, near, to, sideways, about, around, against*; — b) of causal relations: *of, at, about, touching, concerning, relating to*. Gr. § 121, 2. 240, a. 243 Rem. 1.

A. Examples in which hō is the grammatical subject of a sentence.

1. Ne hō yē hū, — ñwōñwā, — serew, *his appearance excites fear, — wonder, — laughter*. — 2. When denoting the outer part of a thing of which the predicate expresses an action, condition, or quality that may be perceived by the senses of vision, smell, or touch: it is, in Eng., generally left untranslated, its *attribute* being the subject of the Eng. sentence: Mpatā hō wō abon, *fishes have* (lit. *the surface of fishes has*) *scales*; adaka no hō yē hānāhānā, *this furniture is very bright*; abina hō yē hyēhyē, pr. 1383. — nantwī bi ni, ne hō kōkō nè fufu, *there is a bullock of a red and white colour*; akōa (afānā) no hō yē fē, *this fellow (woman) is pretty*; wō hō aye fī, *you are dirty*; ne hō yē ñwini, yē tañ, *he is nasty, ugly*; ahohow hō bon, *the red ant stinks*, pr. 215. 2427. wōñ hō yē hūām, *they are or become sweet-scented, have a sweet smell*; opon no hō yē torotoro, *this table is smooth*; oye onipa a nehō ñhwi-ñhwi, 1 Ki. 1, 8, okura poma, ehō apow-apow, *he has a knotty stick in his hands*; mahū dua bi, ehō nsōe-nsōe, *I have seen a tree with the bark full of thorns*. — 3. In the sense of *body* (in contradistinction to *mind*) hō occurs in a number of expressions which denote conditions and qualities of the bodily constitution of man: Wō hō te deñ? *how are you?* me hō te yiye or me hō ye, *I am well*; me hō ye pēsē or pintiññ, *I am perfectly well*; me hō ye kakra, *I am tolerably well*; me hō nyé korā, *I am not at all well*; me hō nye me deñ, *I do not feel well*; ne hō aye no deñ bio, ne hō agyae, *he has got better again*; ne hō ye deñ, ne hō pirim, *he is strong, healthy, stout; he has a strong constitution*; ne hō him, popo, saw, *he shakes, trembles, quakes, shivers*; ne hō ye hyew, *he is hot*; ne hō huru no, yē no hyew or hyerehyere, *he feels hot*; ne hō keka no, yē no hene or henehene, *his skin itches, is irritable*; nehō apa, *his body is bare*, espec. of beasts: asē amā oguañ no hō apa, *the mange (scab, or itch) has caused the sheep's hair to fall off*; ne hō abubu no korā, *he is entirely shattered, broken down, exhausted, strengthless, laid low*; ne hō aba ne hō bio, ne hō asañ, *he has recovered from his sickness, is well again*; ne hō tua ne hō, *he is fat, well fed, corpulent*; ne hō twa, ne hō yē hare, kamkam, wē-wē, *he is nimble, quick, active, brisk, alert*; ne hō da hō, *he is uncovered, exposed, denuded*; ne hō afi, *he is pure, clean*; fig. *he has been cleared from guilt, acquitted, justified*; ne hō tew, *he is bright, pure, blameless, holy*; ne hō yē no yaw, *he feels pain in his body*; oyare; ne hō worow, *his skin peels off*. — ne hō awu, s. wu. — 4. Other combinations of hō, *body, self*, with a verb, have, by a transfer from the bodily to the mental province, become expressions for mental conditions and affections. In some such phrases hō signifies

*the things round about or the circumstances of a person or thing. Ne hõ abow no, he is disheartened; ne hõ bo no, F. he is amazed. Mk. 2,12. ne hõ d̄wiriw no, he is amazed, terrified; ne hõ ad̄wo, agow (no), akā, k̄a ne hõ, asān no, pesew no or sepew no, ato(no), atu no, he is at ease, calm, composed, comfortable, happy, joyful, rejoiced, contented &c. ne hõ afom no, he is in anxiety, cast down, dejected, dismayed; ne hõ hia no, kyere no, yeraw no, he is in a strait, in distress, trouble, perplexity; ne hõ haw no, hwānyān no, pere no, nsen no, titi no, he is impatient, restless, uneasy &c. ne hõ hyia ne hõ, his means meet his wants, he has all he wants; ne hõ āwow, his means are dried up i.e. exhausted; ne hõ t̄wa, ne hõ wo, lit. his about is smooth or dry, i.e. he is not disorderly (sakasaka), he is clever, adroit, smart, well-mannered; ne hõ ye sakasaka, he is disorderly, ill-mannered. — 5. In some phrases hõ means the space about, the way to get at, or a source, a place to receive something, or the concerns of a thing: Afuw no hõ da hõ, the access to the plantation lies there i.e. is open, not impeded, the plantation is not fenced in; nhõma yi hõ ye me nā or hia me, I am anxious to get this book; nhõma yi hõ ye nā, this book is not easily to be got at; asem no hõ hia, that word (or matter) is of importance. — Ne hõ ye fow, good wages may be had from him, he gives good wages. Me hõ wõ ade, — akyede, I am fortunate in getting things, — presents.*

*B. Examples in which hõ is an attribute in the possessive case: Wo hõ ade ye den, things belonging to your nature are very hard, i.e. your dealings or manners are troublesome (?), there is not much help to be had from you; — wo hõ ade ye nā, things from you are difficult, i.e. there is little to be expected from you. — In most cases hõ in the poss. case must, in Eng., be rendered by prepositions: Qkõ no hõ asem ni, this is the history of that war; ne hõ hū nti woguane, from fear of him they fled; wakyerew me n'akwantu hõ nhõma, he has written me a letter about his journey.*

*C. Examples in which hõ is the object of the predicate:*

*1. hõ in the reflexive pronoun forms the object of refl. verbs, cf. Gr. §57.218,1 a. — 2. hõ = the outside, outer part: dufua ne dua a wõa-fufūaw hõ kakra.*

*D. When hõ is the locative complement of a predicate, or the specific complement of a verbal phrase (Gr. § 208. 213. 214), or when it occurs in an adjunct of place, concern or cause, it always refers to an attribute expressed or understood, and is, in Eng., rendered by prepositions or adverbs of place. Qte poñ hõ, he is or was sitting at the table; me nso migyinaa hõ bi, I also stood by; yeaben kūrōw no hõ (Gr. § 208,3), we have come (close) to, or, are near the town; eti bõ akyene hõ, a skull sticks to the drum, pr.1111; mfonini sen dan hõ, the picture hangs on the wall; Akwam' da Firaw hõ, Akwam is on the river Volta; agyinamoa de ne ti t̄wit̄wiw ne nan hõ, the cat is rubbing its head against his leg; — wakā wo hõ asem yiye, he has spoken well of you; ne hõ asem hyee (wõ) asase no nh. so, the report of him (his fame) spread over the whole country; nkyene nsé ne hõ se: meye de, salt does not say of itself: I have a pleasant taste, pr. 1942. mabere (wõ) no hõ, I am tired of him; midwen me*

nua hō, *I am thinking about my brother*. Mékã nè hó; mékã nò hó; ode nnipa ha kãa dom no hō; Gr. § 214,1 b. Rem. 6.

Verbs that have hō for their common complement:

bō .. hō, *to be double*; caus. *to double, reduplicate*; — bata .. hō, fām .. hō, kã .. hō, *to join, be added*; caus. *to join, add*; — dura .. hō, kata .. hō, *to envelop, cover*; — goru .. hō, di .. hō few, *to mock at*; guan .. hō, hia .. hō (caus. of hō guan, hō hia), *to trouble*; — tew .. hō (caus. of hō tew), *to clean, make bright, holy, to sanctify*; — tu (atade) hō, *to brush (clothes)*; tñiw (asepatere) hō, *to brush, rub, clean (boots) &c.*

hoa, *v. to be white, pale, light-coloured*; dñete hoa na sika bere, *silver is white and gold is red*; — *to be bright, to shine, glisten, glitter*; — *to turn, grow, or become white &c.*, pr. 2931. — okom nti n'āno ahoa, *his lips have become pale with long continued hunger*; — *to ripen*: abñrow no ahoa = abere, aye kō, *the corn is ripe, yellow or white (to harvest, John 4, 35)*; pr. 672. — hoa hō, *to make white, to polish*; dñete dñinne hō biri a, odñumfo na ohoa hō. Red. hoa-hoa, *q. v.*

hoa, *n. a light colour; light-blue cotton-yarn or cloth*; wahye no hoa, *he has dyed it light-blue*.

hōā, *s. hōawa*. — hoae, *F. whiteness*.

hoahoa, *red. v. 1. s. hoa*. — 2. *to praise or extol beyond merit; to flatter*; — h. nehō (refl.), *to boast or brag (wō .. hō, of..)*.

o-hō-añká-ní, *a selfish, self-sufficient person*; nea ompe se onipa hō kã no, na ne ñkutō pe nehō. pr. 1417.

hōānyāñ, *s. hwanyañ*.

e-hō ara, *just there, (at) that very place*; pr. 3251. *s. eho*.

hōawa, *s. ofñčáwa*.

ahobá, *F. s. awowá*; ode n'āno asi me ah.; medze me nokwar si w'ano ah., *thereto I plight or give thee my troth*.

ahobadze, *F. pledge*.

ahōbā', *the generative fluid of the male, sperm, animal seed*; e-hō-bere, *that time, then*. [cf. nsu.

ahōbo, *F. s. ahōbow*.

ahō-boā = onipa hō aboa; cf. tiboā, nsaboā; — ne hō mmoa kekā no, *he is in a flush or glow, from excitement, joy, passion*.

ahō-boā, ahōboabóá, *inf. preparation*; syn. ahōsiesié.

hōbōbōbō, *adv. loudly, aloud, noisily, clamorously*; sū, kasa, bom', tēm' h. = hō, hū.

ahō-bow, *inf. (F.) [hō, bow v.] wonder, astonishment, amazement; surprise*; eye me ah. (= ahōdñiriw, ñwoñwā), *I marvel, wonder, am astonished*. Mt. 9,33. 13,54. 22,33. 27,14.

ahōbodze, *F. wonder, miracle*. Mt. 24,24.

ahō-dādā, *inf. [dādā nehō] self-deceit, self-deception*.

ahō-dañ', *inf. [dañ nehō] turning, conversion*.

ahō-dannáñ', *inf. [dannañ nehō] repeated change or transformation; nimbleness, agility, versatility*. pr. 2547.



ahō-dàsó, *inf.* [da nehō so] *readiness, preparation, precaution, circumspection.* Ah. nye hū, *pr.* 1393.

ahō-de(e), F. ahōdze [ehō ade] *personal property, effects, things; gener. property.* — e-hō-dé, *inf.* [de nehō] *independence, liberty.*

ahō-edén, ahō-odeñ [hō ye or wo oden] *(bodily) health and strength; strength in general, power, might, valour; cf. tumi.* —

o-hō-odeñfo, *pl. a-*, *a strong, healthy, stout man or person, a man of valour; cf. oherañ, otwentwemfo, otumfo.*

ahōoden-ne, ahōoden-sem, *valiant, powerful or mighty deeds.*

ahōodeñ-ñwuma, *mighty works.*

ahō-dóm, *inf.* [dóm nehō] *effeminacy, delicacy, softness, weakness; oye ah. dodo, he is too delicate (in feeling), too tender or weak.*

o-hōdómfo, *pl. a-*, *weakling, tender, delicate, effeminate person.*

hodoq, ahodoq, Ky. s. horow, ahorow.

ahō-dwane, Ak. = ahōguan.

ahō-dwírá, ahōdwíra, *inf.* [dwíra nehō] *purification.*

ahō-dwíriw, *inf.* [hō dwíriw] *terror, horror, amazement; cf. ñwōñwā, ahōyeraw.*

ahō-dwó, ahōdwóee, *inf.* [hō dwó] *rest (from trouble); quiet, peaceful, happy state and circumstances.*

hodwō, hodwōhodwō, *a. & adv., slack, lax, relaxed, loose; weak, feeble, strengthless; syn. bētē, berew, borogō &c.; òye adwu-maye mu hh., he is slack in his work.*

hodwów, *v. 1. to be or become slack, relaxed, loose, weak, feeble; n'adesoa ah., his load is no longer tight; wabq akwakorānti or ne yare nti wah., from old age or from sickness he has become weak; ne nsam' ahodwów = agow.* — *2. tr. to slacken (adesoa mu, to make a bundle less tense or tight); to loosen (hama or epow mu, a string when tied, or a knot), opp. mia, yere mu; to untie, = sññ, opp. kyekye; to weaken, enfeeble, debilitate, relax; wqahódwów no hodwōhodwō, he has been entirely disabled, sprained or exhausted (so that all his limbs are, as it were, out of joint).*

ahō-fa-di, *inf.* [fa nehō di] *emancipation, manumission, liberty.*

o-hōfadifo, *pl. a-*, *an emancipated slave.*

ahōfadi-pefo, *the liberal party. Hist.*

ahōfamā, *inf.* [fa nehō mā] *voluntary offering of one's self for some purpose, voluntariness, volunteering; devotion.* — ah. dom, *a volunteer company, corps of volunteers, free corps.*

o-hōfamāfo, *pl. a-*, *volunteer.*

ahō-efé, -oféw [hō ye or wo ofew] *beauty, fairness, fineness, handsomeness, grace, elegance, prettiness.* — o-hōoféfo, *pl. a-*, *a fair, handsome, pretty person; = nea ne hō ye fé; cf. oso.*

ahō-fi, *inf.* [hō fi] *cleanness; innocence; acquittal; deliverance (by the verdict of a jury).*

ahō-fom, *inf.* [hō fom] *dejection, depression of spirit or mind.*

ahō-ofwam, Ak. = ahō-ohūām.

ahō-fwèsó, *inf.* [fwé nehō so] *chastity, pudicity; heedfulness.*



ahofwí, *debauchery, dissoluteness, intemperance, lasciviousness, lewdness, licentiousness; extravagance, lavishness, prodigality; rioting.* — cf. nnyennyentwi.

o-hofwini, pl. a-fo, *debauchee, sensual or dissipated person; prodigal, squanderer; cf. ogyennyentwi.*

ahofwi-sém, *profligacy, vicious and pernicious or destructive dealing.*

ahō-gono, inf. [hō gono or gow] 1. *ease, easiness; freedom from pain, disturbance, trouble, toil, distress, exertion, annoyance, poverty and difficulty; rest, quiet; absence of any thing that ruffles, discomposes or frets, tranquillity, peace.* (Asem bi nni wo so, nso wonnó bi kaw bina wowo biribi to biribi di.) — 2. *carelessness, indifference.*

ahō-guañ, inf. [guañ hō] *vexation, harassing, troubling (act. cf. ahōyeraw, pass.).* — o-hōguañfo, pl. a-, *a vexatious, troublesome person, vexer, troubler, disturber.*

ahō-gye, inf. [gye nehō] *self-defence, self-deliverance.*

ahōgye-kō, *war of independence, liberation-war.*

ahō-gyigyem', inf. [óyè ah. = ode nehō gyigye mu] *interference, (inter)meddling; forwardness, cf. tètètèréyè.*

o-hōgyigyemfo, pl. a-, *busy-body, saucy or inquisitive person, meddler.*

ahō-hārāñ, inf. [hō hārāñ] *splendour, magnificence; cf. anuonyam.*

ahō-eháre, -oháre, Ak. ahō-ohére [hō ye hare] *swiftness, quickness, lightness, nimbleness. pr. 506.*

ahō-hīa, inf. [hō hīa] *distress, embarrassment, perplexity, pressure (passively), trouble.*

o-hōhīafo, pl. a-, = ohōguañfo.

ahō-hīahíá, inf. *pressure (act.), vexation, tribulation, trouble.*

ahō-him, inf. [hō him] *trembling.*

hoho, red. v., s. horo.

o-hóhó, pl. a-, 1. *stranger, foreigner, cf. onanani, omamfrani.* — 2. *guest; meye no h. = migye no wo me fi, mekōkye no aduañ, I show him hospitality; meye ne h. = mesoe ne ñkyeñ, I put up, take lodgings at his house, am his guest; wakósoe h., he has gone to take lodgings.*

ahōhoahóá, inf. [hoahoanehō] *boast, brag, bravado, ostentation,*

hoho-bèá, *a foreign place; oko h., he went abroad. [puff.*

ahoho-dañ, *a house (or room) for strangers or guests; inn, hotel.*

ahoho-duañ, *food of a guest, food obtained by the hospitality of others.*

ahoho-fi, *a house where travellers are lodged and entertained; syn. ahohodañ; cf. asoe.*

ahohórá, ahorohórá, Ak. ahorohórowá, *disgrace, dishonour, ignominy, infamy, shame, scandal; wáyè ah., n'anim aye ah., he has been disgraced (perh. disgraced himself), has become infamous, abject; bo or ye.. ah., to defame, disgrace, dishonour; to insult, abuse,*

*revile*; *syn.* yaw, kã anim, tēetē, mǎ ani wu; *cf.* didi atēm, gu anim ase. — ahohora-b ɔ, ahohora-y ɛ, *inf.*

ɔ-hohóràní, *pl.* a-fo, *an infamous, despicable, abject, vile person* (onipa a ɔyɛ bone na obi mmu no; *opp.* onuonyamfo).

ahō-horań', *inf.* [horań nehō] *arrogance, assumption.* Ah. na ede kō ba, *pr.*

hohore, *red. v.* hore, *to heave, swell, rise* (said of dough); *to grow fast, thrive*: abofra no ahóhore kókūrō, onipa no ah. aye kese.

hóhore, *mucus, spittle, phlegm*; ɔbɔ waw na ɔfe h., *he coughs and throws out phlegm*; *cf.* ntasu.

hohoro, *red. v.* horo.

àhóhòw', *a species of ant, emitting an offensive smell, of a reddish colour, living on trees, espec. lime- and orange-trees.* *pr.* 2427.

àhóhòw' = ahuhuw, hurubúrów a efi nipa anom', *breath*; n'a-nom' ah. boń, yɛ hũām, yɛ hyew.

ɔ-hóhó-y ɛ, a-, *inf.* *reception and entertainment of strangers or guests, hospitality.*

ahō-o hũām, *sweet scent or smell, grateful odour, fragrance.*

ahó-huru, *inf.* [hō huru] *heat, warmth.*

ahōhuru-bere, *summer.*

ahō-hwānyāń, *inf. s.* hwānyāń.

ahō-hyehye, *inf.* [hyehye nehō] = ahōhoahoa.

ahō-hyèsó, *inf.* [hyɛ nehō so] *self-command, self-discipline, chastity.*

ahō-ehyew, -ɔ hyew, *heat of the skin or body in fever &c.* *cf.* ahōhuru.

ɔ-hōkafo, *a single man*; nea onni bi nkā ne hō, onni yere, nui mma; *cf.* ɔhōkwafo.

ahōkeka, *inf.* [hō keka] *itching, pricking, tingling; prickly-heat, a cutaneous eruption of red pimples, s.* fifisē.

ahōkeká, *inf.* [kekā nehō] *adornment, decoration; attire, dress.*

ahōkekādé, *ornament, adornment; set-off, finery; trimmings; jewels.*

ɔ-hōkwafo, *pl. a-, 1.* nea okunu se ɔyere mfām ne hō, *a single, unmarried person, also a widower or widow*; *cf.* ɔhōkafo, osigyafo, okunafo. — *2.* nea ɔyare bi nkura no na biribiara nyé no, *a sound, healthful, hale, hardy, robust, staunch person.*

ahó-kyere, *inf.* [hō kyere] = ahōhia.

ahó-kyere, *inf.* [kyere nehō] *ostentation, vanity, (self-)conceit, vain-glory*; *cf.* ahantań, ahōhoahoa, ahōhyehye, ahōm, ahupō.

ɔ-hōkyerefo, *pl. a-, an ostentatious, vain, self-conceited person.*

hom, Ak. F. *pron. s.* mo & Gr. § 58 *Rem.* 1. 2.

hōm, *v.* [*red.* hōnhōm] F. ɔhōm no so, Akr. ɔhyɛ no so, odi no so mmerantesem &c. *to outrage, treat with violence and wrong, roughly, rudely.* — hōm do, F. *to rule over.* Mk. 10,42.

hōm, a-, F. = hōme, *strength.* *pr.* 1510. Mk. 12,30.

ahôm, *inf.* F. 1. = ohôme. — 2. óyè ah. = oye ahôkyere, abantan, *he is haughty, proud.* — 3. n'ahôm kâ nobô, *he is happy.*  
[Mt. 5,12. Ps. 128,2.]

ahôma, F. 1. = hāmā. Mk. 17. 7,35. — 2. = nhômā.

ihômā, tet. hōma, F. ahōma, wōma, nwōma, 1. the skin or hide taken from an animal body (*diff. were*); cf. oguanhōma, nantwi-nhōma, asonhōma. — 2. leather. — 3. paper; cf. borq-nhōma, krâtā'. — 4. playing-card(s); tow nh., to play (at) cards. — 5. letter, epistle; cf. mǎnā-nhōma. — 6. book; syn. brūkū'. — 7. nh. or nhōmam', book-learning; literary knowledge; osūa nh., he learns to read; he studies; onim nhōmam', he is an educated, learned or literary man, a scholar. — nhômā, nhōmawá, pl. nhōma-nhōma, tract, treatise, pamphlet, little book.

anhômāgūa [nhōma a águán] a dried skin; owu ye anh. yaw,  
[pr. 3491.]

nhōma-kán, *inf.* = nhōma kán, reading books; cf. Gr. § 203,1.

nhōma-kyeréw, *inf.* writing on paper, writing of letters or books. — di nh., to correspond, have epistolary intercourse. — nh. hō kwanýā, liberty of the press. — nhōma-nyansa, science.

nhōma-pòé, nhōma awoapo no aye krâtā', parchment. 2 Tim. 4,13.

nhōma-sūá, *inf.* = nhōma sūa, learning from books.

nhōmā-tintim, *inf.* printing; nh.-tintim-afiri, printing-press.

nhōma-tow, *inf.* card-playing.

hōman, v. [red. hōmahōman] to swell (of a bud, a carcase), to bloat, distend; to be puffed up or bloated, inflated or flushed (with pride); to puff oneself up; wahoman ako won so, he flew upon them, railed at them, used rough and angry words, insolent and reproachful language, against them. 1 Sam. 25,14. Cf. horan.

e-hom-ara, F. = mo ara.

home, v. 1. to breathe; wawu, oñhome bio, he is dead, he breathes no longer; ontumi ñhome nsi so, he cannot breathe well, breathes with difficulty (ne home no nsi so yiye, enté senea dā ɛte no). — 2. to rest, repose; maběre, mekohome kakra; oñigyinae mehómee wq Aburi; se woforo bepōw yi wie a, wobehome. — 3. to vibrate, pulsate, beat or throb, as the arteries and the heart.

o-hômé, e- (*inf.*) 1. breathing, breath. — 2. strength: ō, akōa yi n'ni home, ah, this fellow has no strength (to work, to fight). — 3. Phr. me home tew, lit. my breath rends, i.e. my strength fails me, I can bear it no longer, am in consternation, despair, despondency; it is used in the present tense; in the pret. and perf. tense the phr. "me hō yerau me" is used for it. — 4. rest, repose: eyi ansā-na manyā oh., now at length I have got rest; oh. bi nni asase so, there is no rest on earth. — 5. Phr. me hōme kâ me hō, my rest is undisturbed, I have peace; cf. ahōmekā.

ahome, (*inf.*) 1. breath; sigh; gu ah., to sigh. pr. 291. — 2. F. rest, repose: kógye wo ahômé, go take your rest; mā miunyé m'ah., let me have my repose.

ahome-gú, *inf.* a sigh; sighing.

ahome-gyé, *inf.* recreation, refreshment, recovery of strength and spirit after toil; F. *rest*. Mt. 11,28 f.

ahōmē-kā, *inf.* [me home akā me hō] satisfaction, gladness, joy, happiness.

ahome-téw, *inf.* [home tew or tew home] breathlessness, the being out of breath; distress, excessive trouble, vexation &c. biribi a etew wo home (something that takes away your breath or rest) e.s. emmā wunnyā ahomeyé, ehaw wo; *syn.* abotu, ahōyeraw. Owó de ahometew (a.s. ahōyeraw) na oka. pr. 3446.

ahō-éméréw, -oméréw, weakness, infirmity, debility.

ahōm-gye, -kā, F. s. ahomegye, ahomekā.

ahōmkām', F. *gladly*. Mk. 12,37.

o-hómo, shouting to welcome a person; bō h., to make a noise in welcoming; cf. bō tŵi. Woboo homo gyee no awo.

homofó, the criers in chasing game.

homtseñ [ahome tenteñ] F. gu h., to sigh deeply. Mk. 8,12.

hōñ, v. [red. hoñhoñ] to pull out that which stuck fast (the blade of a knife, the iron of a hoe from the handle, a nail from the wall); to extirpate (a horn from a goats head: hoñ oguañ abeñ no, hoñhoñ abeñ no); to screw out, unscrew; hoñhoñ akyene no mfēwa', take out the screws of that drum.

hoñ, v. to seize by the nape and push away; óhòñ no = owó no ñkonsiaw, owo no taw, osum no atiko.

hōñ, v. [red. hoñhoñ] to swell; me nsa rehoñ, my hand is swelling; n'afono ahoñ, his cheek is swollen; — tr. to cause to swell: mfā hoñ me nañ, the Guinea-worm causes my leg to swell.

o-hoñ, marrow in the bones; brain; tirim h. the brain(s); hoñntini, the nerves.

hóññ, a. & adv. deep, very deep, said of a wound, a well, the eyes in their cavity; cf. hó.

hōññ, the humming or buzzing of flies; wotu a, wote wōñ ntaba mu h. — cf. hōnyōhōnyō.

o-hōnám [= hō nām; onípa hōnām, nè hōnām] 1. the body of a man or animal; pr. 1420-22. o-nè me te se ohōnam nè ntama, we are close or fast friends. Cf. onipadua; efunu, amū. — 2. the flesh, Scr. — ohōnám akónno, fleshly lusts.

o-hōnam-ani, outward appearance; ohōnam-ani ha-yi, outwardly; — ohōnam-ani-ade, outward, bodily, temporal (not spiritual) things.

ahōnam-dzen, F. health.

o-hōnan-néw [ohōnám dew] sensual pleasure, sensuality, voluptuousness.

o-hōnam-nípa, a person of one's own flesh i.e. family, kin, kin-

o-hōnañ-kóro = ohōnam koro, Mt. 19,5. [dred or people.

hōnañ-kuru = hōnam mu kuru, pr. 1423f.

hó-nè-hó, 1. there and there, certain places there; wokó kúro nom' a, ñkó h. — 2. intermediate, middling; indifferent; owó h., he wavers, is undecided.

hóhóm, (pl.) a-, a spirit; the spirit of man [ah. = osámán a.s. súnsúm, ahúmu ade neñ; sunsuma na tetefo fre no sa(se): ne h. asore no so akye (orebewu neñ); onipa wu a, ne h. fi no mu kō soro]. Onyame h., the Spirit of God; Hóhóm kroñkroñ, the Holy Ghost; hóhóm ahōto, spiritual joy or happiness; hóhóm-mu-ade, spiritual things.

ahóhóm, a mild, gentle wind; cf. mfare, mframa, ahum.

hóhóm, red. v., s. hom; ñhóhóm me sò, mã menhómé!

hóhóu, red. v. hōñ.

hōñhōñ, red. v. hōñ.

o-hóní, pl. a-, a figure made of clay or wood, meant to represent a sick person and put at the outskirts of the town for the spirit supposed to be troubling the person; image, statue; idol. [G. amagā.]

ahō-nim, inf. [nim nehō] 1. self-consciousness. — 2. conscience. Kurtz § 12. 154. 173. — ñkwā a ah. wom' or ah. ñkwā, personal life.

ahōnimfo†, 1. rational being; 2. person within the Godhead.

ahō-ninním, inf. [hō ninnim] beginning recovery, gradual restoration from sickness, convalescence.

hono, v. intr. & tr. [red. hōnhono] to melt (not by fire, cf. nāñ), to dissolve, liquefy; to steep, macerate; ñkyene, asikre no ah.; wa-nōa ode no mã ah., she has over-boiled the yam; agègēnu ne dokono a wode nsu hono nom; ag. is a beverage of maize-bread macerated in water; — ode nsā honoo yeñ, he pressed upon us to drink.

e-hono, 1. bark of a tree, dua (hō) hono or aboñ; rind, husk, shell; abrobe hō h., the rind of a pine-apple; akutu hō h., orange-peelings. — 2. scales; apatā hō h. or aboñ, the scales of a fish. — 3. F. = sare, grass for thatching houses.

hōnta, v. F. = hintaw.

hontoñ, a. = tenten, long.

o-hō-nto-wo-sò, an unexpected trouble, espec. used of debts in which one is involved by unexpected swearing. Wunnim nea amane fi na wote ho a, oh. abeto wo so; asem a wunnim ase no na ebia abeto wo so. Oh. te se obonsam: ankye na adādā unipa = abeto unipa so. [On the etymology cf. "Me sunsuma ato me so = me hō aye yiye"; perh. "oh. abeto wo so" means: a matter in which your own self did not fall upon you i.e. did not protect you, has come to fall on you.]

ahō-nū, inf. [nū nehō] F. nnūhō, repentance. pr. 1425.

ahō-nyā, inf. [nyā nehō] the state of having got one's own self i.e. a) one's living or livelihood, i.e. wealth, riches, b) one's liberty, i.e. independence; cf. ehódé, ahōfadi. — ahōnyā-de, wealth, riches.

o-hōnyāfo, pl. a-, a rich, wealthy man; cf. odefo, osikani.

o-hōnyānyi, F. id. Mt. 19,23. Mk. 10,25.

ahō-nyānnnyāñ', inf. [hō nyānnnyāñ] horror, shudder.

hōnyōhōnyō, n. or adv. imitative of the humming or buzzing of bees or flies; odowá ye h., the bee hums; cf. hōññ.

ahōodeñ and other words beginning ahō... seek without regard to the o.

hõpàé [nea ne hõ apa] (an animal) *naked, bare, or bald on the body*; oguañ h., *a bald, naked sheep or goat*. Cf. tipae.

ahó-pe, *inf.* [pe nehõ] *self-love, selfishness, egotism*.

o-hõpefo, *pl. a-*, *a selfish, self-interested person*.

ahõ-pere, *inf.* [ne hó pèrè no] *eagerness* (ntem a worepe de akoye biribi a egye wo ani); *impatience*.

ahõ-pere, ahõ-perepéré, *inf.* [peré nehõ] *self-defence*. — ahõ-pere-ahõodeñ, *ability to defend oneself*.

ahõ-popo, *inf.* [ne hõ popo] *trembling; alarm, fear*.

o-hõprafo, *pl. a-*, nea okura mārā de pra ohene hõ, *lit. a sweeper about the king, a bearer of an elephant's-tail before the king*; cf. gyaasefo.

āhórá, *contr. fr. ahohora*; woye me ah.

horáñ, *v.* *to raise, enlarge, swell, puff up, expand; spread*; *syn.* hōmañ; *to make or talk much of*; wohorañ wohõ papa, *you make too much of yourself, you are arrogant, assuming, overbearing*; wahórañ, *he has become haughty, inflated with pride*; cf. wápòw; ne diñ ahorañ = ne hõ asem ahye, ahyeta, *he has become renowned*; oh. ne diñ, ode ne diñ ah. kũrow yi ñhinā, *he talked much of his dignity in the whole town*; ohorañ me bo = ohuru me bo, *he excites my anger*; ñhorañ wo bo sa, *do not fret yourself thus*. [Diff. hārāñ.]

hore, *v.* *to raise, throw up*; mfote hore síw, *the termites throw up earth, raise a hill*; — *to swell*; n'āno ahore pow, *he has pouting lips (by nature)*; *his lips are swollen (forming a bump, by accident)*; red. hohore, *q.v.*

horhora, F. = ahohora. Mt. 1,19.

horo, *v.*, red. hohoro, also hoho; 1. *to wash, espec. by repeated rubbing; to rinse, cleanse*. The three forms are discriminately applied thus: a) hoho with anim', anom', nsa, nañ, *to wash the face, mouth, hands, feet*; b) horo with tam, atam, ntama, atade, *to wash a cloth or clothes*; also akonñua hõ, *a stool &c.* c) hohoro with tirim, ahina mu, kuruwa mu, *to wash the head, the inside of a pot, cup, mug, jar, jug &c.* — Ohoro fa ayi mu sika, *he treats earth with water in order to separate the gold contained in it, i.e. he washes gold*. — 2. *to chide, reprimand*: ohòro no, = oyaw no, obo no ahohora.

ahoro, *a plant with broad leaves*; ahabañ tetrete a wode tñiw aŵowa.

horo, a-, s. horow, a-.

ahorohórá, -hórowá, s. ahohora; Rog. 874.

horohoro, *a. puny, small and feeble; tender, weak; soft; unripe; sickly*. Abofra (no ye) h. = ab. keteketewa a wawo no se 'ne no; — odé h. a ennyiñi na wodi no, wofre no odedōmā; — abũro-ñhwí ye h., abibi-ñhwí ye dennen, cf. ñhwí; — n'anim ye h., *he looks sickly*; — obũroni hõ(nām) ye h.

hòrobobo, *a. bloated*; wáyè h. tā hó se nèa oyaré pàpasisi.

horónòà, *blister*; abo h. = dodoñku, *it has raised a blister*.



nhòròdò, *not yet fully ripe, soft, green (corn);* wòŵe abűrow mu bi nh.

horow, a. [Ky. hodo] *different, various; several.*

ahorow, n. 1. *kind, species, variety; okasa ahorow bebrē, many kinds of language i.e. many different languages; ahoro nhinā bi, F. of every kind. Mt. 13,47. — 2. times (in multiplication); edu ah. du ye oha, ten times ten are one hundred.*

ahō-sa ñ, inf. 1. [hō sañ] *recovery, restoration from sickness; cleansing, F. Mk. 1,44. — 2. [sañ nehō] vindication, (self-) justification.*

ahō-sā ñ, inf. [ne hō sāñ no] *lit. looseness, freedom from restraint; hence joy, joyfulness, happiness, frolicsomeness; gladness, glee, enthusiasm; also extravagance, unruliness.*

ahō-sepéw, inf. [ne hō sepew no] *joyfulness, joyousness, cheerfulness, gladness, gaiety, joviality, hilarity, happiness.*

ahō-sesew, inf. [sesew nehō] = ahōsiesie, 1.

ahō-siesié, inf. [siesie nehō] 1. *preparation, preparedness, readiness; cf. ahōboaboa, ahōdaso. — 2. F. adorning. 1 Pet. 3,3. cf. ahōkekā.*

ahōsóre, inf. [sore nehō] *carefulness about one's own person or self; chastity.*

ahō-sinsíám, inf. [siam]: ah. n. s. wode wo nsa abo nsum' afa wo hō bābi mpeñ 2 a.s. 3 de reyi biribi agu; a.s. biribi akā wo hō na wóyè no sā' ylyí gù.

hōta, F. = hintaw.

ahō-otañ [hō ye tañ] F. *ugliness.*

o-hōtefo, pl. a-, a *holy, righteous person, saint.*

ahō-tew, inf. [tew nehō or hō tew] *sanctification, the act of sanctifying oneself; blamelessness, chastity, sanctity, holiness, the state of being holy or sanctified.*

ahō-tewē [s. bef.] 1. *the state of being (or, things being) bright, clean, tidy; cleanliness, neatness; onyé ne nneema afiafi, ne nhinā ahōtewē. — 2. F. glory; holiness.*

ahōtsewefo, F. *the righteous. Mt. 9,13. Mk. 2,17.*

hotiri, v. *to take out from.. by force; to snatch, wrest, wring from; h. ne nsam' sekañ no, wrest the knife from his hand.*

ahō-to, inf. [ne hō ato no] *quiet, quietness, peace; happiness, joy; comfort, comfortable feeling.*

ahō-to-aset, inf. [to ne hō ase] *self-neglecting, unconcernedness.*

ahō-to-sót, inf. [de nehō to so] *reliance (upon).*

o-hō-trāfo, pl. a-, [nea otrā..hō] *lit. a by-sitter, assessor, judge laterul; counselor, adviser; minister of a sovereign or regent; pr.1310.*

hotse, v. F. = fŵete, pete, *to scatter, strew. Mt. 12,30. 25,24.*

ahō-tutúo, Ak. = atutuŵ? samē?

ahō-tŵětŵé, inf. [tŵětŵē nehō] *tardiness, slackness, slowness, sluggishness; backwardness, dilatoriness; lingering, protaction; oye ah. = wosoma no a, ommó pànkrañ nkò.*



how, *v.* 1. *to dry on or by the fire*; wode gya na wode how apatā; fa nām gu gya so how; nām no ahow. — 2. *to be not sufficiently boiled, underdone*: wonōa aduan na woamfa nsu anu mu senea ete a, na emmen, na wose: aduan no ahow = anwen (efise ogya nni ase, nsu pabi nso nnim', woammua so nso yiye). *pr.* 639. — 3. *to be light, not weighty or heavy in flying or walking*: wotow kyew ko soro a, ehow; mafon nti, menama, na mehow; *to be ineffective*: bemma no how, *the arrow has no power to go far*, emu ye hare, enye duru pi; — okā asem a, na ehow se ben = enná korā; asem a ye rekā yi, yebō so a, ehow = eten ani, ani nná bābiara. — 4. *to be weak, remiss, slack, loose, not fast, not close, not well joined*: ekyew no how, *the cap does not fit tight*; ehow so = enná só, enyā okwan pi; biribi a ehye ade bi mu na entō so pe na ofā nwen ho; *syn.* hodwōw, *cf.* bō so. — 5. *to be lofty*: Akuapem asase how soro kyeñ Krobo. — 6. *Phr.* ..were how, how .. were, *s.* were.

o-how, *inf.* *s.* how; *blasting*; *cf.* opo, *withering*. *Deut.* 28,22. *Am.* 4,9.

ahō-ŵow, *inf.* [ne hō aŵow] *exhaustion of means or property*; ah. nti outumi nyé mfeŵew-ade a ne mfeŵo ye, *from want of means he cannot equal his comrades in finery*.

ahō-yáw, *castigation, punishment*. *Mat.* 25,46. [i.q. seq.]

ahō-eyáw', -oyáw' [ne hō ye no yaw] 1. *pain, suffering, irritation*; wohye no ah. = woye no ayayade. — 2. *irritability, touchiness, pettishness*. — 3. *envy, grudge; ambition, jealousy; malevolence*; ahōeyáw é! wo ani abere me! *that is nothing but malice! you envy me! Cf.* apese-neñkō-nyā.

ahōeyawde = ayayade.

o-hōoyáw'fó, *pl.* a-, *an envious, jealous, malicious person*; *syn.* obófo; odi wo sika ana wo adwuma hō aboro; ade a obi ye na eye no hō ye no yaw.

ahō-oyéà, *Ak.* = ahōeyaw, *pain &c.*

ahō-yeraw, *Ak.* ahōhāra, *inf.* [ne hō yeraw no] *uneasiness, anxiety, mortification, vexation, tribulation, wretchedness, anguish*; *cf.* ahometew; *pr.* 3446.

hrāhrā... *s.* hānāhānā.

hrāñ, *s.* hārañ (& horañ).

hu, *v.* *s.* huw.

ohu, *a kind of pap*; mmore a woayam na woti bi anōa na wode afra m' bio; aŵi a wode suohyew akā se wokā abete no.

hū, *n.* or *adv.* *imit.* of *blowing* or of a *confused noise*: mframa bō hū, *the wind blows strong*; ankōnam mmo hū, *pr.* 1708. nnipa no kasa hū = hóbòbòbò; kurow nom' aye hū = hō. — 2. *completely*: wadow kwae no nh. hū, *he has cleared (away) the wood altogether*; *syn.* korā; *pr.* 983.

hū', *interj.* an exclamation to call one from a distance.

hū, *Ak.* hunu, *v.* *to see*; *diff.* fwe, gyeñ, kari. 1. *to perceive by the eye, to behold, discern, descry*; mihūū no (= m'ani tuaa no) wō hō mprepreñ (*Ak.* mihunuu no hō sesē ara), *I saw him there just now*; ohūi se wawu, *he saw that he was dead*; — *to have in sight*;

to take notice of. pr. 187-93. 1428-53. 2023. — 2. to discover, find, find out, invent; mefweḥwe me pāne na minhũ, *I am looking for my needle and cannot find it.* pr. 483. 2670. — 3. to recognize: mihũũ no ne yarepa so na mañhũ no bio, *I saw him on his sick-bed and did not recognize him.* — 4. to perceive by mental vision, note with the mind; to form an idea or conception of; to discern, distinguish; to know, pr. 1014. — to understand, comprehend. — Phr. hũ ase, — akyiri, — mu, to understand (the meaning or reason, the consequences, the contents); hũ āno, to understand how to manage. — 5. to learn; perf. to know, understand, be conversant with, be able; cf. nim; pr. 565. 592. 1430. 1438. 1452. wahũ nehō so fwe, *she knew how to guard herself, she has kept herself pure or chaste.* — 6. to know, to have sexual commerce with. Gen. 4. — 6. to perceive by the organs of taste and feeling; syn. te. — 8. to experience, suffer: wobehũ biribi, *you will have to suffer something!* pr. 586f. 1451. Phr. hũ amanne, to see adversity i.e. to be in affliction, to suffer; to be tormented (F.) — 9. Phr. hũ mā.., F. to feel for, sympathize with; — hũ.. mmobō, to look at.. with compassion, to pity, commiserate, have compassion or mercy on; — hũ.. anim, to obtain admission or admittance before; mahũ qhene anim 'ne, *to-day I was admitted to the presence of the king.* — 10. Phr. Wuhũũ deñ na woaba yi? lit. *what did you see that you have come?* i.e. *what induced you to come, why are you come?* wuhũũ deñ na wobesāmānā no yi? *for what reason have you summoned him?*

hũ, v. to burn the hair from a dead animal; moye deñ ni? ye-hũ aboa, — oguañ; wohũ abirekyi hō wq afikyiri.

e-hũ, n. fear, fright, terror; ehũ akā no, *fear has befallen him, he is frightened.* — ye hũ, 1. to excite fear; éyè hũ, *it is frightful, awful, dreadful;* ne hō ye hũ, *his appearance excites fear, he is frightful, formidable, terrible.* — 2. to be fearful, afraid, timid: óyè hũ sè akóko, *he is as timid as a fowl,* = óye ohúfo. — bō hũ, F. to be amazed. Mt. 12, 23.

a hũ, 1. a treasure found in the earth or ground; sika a wotu wq fam' a.s. nnupún mù; syn. odweñ, asasedé; — tu ahũ, to find or dig out a treasure hidden in the ground; watu ahũ (afa), *he has found some hidden treasure, wafa odweñ.* — 2. = ahũnu, a thing seen. pr. 1455.

hũá, v. [red. hũahũa] to smell, scent; memā no aduañ a, ohũá fwe ansā-na odi, *when I give him food, he smells (or snuffles) at it before he eats (it);* okramañ de ne fweñe ahũahũa ara akohũ abokā no, *the dog has with his nose traced out i.e. has scented the carcass.* Cf. ehũā, hũām. (hũā tie, pr. 1565.)

**hũā, F. hwā, Ak. fwa.**

hũā, v. 1. to scrape, scratch; hũā qde, to scrape or scratch off the burned parts of the roasted yam; to graze, to rub or brush lightly in passing (cf. hũāsu); syn. twere, twerew; cf. hũāñ, hũane, & red. hũhũā. — 2. (hũa, cf. red. hũāhũā) to bring a fresh leaf into close contact with fire to make it flabby, flaccid: tew ahabañ no hũā (kā, tōtō) gya posa sq kuru no mu. — 3. [inf. ahũā] to beg, to crave for; ohũā aduañ, okohuā no aduañ, *he craves for food, begs food from him;* obehũā ha dā; pr. 213. cf. sere.

ahũã, *inf. begging (for food). pr. 207.*

Hũã, *pr.n.* the country to the east of the Volta beyond Akwam and Anum, called by the inhabitants Epe, by the Akras Ayigbe, by the Europeans Krepē. Oko Hũãm'; Ohũānī, *pl.* Hũāfó.

e-hũã, *smell, odour, scent (good or bad).* — te h., *to perceive the smell, to smell*; mete atuduru h., *I am smelling the powder*; (tie h., *pr. 1565.*) — gye hũã, *to scent, smell*: akramañ gye hũã na wotoa won aboa; migye no hō hũã. — yi h., *to give (yield, produce) a good smell, Ca. 1,12.*; to have a bad smell, to stink, = bon.

hũã, brode hũã, *the viscous juice oozing from a newly cut bunch of plantains (atomprāda mu nsu fitā a eye mā; se ekā wotama ana wo nsam' a, ēka hō, it stains the clothes or hands).*

hũã, *a. & adv. viscous, viscid, sticky, glutinous; tenacious, tough*; *syn.* hũānī, tǔã, sã, mā, fã, prāprā &c. Me fufu so hũã.

o-hũãe, *pl. a-, broom*; *syn.* oprae; wode abe berew na wode ye.

o-hũāfó, *pl. a-, beggar, mendicant.*

Hũāfó, *the people or inhabitants of Hũã.*

hũãhũã, hũahũa, *red.v. 1. s. hũã & hũa. — 2. refl. (s. hũã 2) to bask*; fa gya mā minhuãhuã mehō (= mento) kakra, *provide some fire that I may warm myself a little.*

ahúàhá, *a kind of plant.*

ahúàhã, *the tobacco-plant, growing wild in the country.*

Hũãm', = Hũãmú.

hũãm, *v. to pluck, pull off, out, or from, with a twitch*; *syn.* pañ, pōñ, tew, tu; obi renhũãm won me nsam', *John 10,28f.* — 2. *to decrease, abate*; *syn.* hũāñ, tǔě; nsu no ahũãm. — 3. *to smell i.e. to investigate by smelling*; combined with tie & te or fǔe & hũ: mihũãm tā matié se eye ana; ohũãm tā fǔe (Ak. ofǔam tawa no fǔe) se ebeye de anã? *I smell, he smells the tobacco to know whether it be good.*

o-hũãm, 1. *the scent or odour emitted from sweet-smelling substances, perfume, fragrance, aroma.* — 2. *sweet-smelling substances, perfumes*; aduru bi a eye hũãm, se krobów, beǔeonua (two kinds of gum), mmôwa (a bark), ofǔentéã (a fruit), péprè (aloë), osíkó, fofôwa, nhwáne, osōñǔeré. — ye or sra h., *to apply perfumery to the face, neck, arm-pits, upper arms.*

hũãm, hũãmhũãm, *a. odoriferous, fragrant, sweet-smelling*; — ye h., *to be fragrant, smell sweetly*; ne hō ye hũãm, *pr. 2427.* éyè h.; ññó hũãmhũãm.

o-hũammō, *inf. [hũāñ, bō] or hũammo [obo a ehũāñ] disappointment*; bō or di h., *to disappoint; to be disappointed*; wadi me h., *he has disappointed me*; ete se wáhũāñ biribi a ekura ade bi mu na ade no abō fam' (afǔe ase). *pr. 1458.*

hũàn, *v. [red. huñhũāñ] Ak. fǔane, 1. to pull or draw away, off or forth, to withdraw forcibly, espec. a thing from under some other object*; wasoma me soro ahũāñ m'ase antǔeri, *pr. 3002*; wahuāñ ne nañ, *he has forcibly withdrawn his foot.* — 2. *to disjoin, dislocate,*

*put out of joint; to sprain (?)* with *mu*: *wahũān ne nañ mu*, *he has sprained his foot; — to be dislocated, out of joint*: *ne nañ ahũān*. — 3. *to snap, to spring or fly up or back, rebound*: *afiri no ah.*, *the spring has snapped off*, *pr. 3031*. — 4. *to burst, crack* (of eggs in hatching chickens). — 5. *to recede, flow back, lower, ebb*; *epo ahũān*, *the sea ebbs*. — 6. .. *so hũān*, *to decrease, decline, diminish, lessen* (of fluids or any thing accumulated, of strength, pain &c); *eso ah.*, *it has become less or lower*; *ne tumi so rehũān*, *his power is on the decline*; *ne kaw no so ah.*, *his debt has decreased*; — *caus. huan .. so*, *to diminish*; *wahũān me kaw so amā me*, *he has lessened my debt for me*; *opp. dore, hyia so*. — 7. *óhũān apakye = otọ ap.*, *okā* (*he touches*) *ne nañ mu, ne sisi mu, ne gyā mu*, *he limps, walks lamely*, in consequence of a dislocation or fracture in a joint or leg.

*hũān'*, *v.* [*red. hũān'hũān*] *Ak. fṽāne*, *to peel, to strip, draw or tear off the skin, husk or rind*; *h. abũrow = yi bũróhóno fi abũrow hō*; *h. akutu*, *to peel an orange*; *h. kwadu hō hono, apatā hō hono*, *to peel off the husk of a banana, scrape off the scales of a fish*. *Cf. hũā, hũane, wae.*

*hũāné*, *v.* *Ak. fṽane*; *to scratch* (*nehō, the skin when itching*). — *h. ñkóróm*, *to snore*.

*ñhuāne*, *s. ñhwāne*.

*hũānĩ*, *a.* = *hũā, tṽā, tṽānĩ*.

*o-hũā-sú*, *Ak. ofṽāsúo* (*hũā, to graze, nsu, water*) *the water or moisture of the grass and bushes from the morning-dew or rain, wetting the clothes of the passer-by*; *oh. afow me ntama. pr. 256*.

*ahũ-bo a*, 1. *aboa a wokum no a wobũ ne ñhōma*. — 2. (*ehũ-bo a*) *aboa a eyẹ hũ*, *pr. 1459*.

*ahũ-de*, 1. *ade a eyẹ hũ*, *a fearful thing*. — 2. *ade a wọahũ*, *a thing found out, invention*; *cf. abọrehũde, anyansahũde, anyāde*. — *ahũde-adṽene*, *inventive power or faculty of mind, ingenuity*.

*hũfo*, *huwfo*, *s. huw*.

*o-húfó*, *pl. a-*, *a timid person, coward. pr. 1460*.

*ahúgyá* = *bodua, nantṽidua*, *a cow's tail, used as an ornament on festive occasions*.

*huhā*, *innumerable*; *mpém mpém huhā* (*opedu ahorow opedu, ten millions*) = *opehuhā, opepehā, opepetō*, *innumerable or countless thousands or myriads*.

*huhu*, *s. huhu*.

*hũhũ*, *a.* [*red. of ehũ*] *fearful, alarmed, full of fears and apprehensions*; *qmañ mu ayẹ h. = wọkekā asem sẹ ebia dọm reba n.a. na wosuro ntia qmañ no abọ tṽi*.

*hũhũ a*, *ananse h.*, *a spider's web or net. Ak. ntontañ*.

*hũhũā*, *red. v. hũā*, 1. *to graze, to rub, touch or brush lightly in passing*; *ote pọnkọ no so a, na ne nañ h. (= tṽē) fam'*; *ne ntama h. (= sesā) fam'*. — 2. with *hō* or *akyi*: *to be near one*: *oh. me hō*, *he is always near me*; *wokọ bābi a, mih. wo akyi (wo hō)*, *I crave to be near you wherever you go*.

ahuhuá, 1. *a little famine, scarcity of food; nnansā yi ah. abakakra, provisions have become rather scarce in these days (in May or June, when the yam begins to grow).* — 2. s. ahuhuwa. — pr. 1253.

ó-huhu-bo, pl. a- [obo huhuw] *a false weight.* pr. 1461.

ahúhu-de, = ade huhuw, *a vain, futile, useless, worthless, contemptible, mean, base, vile thing or things.*

ahuhu-dze, F. *lasciviousness, Mk. 7,22., wickedness.*

ahuhu-dwumã, *trifling, domestic work.*

hūhūhūhū, *murmuring; kasa h., to murmur, cf. ñwīñwī. pr. 2187. dzi.. hūbūhū, F. to murmur against. Mk. 14,5.*

Hūhūhūhū, *name of a month, about June; s. osram.*

o-húhu-ni, pl. a-fo, = onipa huhuw, *a mean, base, vile, abject, wicked, worthless fellow or person.* pr. 1090.

o-huhurow, s. ohuruhurow.

ahúhusem, = asem huhuw, *vain or idle words or talk, nonsense, futility, vanity; meanness, baseness, vileness; akōa yi di ah., this fellow is full off nonsense, plays wanton tricks.*

húhuw, *a. vain, worthless, useless, good for nothing; common, despicable; mean, base, vile; se wonní sika a, ankā eye ade huhuw bi kwa, if gold (gold-dust) were not used in commerce, it would be but a useless thing.* pr. 917. Cf. hunu, funu.

huhúw, red. v. huw, *to blow repeatedly; h. ñkwañ, to blow or cool the soup; ñkwañ no ye hyew dodo, huhuw so na eññwo! pr. 1462. — Ohuhúw' ne bá no, oprapra ne ba hō huhuw no hō = ósòre ne ba, ofwe ne ba so yiye, she is very particular or careful with her child.*

ahúhúw [huw, to blow] 1. *breath; whiff, puff; blast; n'anom' ah. ye hyew, ye hūām, bon, the breath of his mouth is hot, — smells good, — stinks; mede m'anom' ah. memāā ne hō yee no hyew, I warmed him with my breath. Cf. ahohow, qhome, ahuhuá, ohuruhurow. — 2. = ahuhude.*

ahuhuá, 1. *blast, the hot stream of air coming from a fire; mframa hyewhyéw à efi gyam'.* — 2. s. ahuhuá.

a-hū-káñ [hū kañ, to see first]: wadi me ah., *he has seen me first.* pr. 2910.

hūm, v. s. hōm.

e-hum, *down, the fine, soft, hairy outgrowth from the leaves of some plants; ade bi a ete se ñhwi wə sasono nè afwerew nè awórán n.a. hō.*

o-hūm', *a yearly festival, annual custom of the Guan people (Dete, Kyerepon, Mamfē, Mampon, Tutu, Asantemma) and part of the Akems, celebrated with feasting, playing and dancing; amañ a wōkasa Guan ñh. na edi hum, tese Akroponfo nè Aburifo twa odwira; cf. odwira, aberėkwasi, akonhuro. — odé-hum', a festival for the fetish at the time of planting (?) yam; s. ohumkan; — abeté-hum'.*

o-hum, pl. a-, *a brazen gun, blunderbuss; tuo tiā bi a wode di ahemfó anim'; ñwówá na wotā de ye ne dade a eda ne bōnā mu no.*

ahúm, 1. *a strong wind, gale, storm*; mframa kесе or bebrě, cf. mfare, oprannā; ah. retu, *a storm is rising*; ah. tui na ebuu dua guu kwan mu; ah. abesi man mu; ah. abetu ade a etua ođan atifi no kọ; ah. abefa onipa afi hyeñ nom'. — 2. s. ahun 3.

ahum, *introduction of a song*; bọ ahum.

-hũmă, *adj. (in cpds.) common, not sacred*; s. dahuma, oni-humani.

ohũm'-da, da a Gwanfo di won afrihyia, s. ohũm.

ahumfo, won a wokura ahum di hene anim, s. ohum & gya-asefo.

ahum-káñ, *the time of the first ohum custom*. — ahum-di, *inf.*

ahúm-nè-ahám, *mistle-toe, a parasitic plant on trees*.

ahũmóbó, ahũmóbòre, mmọborohunu, *inf. [hũ.. mmọbo] pity, sympathy, compassion, commiseration, mercy*; cf. timọbo, ayam-hyehye. — n'ahũmọbor dōsō dodo, F. *he is most gracious*.

ahũmọbor-do, F. *mercifully*.

huñ, Ak. = hunu, *a. & adv.*

ahun, Ak. ahuno, ahunu, 1. ahúñmù, ahunum, *the air, atmosphere, the apparently empty space above the earth*; cf. wim; [fr. hunu, a.] — 2. ahúñmù ásl or atọ nó sò, *something invisible (from the air) has come down on him i.e. he has fallen in a swoon, is in a fainting fit, has had an epileptic fit*; ah. ye ade a wunhũ, ẹte se ọhome ara; cf. ahum = mframa, ahonhom, & ahunum, piti, beraw, abiribiriw). — 3. ahun, ahunmu, ahum, ahuntwam kakra, *a little while*; mã ahun ntwam' kakra ansā-na mentoa m'a-sem so, *wait or let me wait a little and then I shall proceed in my relation*; wokoyi, ahunmu twam' kakra a, bera, *you are going now, but come again in a little while*; ahunmu fa mu kakra a (or, ahun [ahum] kakra fam' [twam'] a), na agyae, *in a little while it will be over*; ahunmu faa so no, ọsoree, *after a little while he arose*.

ahun-mu-hyeñ, *air-balloon*; cf. mframa-toa.

huna, v. [red. hunahuna] 1. *to importune, tease, defy, provoke, challenge*; wope se wo yonkō hye wo ase na wohye no so a, na wuhuna no neñ; wode asemone bi (anuodeñ) h. wo yonkō; ahene 2 ye dom na obiakō nkoa betwam' a, ope se ọhaw won na eye won wura abufuw (tañ). — 2. de nehō hh... mu, *to obtrude upon, to be burdensome to; to intrude among*; ode nehō hunahuna adwumayefo no mu te se nea ọye adwuma no bi, nanso ọnye bi. — 3. *to threaten, frighten, terrify*; ode abā, sekañ, tuo, huna no = yi no hũ. Ps.10,18. cf. pōpō.

ahunahuro, *by-name of the dog*.

ahún-àní-àñ ká-nsa [ade a emā aniwa hũ (nea ewo dan mu) na nsa de, ẹnka] *lattice; lattice-window, trellised window, window with crossbars; Venetian window blind, jealousy*.

ahūnanyāñkwā, F. [nea wuhũ no a wunyā ñkwā] *a saviour (one from whose sight you obtain life)*.

huñhóñ, *a kind of pot-herb or vegetable*. pr. 2537.



hũnhũań, *red. v.* hũań.

ńhũńhũnii [hũnhunu] 1. the dust of worm-eaten wood. — 2. a worm that eats wood; wood-fretter, wood-worm. — 3. adj. worm-eaten; watow dua ńhũnhunii ńkõ, he has felled a tree worm-eaten throughout.

hũnhunu, *red. v.* hunu.

o-hũńkyeree, 1. [hũnu = hũ, & kyere = kye] nea wuhũ no akye; "õ, oh. ni!" here I see a friend whom I have not seen for a long time! — 2. [ehũ, kye]: Wose: hũńkyeree, na wonse se: nnańkyeree, *pr.* 2809. = wose: woye hũ a, na wokye, na wonse se: woye nnam a, na wunyiń kye. (Obi ye nnam bebrebe wo okõ mu a, enna wokã no sa.)

ńhũńi, *inf.* [hũnu] Ak. = ńhũi; wanyã ńh., he has often seen.

a hũńmu, *s.* ahuń, ahunum'.

[Gr. § 104,5.

hũno, Ak. = hunu.

hunta, huntsa, F. = hintaw. *Mt.* 10,26.13,35.44. *Mk.* 4,22. *cf.* sũma.

hunu, *v.* 1. espec. with mu: to hollow (out), make hollow, excavate; to corrode; mmoã h. dua. — 2. to be worm-eaten: dua no ah.; mmoã we mu ade no, na ehunu gu se kyekyeré. — 3. *Phr.* n'anom' ahũnu, *lit.* his mouth is empty, he has no appetite i.e. he is in trouble, is grieved.

hunu, *a.* 1. empty, void, hollow. — 2. unsubstantial; vain, worthless, unsatisfying; — 3. idle, inactive, unemployed, unoccupied. — 4. unfruitful, fruitless, ineffectual. — 5. mere, simple; bare, naked; without any thing else; — wokoe oko-hunu, = wokoe no, wonnim aseń-kõ ase, they went in their simplicity (*lit.* a mere going) i.e. without knowledge of the matter in question. — 6. having no proper right: ńkũrofo hunu ne nnipa bi a womfrá wo abusũam' na odo so ana ayonkõgoru so na wo-nè wo trã. — 7. groundless, false (ntam). — *Cf.* huhuw, kwa; *cpds.* adehunu, aseńhunu, ntańhunu.

hunu, Ak. huń, *adv.* merely, only, for nothing, to no purpose, in vain, for no reason, without reason; òtań me ara hunu, he hates me without cause. *Syn.* kwa, teta, gyań.

hunu, *v.* Ak. = hũ, to see &c. *pr.* 1453.

o-hũnu, one who has seen, *pr.* 1454.

a hũnu, a thing seen, *pr.* 1455.

hunu-amanne, ade a emã wuhũ amanne; h. bra = amanne-hunu-bra, *pr.* 1456.

a hunum', *s.* ahuń; ahunum = ade-to-wo-so; ete se abiribiriw, nanso etetew wo ani so a, ensań mma bio se abiribiriw.

ahupõ', 1. imperiousness, arrogance, presumption, insolence; violent behaviour. — 2. exaction of unlawful profit: imposition, extortion (oye ah., onam bo ńkũrofo ah., = odi tumi hye ńkũrofo so gye won ho nneema); *cf.* amimdi. — 3. exaction of undue reverence: pride, haughtiness, ambition; oye ah., obo ah., = oye hũ hũ, ne nneyee mu oye se owo biribi, nso onni ahuro; vainglory; oye n'ade hũ hũ, he does things in a light-minded way, acts frivolously. *Cf.* ahantań, ahõkyere-hunu, ahõhoahoa.



o-hupōfo, *pl. a.*, an arrogant, overbearing &c. person; òyē oh., e.g. he goes to settle matters as in the king's name, and the king has not sent or empowered him.

ahupō-sem, doings or dealings implying ahupō, *q. v.*

hura, *v.* 1. to be covered, set or overgrown with; to overgrow, to shoot up on; ne ti ahura dweñ or dweñ ah. n'atifi or netirim, his head is covered with hoary hair; esiw no sò ah. mmēre, or mmēre ah. siw no so, mushrooms have shot up on that ant-hill. — 2. de.. h., to convey, throw or cast to; ne diñ yē me se ohūām a mframa bō de hura me, his name is to me as a fragrance which the wind blows or wafts to me (Ca. 1,3.) — 3. h. hō or mu: to soil, make dirty, bemire, bespatter, besmear, bedaub, stain, defile, pollute; *intr.* to be soiled, dirty, polluted, defiled &c. ohura dan no mu; qdan no hō ah., n'a-daka hō ah. = aye fi, agye ntuw; ne nnade hō ah. = agye nkā-nare; — oh. ne som hō = ɔnsóm no yiye na ɔsom no sakasaka, he is disloyal or dishonest in his service. — 4. h... a nim', to abuse (with words), to revile, vilify; to disgrace, dishonour; to insult, affront; cf. hye aniwu, bō ahohora.

hurae, a disease causing violent pain in the limbs; emā wo nnompem' tutuw wo; ne nua ne atutuw.

ahurahura dwo, 1. [ade a ahurū-ahuru na asañ adwo bio] a quick but transient bubbling or boiling up; mmā ennye ah., na mā enko so se a fi ase yi. — 2. a plant that can be used for salad.

huren huren, *a. & adv.* smart, keen, sharp: mako hyehye m'anom' h., my mouth burns intensely with pepper. — 2. unmitigated, not softened by any admixture; wayam osiām a.s. aduru h., nsu anká. — 3. brisk, quick, sprightly: akokoa h. = abofra a oye hyew, n'ani ye den.

huri, *v.* Ak. = huruw.

[pr. 1463-65.

o-hurí, Ak. ohurie, a kind of stinging insect, gadfly (?) = otén.

huro, *v.* to hoot, cry out or shout in contempt, to mock, deride, jeer, flout; to expose to derision, to put to shame by crying hô, hū, yê! wohuró nò = wobō no tutuw; Nkrañfo huro kom.

à húro, 1. Ak. = ahuru, foam, froth. — 2. scum i.e. dross, refuse, recrement; hence what is vile or worthless, a trifle; = fwe, a little something; enyé ah., it is nothing; enká ah., nothing at all is wanting; memfá menyé ah., I do not make anything of it.

o-huroñ, a kind of small tree.

hūròñhūroñ, *adv.* quick and tall (of growth); abofrá no m'péw, na ónylñ h. = onyilñ ntem-ntem, tentēteñ, qberañ, ako soro ntem-ntem; — adedenkrūma nyilñ h., the castor-oil plant grows fast, shoots up vigorously.

ñ hurodo-ñ húrodo, *pl. n.* the holes, loops or gaps in stuffs or mats of loose texture; — *adj.* loosely woven: ntama (kete) no mu ye ñh.

hùru, *v.* 1. to boil, bubble, effervesce; to foam, froth; to be violently agitated, to rage; nsu rehuru, the water is boiling; nsu a ahuru, boiling water; aduañ no huru gu, the food boils over; epo h., the sea is raging horribly. — 2. to excite, agitate: h. mañ no ani,

=tane.. ani, *to stir up the people*, Ac. 17,13. — h. bo, *to stir up the breast* i.e. *to provoke, arouse to anger or passion, to incense*. — 3. hō huru, *to be hot*; me hō h. me, *I am hot*. — 4. huru dŵira, *to announce the beginning of the yam-custom on the previous evening* (Wednesday) by beating drums &c. — h. būronyā, *to celebrate Christmas eve*.

àhúru, *foam, froth, spume, scum*; cf. ahuro; ogyam' ah., *the water or froth oozing out from green wood in burning*.

ahurubía, pl. ñ-, *a kind of bird*, pr. 1466.

hurú-fēm, inf. [huruw, fem]: hye h., *to give forth upon usury*.  
[Eze. 18,8.13.]

ahuru-fi, inf. [huruw, fi]: wodi (dañ no mu) ah. = wohuruw fi adi, *they jump forth (out of the house) one after the other*.

o-huruhúrów, *steam, vapour*; oh. fi señ mu, — bakam', *steam rises from the pot, — the lagoon*.

hurúhùruw, red. v. huruw, *to leap, jump* (repeatedly) as one who is rejoicing; *to gambol, skip about*, in sport.

ahuruhurúw', inf. *jumping*. pr. 1268.

ahuru-si, inf. [huruw, si]: di ah., *to exult, rejoice exceedingly*; woate asempa na wo hō atō wo na woretew akrayam a woredi ako-nè-aba.

ahurusí-dí, inf. *exultation*.

ahurutoá, F. ahrutsa, pl. ñ-, *a poisonous serpent, with a big head and black and light-yellow streaks*; *viper, asp*.

o-húrututu, *the lungs*. [G. fluffa].

hùrutututu, a. *boiling, bubbling* (of water on fire); *raging, foaming* (of the sea or a swelling river): éyè h., *it casts up foam*; nsu no ani yẹ h. = menem-menem.

huruw, v. Ak. huri, 1. *to leap, jump, hop, skip, spring, bound* &c. h. si, *to jump for joy* (to jump so as to place oneself again on the ground) pr. 378. red. huruhuruw, q. v. — ohuruw fŵee kwan so, *he quickly resumed his journey*. — 2. h. sika, *to lend money on usury, practise usury*. Deut. 23,19. Ps. 15,5. Obi ah. no sika akotua ne ka na awo no (adq, adōsō); oh. no sika = ofem no sika ñhye no da senea wqhye no dā, na qhye no da-tiā, na wammetua a, óbù gu só.

hũ-se, *a thing or matter seen and told*; se eyẹ mo atoro ō, se eyẹ mo h. ō, mo ara mokofaa asem no, *whether it be a lie on your part, or whether you have seen and told it, it is you who have brought (out or on) the matter*.

ahũ-tu, inf. [tu ahũ] *the finding or digging out of a treasure hid in the ground; digging after hidden treasures*.

hutũhūtũ, a. *rugged, rough with hair, shaggy*; oküntũ no ani yẹ h. = wq ñhwi dodow; opp. dabō, torotorotoro, asawa biara nui ani (nsore wq ani); cf. fukū &c.

hūtũmā, F. = mfutumā, *dust*. Mt. 10,14. Mk. 61,1.

huw, v. *to blow*; ohuw nensam', *he is blowing upon his hands*; pr. 1427. — syn. fita; — red. huhuw, q. v.

ñhûwá, *a kind of bead*; ñhene ñketenketete bi.

**hwa**, F. *see* **hūa**, Ak. **fwa**.

ñhwāne, a kind of *perfume*: civet; ohūām bi; nea okāñkañ kyima na okopopa ne to a ewo dua no hō no.

hwānyāñ, *v.* 1. *refl. to stir or rouse oneself up to lively action or vigorous exertion, to stimulate oneself, to exert oneself*; asafo bi hw. wōnhō wō ofie na wōnhw. wōnhō wō dom āno a, wofre wōñ hūfo; wōhw. wōnhō kyere nnipa nti, wōñ hō ye hū; ohene wō hō na wānhw. nehō a, wonsuró no; ohw. nehō = okānyāñ nehō, oye nehō kese, okā nehō mā obi wō hō a ohū se ne nsam'ye duru (a. s. oye onipa). — 2. ne hō hwānyāñ no = onsen ne wērem', *he is agitated, in perturbation*; cf. ne hō sepew no. — 3. hw... mu, *to agitate, disturb, derange, disorder, throw into confusion*; ohw. ntramam', sikam', ntadem', nnipam' = opetē ntrama &c., omā woye sakasaka; ohw. nkrañ mu, ntetea mu, = se woye komm a, omā wosore na omā woye mānyāmānyā; ohw. ne ñhwi mu, *she dishevels her hair, puts it in disorder*; cf. pesew.

hwāñyāñhwānyāñ, *adv. disorderly, in a disorderly state or manner*; ode ntrama guu dañ mu hō hw. = sakasaka, cf. mānyāmānyā.

hwe, F. = fwie. Mk 26,7.

hwē, *v.* As. = hūā, fūā, *to scrape, scratch*.

hwēa, fūēa, F. *breath*.

ñhwēa, F. ahwēa, *sand. pr. 917. ñhwēá-sò, (in) the sandy desert*.

ñhwēa-dōñ, *sand-glass*. — ñhwēa-ñhwēa-bó, *sandstone*.

e-hwene, F., Ak. ñhwen, *nose*; s. efwene.

ahwèñ-hēmā, s. osūā.

ñhwéntēā, ofwéntēā, a kind of *perfume*; duaba bi a wohata na woyam; s. ohūām.

ahwen-tokur, F. *nostrils*.

hwētī, hwītī, s. fūēti.

ñhwī, Ak. ehwi, *the hair*; abūronhwī ye horqhorq, ebeabea hō or esesā hō; abibinhwi ye denneñ, epompono; cf. akura-ñhwī, ehum, hūtūhūtū, sakū. — abo-so-ñhwī, dua-hō-ñhwī, *moss*.

ñhwī-ñhwī, a. *hairy*; ne hō ñh., *he (his garment or body) is hairy. 2 Ki. 1,8. cf. horqhorq, sakū, fukū*.

hwī, s. fūī.

hw, before o, o, u, is often written in F. (by Parker), where other dialects have merely h; e. g.

hwō, hwoa, hwqhwo, hwōm, ahwōm, hwōñ, hwotse, ahwuhwudze, ahwūm, hwun (hū) &c. —

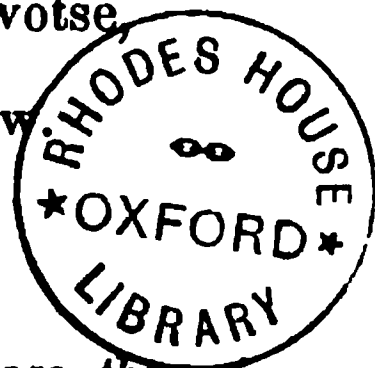
see all these words in the place they occupy without w

hwom, *v.* F. (*perf.*) *to ebb*; s. hūāñ.

**hy** = χ'.

hye, *v.* [red. hyehye]

1. *to stick-(fast), to be put, set, fixed, inserted* (hō, mu, ase, there, in, under &c.) *espec. in the contin. form*; petea hye ne nsa, *a ring is put*



on his finger; *dadekyew hye ne ti*, he has a helmet on his head; — *hye mu*, to be comprised, included in (= *wɔ mu*, *fra mu*); to set in afresh: *oyare no abehyem'* = *asañ aba dennēnnēñ*; *hye .. ase*, to be concealed under, covered by, subject or subordinate to, dependent on, in the power of. (cf. 14–16.) — 2. *de (fa) .. hye (caus., cf. 1)*, to put, set, fix, stick, insert; *mede me nsa mehye me kotokum'*, I put my hand into my pocket; *ode tā hye n'abrobuam'*, he fills his pipe (with tobacco); *fa (asem no) hye (ñhōma)m'*, put or write it down (on paper); *ode .. ahye kotoku nom'*, he has put it into the bag; also he has sealed the bag = *wasiw kotoku no āno*. — *de .. hye .. nsa*, to deliver, surrender; to give in charge of, commit to one's care. — 3. *hye .. anañ mu*, to put instead of, i.e. to replace, restore, repay, give back, re-imburse; to repair, amend, compensate, indemnify; *mehyee no ne sika anañmu*, I paid him his money back. — 4. to put on, to wear (of clothes fitting to the body or parts of the body, cf. *fura*; of shoes, hat, rings); *Kramofo hye batakari*, *obūroni nso hye atade*, *Mohammedans put on caftans*, but a European wears a coat; *ohyee ne kyew*, he put on his hat. — *hye hama*, s. *hāmā*, pr. 170. — 5. to measure (corn, by putting a calabash into the corn and the corn into the calabash and thereby filling another vessel); *mede kora mehye abūrow*, I measure corn in or by means of a calabash. — 6. to fill; *ohyē tā*, he fills a pipe; to pour in (*nsā*); *ohyē no nsā*, he serves him out liquor; pr. 1471. — *hye sapow mu nsu*, to fill a sponge with water; *hye atuduru*, to fill cartridge-boxes with powder. — 7. *hye .. mā*, to make full, to fill; *hye .. dodowura* or *ñwuradodo*, to enlarge or swell the numbers, swell the ranks of (without increasing the valour or value): *asansafo na ahye atufu no dodowura*, unarmed men have swelled the number of those who carry guns. — 8. to dye, tinge (*ntama*, *asawa*, cloth, thread, by putting or dipping it into the dye, cf. *bibiri*, *hoa*; pr. 387). — *ohyee dukū kōkō* or *ode aduru kōkō hyee dukū*, he dyed a handkerchief red (or, with a red colour). — 9. to tan (*ñhōma*, hides, by steeping them into an infusion of bark to convert them into leather). — 10. to impress, stamp; *hye nsow*, *hye agyirae*, to set a mark upon, to mark. — 11. to bring to the possession of some quality, into some state, to impart &c. *hye baniñha*, *ñkurañ*, to encourage, cheer; *hye .. bēre*, to weary (out), to jade, tire, fatigue; *hye .. (mu) deñ*, to strengthen, confirm, corroborate; to ratify, sanction; *hye .. akoñmu-dēñ*, to impart strength to the neck; pr. 400. *hye .. mpāmdēñ*, to comfort, support, strengthen; — *hye .. ñkyene*, to salt, pickle, corn, cure by salting; — *hye .. prōwe*, to spoil (a child), to effeminate; *woahye wohō prōwe*, you have spoiled yourself; — *hye .. yamgya*, to grieve, make angry, to enrage. — *hye ñim*, *ntwo*, to ascribe victory, defeat to.., pr. 1470. — 12. to bring to some performance: *wōahye no asuko* = *wōakā ne ti ahye nsum'*, they have immersed him, baptized him by immersion, cf. *bō asu*. — 13. to fix in the ground: *hye mpām*, s. *mpām*. — 14. to put, fix, lay; *hye ase*, to lay a foundation, i.e. to begin, commence; F. Mt. 12,1. Mk. 4,1. 5,17. cf. *fi ase*. — 15. to set, fix, hold out to; *hye ase*, to lay a foundation i.e. a promise, to promise; *hye bō*, to promise, to make a vow, to vow. — 16. to order, bespeak, give orders for, to commission (also with *ase*): *mekohye kete (ase)*

**wəhə**, *I am going to order a mat there*; — **hyəawofo**, *to bespeak (hire) people for working the clay (in building a house)*. — 17. *to appoint, prescribe*: **okomfo bi hyee aduru mää no**, *a fetishman indicated to him a remedy*. — 18. *to appoint, set, fix (a time)*; **hye tare**, *to appoint a day for the plastering of a house*; **ohye (no) d a = otq no da**, *he appoints (him) a day*; **mahye no sram se ómmetuà me ka**, *I gave him a month to pay me in*; *pr.* 109.194. — **hye da**, *to do purposely*: **manhye (dam') da bi manye**; **watu ahye da**, *he has postponed it*. — 19. *to fix, set up, institute*: **hye afä**, *to celebrate a festival*; **hye mom**, *to issue a decree*; **hye mmära**, *to give, make, enact a law or laws*; **hye apām**, *to set up a covenant (?) s. pām*. — 20. *to set, constitute, appoint*; **hye panyin**, *F. Mt. 24,45*. — 21. *to predestine, predestinate, appoint or ordain beforehand*; **s. hyebea**; *to be predestined for*, *pr.* 621. 22. *to command, charge*: **ohyē abien yi na ohyēē no ketē se ōnye**, *these two commandments he strictly enjoined on him*. — 23. *to compel, constrain, force, oblige*; *to impel, urge*: *pr.* 195f. **ohyee me se ménnom aduru**, *he compelled me to drink a medicine*; **se qmmá a, mēhye no na waba**, *if he do not come willingly, I will compel him to come*; *Gr.* § 279,2 a. — 24. *to put to*: **hye adanse**, *to call to witness*. *pr.* 164. — 25. **hye .. hō akotoko**, *to institute an inquiry or search after a missing person or thing, to set in operation endeavours to seize or recover*. — 26. *to obtrude, to force, press or urge upon*: **hye afe**: **ode me hye afe** or **ode n'afe hye me**, *he makes or considers me his comrade, forces his companionship upon me*. — 27. **hye nehō**, a) *to force oneself i.e. to do with reluctance*; — b) *to fix upon, resolve, determine, make up one's mind*; — c) **ohye nehō fie**, *he confines himself to his house*. — **hye nehō so**, *to suppress one's own feeling or desire, to command one's own mind, to be master of one's self or passions*. *Gen.* 43,31. 45,1. — 28. **hye .. so**, *to press upon, oppress; to restrain, check*; **hye wo tekrema so!** *cf. James* 1,26. 3,8. — *to suppress, subdue, stifle*. — 29. *to cause to bear or act upon or affect*: **hye .. nsew**, — **domamfiri**, *to curse, accurse*; *cf.* **bo dua**, *dome*. — 30. **yi .. hye**, *to transfer (a duty) to, make over to*; **s. akómma**. — 31. **hye** is also used as an *aux. v.* serving for the *Eng. prep. against*: *to refer to, relate to, direct against, have for its object*: **ne bo afuw ahye me**, **wamuna ahye me**, *he is angry, sullen, on account of me or against me*; **wokasa hyee no**, *they spoke against him*. — 31. b. **de atuo hye .. mu**, *to fire at or on, give fire upon*. — 32. **de .. hye .. yam'**, *lit. to put into one's breast, bosom, or belly, i.e. a) to bear a grudge, or malice: mede no (or asem no) mahye me yam', I owe him a grudge (= metan no, wadi me asemme bi na minyii mimfii me tirim e)*; — b) *to adopt, to take or receive as one's own child*; **s. yam'**. — 33. **yi .. ani hye .. nkyyenmu**, *lit. to take off one's eye and put it aside, i.e. to disappoint*; **wayi m'ani ahye me nkyyen mu**, *he has disappointed me*. — 34. **hye .. da so**, *to accumulate treasures*. *pr.* 667. — 35. **hye .. kwan**, a) *to provide with money for a journey*, *cf. akwanhyede*. — b) *to lay in ambush on the way*, = **tew, siw kwan**. — 36. **hye .. fer**, *F. to abuse, insult*, *Mt.* 22,6. — 37. **hye .. nsew**, *F. to secure, make safe or sure*. *Mt.* 27,65. — 38. **hye sūm**, *F. = durusūm, to be darkened*. *Mt.* 24,29. — 39. **hye .. ntsirim**, *F. to advise, persuade, instigate*. *Mt.* 14,8.27,20. *Mk.* 15,11.

hye, v. [red. hyehye, q.v.] to extend (intr.); 1. to swell: n'afuru ahye, his belly is swollen. — 2. to spread: n'asem ahye, his fame has spread abroad; oyare no ahye (wo) asase no nh. so, the disease has spread over the whole country: ohiani bu be a, enhye, pr. 1361. syn. hyehye, hyeta, terew. — 3. to reach: m'ani ahye hō = mahū no kakra, I caught a sight, glance, or glimpse of it; onipa no bae no, m'ani anhye ne hō (= m'ani ammo no so, mahū no) na okoe, when the man came, he went away before I had got a sight of him. — 4. to reach, border: eha na m'akurā hye, here is the border of my plantation; cf. qhye.

hye, hyew, v. [red. hyehye, hyehyew] to burn: 1. hye, to burn = to hurt with heat or fire: aŵia hye or hyehye me ti, the sun burns my head; qkanea hyee me nsa, the light burnt my hand. 2. hyew, to consume or destroy by fire: wode gya hyew kūrow no, they burned the town with fire. — 3. to be on fire, to be consumed by fire: oḍaṇ rehyew, the house is burning. pr. 263. — 4. hyew gya, to burn charcoal. — 5. hyew atuduru, to blow up (tr. & intr.) with gunpowder. — 6. to dry up (tr. & intr. of plants, from an excess of heat); abūro no ahyew korā, all the maize-plants are withered. — 7. to be consumed (in battle, by famine, sickness &c.), to die in numbers: aguaṇ no mu nnipa-mma hyew se sare, in that flight people were consumed like grass. — 8. to be lost (said of money, espec. in weighing out gold-dust for separated items): mede agyiratwe metotoo nkoko mfua-mfua, na emu nkoko 2 ahye. — 9. to spend or expend (money) uselessly or to excess: mahyew sika bebrē wo me yare yi hō. — 10. Phr. "Wo gya anhye me!" your fire has not burned me! i.e. your saying or threat has not made any impression, has not had any effect upon me. — qhye, inf. burning, being burned. pr. 621.

o-hye, inf. 1. the act of fixing, putting on &c. cf. hye, v. — 2. compulsion (Mf. nhye). — 3. commandment, cf. ahyede, nhyehee.

e-hye, gum, resin, espec. gum copal; cf. amane, nsu.

q-hye, pl. a-, border, boundary, limit, frontier; me-nè no bō hye = to fuhye, I border upon or confine with him; wode hama to hye, they mark or fix the limits by a line or cord. Cf. hye, v. 4. & hyebaṇ.

hyè, hyèhyē, a. (or n.) famous, famed, noted, renowned; distinguished, eminent; of note, of distinction, of rank; (syn. onuo-nyamfo; cf. hye, v., odehye;) wo a woye hyē no na wuwu a, woye wo ayi yiye na wobō ase kaw; onyō hyèhyē, he does not make much of himself = omfā nehō nkyerē se oye onipa bi, na oye ne uneema nhinā abotoasem' (abodam') nè komm; onipa yi ye hyèhyē, he seeks to attract the attention of others.

a hye-anáñmù, ñ-, inf. [hye anañmu] reparation, compensation, repayment, restitution, restoration, indemnification; amends, return; retaliation.

ñhye-asé, F. a-, inf. [hye ase] foundation; beginning; commencement; promise; di ñhy., to give a promise, make an agreement.

hyebaṇ: bōhy. = bōhye, da hyia, to have a common boundary.

o-hye-bea, predestination, fate; cf. ñkrabea.

hye-bea, F. -bew, a place where to put &c. Mt. 26,52.



ahy é-de [hye, v., ade] *commandment*; cf. ohye, mmära, mom.

hyèden [= hye den, *put on strength, be strong*] a condoling or consoling salutation; omää no hy., *he consoled or comforted him* (at the death of a relation).

ahyedo, F. = ñhyeso. (*Mf. an overpowering.*)

e-hyé-dù á, *gum-tree, copal-tree* (*Elæocarpus copallifera? Rhus copallinum?*) s. ehye. — o-hyé-dù á, *a boundary-tree.*

hyee, a. Ak. s. hyew.

hyee-w-hyéew, a. *burning*; ne yam ye no hy., *his conscience pricks him.* — hyee-w-hyéew, *adv. flaming, sparkling*; obayifo dew hy. = yerew-yerew.

o-hyefo, pl. a-, *oppressor* (s. hye 28.); *dictator.* Hist.

o-hye-hámá, = hāmā a wosesā de kyere ohye, *a string indicating or marking out a boundary.*

hyèhyē, a. *glittering, glossy, bright, shining*; ahina a wode ko asu hō ye hy. pr. 1383. — cf. hāññ, hāñhāñā.

hyēhyē, a. s. hyē.

hyehye, red. v. 1. s. hye, v. — 2. *to put in due order for any purpose, to make trim, firm, compact, tight and snug, to adjust, arrange*: otamōnwémfó beñwenè tám à, ohyehyé n'asáwá ànsā, wó asá nè bósó mù; — ohyehye adeso, *he packs a load.* — 3. *to trim, dress; to attire, adorn; to decorate*; espec. of women: wóahyehye ayeforo no, *they have dressed the bride*; ope sē ohyehye ne hō papa, *she is very fond of dressing*; cf. kekā, mia. — 4. hy. so, *to join together; to proceed with or in*: ade kyēe no, wode asem no hyehyee so, *on the next morning they proceeded with the palaver.* — 5. hy. dōm, *to raise, fit out, equip an army* (cf. 2).

hyehye, red. v. 1. = hye, v. — 2. de.. hyehye, *to cause to be spoken of*: ode m' ahyehye = wakokā me hō nsem pi akyere ñkūrofo. — 3. F. *to magnify.* — 4. hy. nehō, *to boast* = hoahoa nehō.

hyehye, red. v., s. hye, hyew. 1. *to burn (vehemently)*; *to scorch.* — 2. F. *to be grievous to*; cf. ne yam' hyehye no.

ahyehyedé, *ornament, adornment; jewels*; cf. ahōkekādé.

ahyehyee, *a shed or hut on a plantation for the reception of tools or produce and for shelter from rain; lumber-room.*

ñhyehyee, *ordinances*, cf. nsiesiei, ahyede.

ñhyehye-hō, ñhyehye-mú, ñhyehye-só, inf. = ade a ehyehye (a.s. wode ahyehye) hō, — mu, — so.

hyehyew, red. v., s. hye, hyew.

ahyehyew-nsa [ade a ehyehyew nsa] *a kind of nettle.*

ñhyehye-wo-akyi, *boasting.* pr. 1473. 2765. Cf. akyi.

ahyem', F. *covenant, agreement.* Mk. 14,24. = apām; s. dzi ahyem.

ñhyem', F. = ñhyiam'. — ñhyemdan = hyiadan. Mt. 10,17. Mk. 1,21.

ahyemma, pl. ñ-, [ehyēñ, dim.] *boat*; cf. okorow, obonto.

ahyem-firi, inf. [hyēñ, v., fi, v.] *going in and out*; di ahy., *to go in and out, to frequent, resort to or visit often*; odii yeñ mu ahy.,



*he went in and out among us, Acts 1,21, munnni dan mu ho ahy. sa! do not thus constantly go in and out of that room!*

hyèn, *v.* [red. hyènhyèn] *to blow, sound, or play a wind-instrument* (abèn, torobento, adakabèn, ñkontwě, ...).

hyèn', *v.* [red. hyèn'hyèn] *to enter, — mu, into.*

hyèn, *a.* (only in cpds.) *white*; cf. oduahyèn, tumm-nè-hyèn.

hyèn ñ, *a. & adv. bright, brilliant, -ly*; oŵia, osram, nsoroma apue hy. — hyèn'hyèn', = hānāhānā, *bright, glittering.*

e-hyèn, *the moon* (called so from its silvery light or lustre); cf. osram', obosóm.

e-hyèn, *string, chord of a musical instrument, cf. sañkūhyèn.*

e-hyèn, *bubble, air-bubble, soap-bubble*; abo hy., *it has formed (or risen in) a bubble.*

e-hyèn, ñ-, *pron. F. = yèn. Gr. § 58. Mf. p. 102.*

e-hyèn, *F. ñ-, pl. a-, Ak. yèn, ship, vessel* (cf. ahyèñwá, ahyem-ma, okorow, batadewa, obonto); Mk. 3,9.4,1.38.5,36. — hy. apue kùsū, *a ship has come in sight dimly*; hy. no abegyina kùntaññ, *the ship has come in and rides at anchor in its full size*; hy. no atu kq Guā, *the ship has weighed anchor and sailed to Cape Coast.*

hyèn-horow, hyèn-nodow, *multitude of ships, fleet.*

ahyèn-hyèn-mú: di —, *to be interlaced, interwoven, entangled.*

ñhyèn-mú, *inf. introduction.*

ñhyen ñ á, ohye āno noho, *the farthest point or part of the border.*

hyennùá [hyèn dua] *mast of a ship. — ahyèñwá, dim. of ehyèn.*

hyera, hera, *v. F. = hara, yora, yew, to perish. Mt. 26,52.*

hyera, *pl. ñ-, F. pot, pitcher. Mk. 7,4.14,13. cf. ahina, pore, kuruwa.*

hyereba-hyereba, *a. & adv. hasty, precipitate, rash, fool-hardy, inconsiderate, careless*; oye hy. = n'adwēnem' ye no hare, *he is light-minded, unsteady*; oye n'ade or okā n'asem hy., *he acts or speaks inconsiderately*; aberante hy., *a very brisk lad.*

hyere-hyere, *F. hyerew-hyerew, a. & adv. 1. hot, burning, fervid*; me hō ye me hy., *I feel very hot. — 2. acrid (?) — 3. urgent.*

hyerèn, *v. to shine, glister, glitter, sparkle; to be bright, brilliant, splendid; to flame or flare up*; ogye ogya no ahyerèn, *he stirs the fire, increases its burning*; ogye asem no ahyerèn, *he enhances or enlarges the palaver. — a. shiny, bright. — n. brightness.*

o-hyerem-mó<sup>†</sup>, = obo a ehyerèn, *a brilliant.*

ahyese, *F. = ñhyease. Mt. 13,35. Mk. 1,1. ahy. no, in the beginning.*

ahyè-sém, = asem a ahye, asem a wqakokā gyám'gyám' mā aterew, *a report which has spread rapidly.*

ñhyèsó, *inf. [s. hye, 28] 1. oppression, tyranny, despotism*; den ñhyesó ni! *what a tyranny!* oye ñhy., oye ahōm, *he is despotic. — 2. check, restraint; restriction. — ñhyeso-dé, despotic or tyrannical actions. — ñhyeso-do, F. of necessity. 2 Cor. 9,7.*

o-hyèsònehq, *there is the border. — ohyeso-hene, margrave. Hist.*

hyeta, *v. to spread (abroad), to be made known extensively,*

to be divulged, propagated; ne diñ hyetae, his name became widely known, he became famous or renowned; cf. hye, hyehye, horan, terew.

hyew, red. hyehyew, v. s. hye, hyew, v.

hyew, hyewhyéw, a. 1. hot, very warm; ñkwan no ye hy., the soup is hot; cf. nsuohyew, hyerehyere. — 2. hot, fiery, fierce, wild, vehement, ardent, very active, impetuous, violent, passionate; oye or n'ani ye hyew, he is fierce, impetuous, passionate, cf. krāmā-krāmā, abufuhyew. — 3. warm, comfortable; ne fi ho ye hy.

ahye-ye-de, duty, obligation. D. As.

hyia, v. [inf. ñ-, red. hyiahyia] 1. to meet, fall in with, come together, assemble, join, converge; mihyiaa no okwan mu, I met him on the way; pr. 1071. — kehya.. kwan, F. to go to meet; Mt. 25, 1. — me nè no hyiae (wq) wuram', I came together with him in the bush; afe āno reye ahyia, the end of the year goes to meet (the beginning of another year) i.e. new-year's day is at hand. — 2. intr. to be close together, so as to touch reciprocally (said of the teeth); pr. 2831. — 3. to agree, accord, be accordant; enkohya, it does not fit properly. — 4. to meet or encounter in hostility, to come upon; ohyia no à, otumí nò, when he attacks him, he is a match for him, he is able to withstand successfully. pr. 3223. — 5. to call, send for; to cite, summon; cf. frę; to call together, convene, convoke; to invite; Onyame ahyia no, God has called him (away, or to him, by death); ohene hyiahyia ne mamfo, the king calls his people together. — 6. hyia oyere, to marry, take a wife; cf. ware; hyia ayeforo, to marry, celebrate a wedding. — 7. hyia mu, hyiam', to meet or assemble in the same place; to have an interview; mpanyimfo hyiam' (wq) abonten so, the elders assemble in the street. — 8. hyia so, to fill up by pouring in, to pour into; pr. 2545. opp. huàn so; nsu yi abe-hyia nsu yi so; wahyia so = wamā aye mātq. — 9. Phr. me nsa hyia m'adwuma, my hands suffice for my work = metumi m'adw. yq, m'ade a mewq ye ñhinā, mitumi yq; — me nsa hyia mehō, I provide with my hands for all my wants. — ne hō hyia nehō, he has all he wants. — 10. da hyia, bo hye hyia, s. ohye, hyeban. — twa hyia, s. twa.

ahyia, inf. F. dzi ahyia, to assemble, = kohya fākō. Mt. 22, 34.

àhyia, àhyi'ō, interj. a salutation to a person who is met with on the way. — ahyiahyia, interj. the reply to that salutation.

ñhyia, inf. a meeting, interview; an encounter; a call, calling, invitation, summons.

hyia-dañt, pl. hyia-adan, house of assembly, synagogue.

ahyiae, a place of meeting, joining or assembly.

ñhyiaet, circuit, circumference, compass? cf. afefarem'.

hyiahyia, red. v., s. hyia, 5.

ahyiaakwa, ill luck, fatality, misfortune, disaster; wqbehyaahy.; obekāā ahy. a wqakodi.

ñhyiam', inf. a meeting, assembly, conference, convention, convocation, congress, synod, council. F. ñhyem'. — hyim, s. him.

hyira, v. [inf. ñ-, red. hyirahyira] 1. to bless, to wish happiness to, to invoke or bestow a blessing upon; Gen. 1, 28. 9, 1. 12, 2. Deut. 33. — 2. to invoke; hy. wo Nyankōpon se obedi wo akyi ana, call on

*your God that He may assist you.* — 3. *to bless, praise, glorify for benefits, to extol for excellencies; Ps. 103.* — 4. *to esteem or account happy. Jer. 4,2.* — 5. *euph. to curse, blaspheme; 1 Ki. 21,10. Job 2,9.* wahyira qhene = watew gyedua ahaban, *he has cursed the king's life.* — 6. hy. so, a) *to decide on (?), to give validity or authority to, to ratify, agree, assent to, to sanction: qhene ahy. so se wónkum no, the king has decided that he shall be killed; mahyira oguan yi so se wónkum no, I have designed this sheep to be killed.* — b) *to dispose of (?), to renounce, resign, give over: wahy. so akye, he has given it up (as a present to a friend or for destruction) long ago.* — c) *to consecrate by prayer. Mat. 14,19. Lk. 9,16.* — d) *to accurse, devote to destruction; to destroy utterly; Deut. 20,17. Josh. 6,21.* — 7. Phr. Ohyira n'ano, *he blesses his mouth*, is used for some religious or ceremonial observances of the heathenish negroes, viz. a) = oguare asum', *he washes at the watering-place, s. asumguare;* — b) he takes some water into his mouth and squirts it into the calabash again, uttering certain petitions to his soul (for money, length of life, honour, recovery of lost property &c.); or, he spurts the water to the ground and invokes a blessing or a curse on others; — c) he takes some consecrated fluid (water mixed with some "medicine") into his mouth, spurts it and mentions something by which he brought a curse upon himself, asking for the removal of the same, and for new blessing. [b) Anopatutu mpanyimfo sore na wohohoro won anim a, na wode nsu no bi gu won anom', na wohinam gu koram' bio, na wokã won tirim asem biara a ehia won, se ebia (wose): Me kãra, mesere wo sika, mesere wo nnyiinkyẽ, mesere wo anuonyam, me biribi wo bã-bi a, mã emmekã me nsa n. a. — Otu nsu de hyira n'ano = otu nsu de gu n'anom' na ohinam mu gu, na ode hyira obi a.s. ode bo obi dua. — c) Woabo wohõ dua na nsew no akita wo (e. s. woyare), na okomfo kô a wofre ne bosom no abehye aduru amã wo, na wutu aduru no bi gu wo anom', na wuse: "Me kãra, se mabo mehõ dua a, mehyira m'ãno", na wokã wo tirim asen-kô a enti woboo dua no, na afei wuse: 'ne medan nsew yi.] — Mihyira m'ano mepa, *I call upon my soul to ward off danger.* — ñhyirã, *inf. a blessing.* — ñhy. neno, *lit. blessing i.e. (all or nothing but) blessed is he. Mat. 5.* — Ohyira no ñhyira-fwéw, ohyira no nanso ne kôma redomeno; cf. ñkommodom.

ahyira-dé, *a blessed thing; an accursed thing. Josh. 6,17.7,1.*

ñhyira-sém, *a matter about one's cursing the king's life.*

ñhyiren, F. = ñfwiren.

hyiréw, *white clay, a white kind of earth, used like lime to whitewash houses (sra oðan).* — bo hy., *to dig white clay and form it into balls;* — bo, mã or sra obi hy., *to make strokes with white clay on one's body to show that he or she has been acquitted of an accusation, or that a woman has been set free by her former husband to marry again;* — obo n'anim hyire, Ak. *he rubs his face with white clay i.e. entirely gives away his slave as a present to another person* (— in Akp. only a blow on the slave's back is required for this purpose). — woabo me hyirehunu. — gu hyire, As. *to divorce.*

o-hyiribi, pl. a-, [Guan] *a light-minded fellow, = aperewa; oye ohy. = n'adwenem' ye no hare.*

**I.**

The vowel *i* does not begin any Tshi word, except when a preceding *y* is omitted (*yē n' iye* = *yē no yiye*); in F. it occurs as a *prefix* before close sounds instead of *e* (*ibi, idu* = *ebi, edu*).

**J.**

The consonant *j* is not used in Tshi. — Instead of F. *jue, jui, jo, ju*, see *dŵe, dŵi, dŵo, dŵu* (*džue, džui, džo, džu*).

**K.**

The guttural consonant *k* occurs before the vowels *a, ā, ɔ, o, ɔ, ɔ̄, u, ū*. Before *e, e, ɛ, i*, the simple *k* is used only when the next syllable of the same word begins with *s* or *t*, and when *e* is shortened from *a* (by reduplication, or in *kěná=kără*), in all other cases the *k* before palatal vowels becomes palatal and assumes the accessory sound of *y*, which is distinctly heard before *e, e*, — less distinctly before *ɛ, ɛ̄, i, ī*. (In Asante the pronunciation of the *y* is less distinct than in Akem, especially before *r*: *kā kere no* = *kā kyere no*.) Gr. § 10,1. — The gutturo-labial combination *kw* now occurs only before *a*; when followed by *e, e, i*, it is changed into *tŵ* (excepting in some Fante dialects). Gr. § 11. 12. (In Fante *kw* occurs also before *ɔ, o, u*, where the other dialects have simple *k*.) — The simple *k* in single cases interchanges with *g* or *h*, as in *broḡo, ahahantŵere* = *brokō, akekantŵere*. Gr. § 19 B.

*ka, v. [red. keka]* 1. *to bite, to seize or wound with the mouth*; *okramañ aka me nañ, a dog has bitten my leg*; *qwo ka onipa, the snake bites (man)*; cf. *kaw & sqw*. — 2. *to sting*: *ntontom aka me nsa, a mosquito has stung my hand*; cf. *bq*. — *ka, v. Ak. s. kaw*.

*ka, v.* 1. *to remain, be left where or as it is*; Benjamin *kaa n'agya ñkyeñ wo fie, Benjamin remained at home with his father*; *mā ɛñka! let it remain as it is, let it alone, forbear, leave off, leave it undone*; *eno de, ɛka wo añkasa nsam' or wo fām', as for that, it is left to you, that is your own business*; pr. 372. — *impers. aka me ñkō, I only am left*; *ɛbeka wo ñkō, you will be left alone*, pr. 1097. *ka (= ɛka) me ñkō a, añkā wobenyā nea wope, for ought I have to say, you might obtain what you desire*; cf. Gr. § 276,5. pr. 1476-79. cf. *to*, pr. 3283-86. — 2. *ka hɔ, to remain or continue in a fixed place, in an unchanged form or condition*. — 3. *ka so, to remain on or in, to abide with*: *mmere, wonnī ñka so, luxurious life is not indulged in or does not last for ever*. pr. 2036. — 4. *ka akyiri, to remain or stay behind* (one's companions in walking &c.): *woaka akyiri, mā wo nañ so! you remain behind, make haste!* — 5. *to die*: *waka bābi, he is dead*; *qkaa awoē, it died at the birth, or, it was still born*. — 6. *not to be where it ought to be, to be wanting or missing*; generally *impers. aka dɔkono, kofa bēra! bread is wanting, go and fetch it*; *aka me biribi, I want something*; *ɛñká no fŵē, he wants nothing*; *aka mmofra no bi; wɔkɔ hē? some of the boys are missing; where have they gone?* *qbākō pɛ na aka, but one is missing*; *obiara ñkae e, won ñhinā wo ha, nobody is missing, they are all here*; *hena na aka? or aka hena? who is missing?* *aka Kwaku, minhū no, Kw. is*

missing, I do not see him; *enka me e, mewo ha!* I am not missing, I am here. — Aka kũmã or kãkrã or kêtewã (sè), (very) little is wanting, often corresponds with the adv. almost, nearly, soon: aka kũmã (sè) na watõ nsum', he had almost fallen into the water; aka kũmã (sè) na dua yi bepõ, this tree will soon lose its leaves; *ekaa kũmã* (F. *dé* = *sè*) na wõn nsa kãã õhene, they nearly caught the king. — 7. ka āno, (to stick or be accustomed to one's lips,) to be ready, easy, fluent: *dwom a misũae no aka m'ano*, the hymn I have learned is always ready on my lips, or, on my tongue's end.

ka, v. to be common, often met with, usual, frequent; *ade a eka* (= *ewo ho dā*) ni, this is a common thing; *sã nhõma yi tã ka*, such books are often met with; *ntama yi ntã nka* (= *enni man mu dā* or *pī*, *wonnyã sã ntama no*), such cloth is seldom to be had; *sã nnõmã yi nkã dodo*, such birds are not very common; *woyee yen nido a enka*, they showed us no little kindness. Acts 28,2.

ka, v. F. = kae. — ka mmõn, F. to wail. Mk. 5,38.

kã, v. [red. kekã] I. to touch, to come or be in or bring into contact with, to join &c. (1-25); II. to move or stir, to be or cause to be active (26-40); III. to move in order to join (41-51).

(I.) 1. to touch, come in contact with, pr. 466. — to handle (slightly), feel i.e. perceive by the sense of feeling; *mfã wo nsa nkã dade no, na adõ*, do not touch the iron, for it is red-hot; *õbekãã ahempõmã no ti*, she touched the top of the sceptre, Est. 5,2. — *aduru no kãã n'āno*, the medicine touched his mouth; pr. 3315. *fwe nkãã m'āno e*, nothing has passed my lips yet; *wõde kãã n'āno*, they put it to his mouth, John 19,29. *õkãã n'āno no, õmpe se õnom*, when he had tasted thereof, he would not drink, Mat. 27,34. — 2. de .. kã .. āno, to taste, eat; *õpe se õde biribi kã n'ano*, he would have eaten, Acts 10,10. — 3. kã .. fwe, to examine by feeling or tasting, to feel, to taste, to try; *õde ne nsa kãã no fwee*, he felt him, Gen. 27,22. *kã nsã yi fwe!* try this wine! Ps. 34,8. — 4. to touch, hit, strike against; *kã gu*, to spill; *wakã nsã no agu*, he has spilled the wine; *kã mogya (gu)*, to shed blood. — 5. to touch, come to, reach; *wo nhõma no kãã me nsa*, your letter came to hand, reached me. — 6. nsa kã, to attain to, obtain, receive, get, gain: *me nsa akã nhõma no*, I have received the letter; *ne nsa kãã nea õde too ne tirim*, he gained his purpose, Acts 27,13. — 7. to touch, to meddle, interfere or have to do with: (*mamfã me nsa*) *manká nhõma no*, I have not touched the books; *de nehõ kõkã õbea*, to touch a woman, 1 Cor. 7,1. — *mehõ renkã*, I shall have nothing to do with it. — 8. to touch, affect, strike, befall, seize, take possession of, become the property of: *ehũ kese kãã no*, great fear befell him, he was sore afraid; *õhia akã no*, poverty has come upon him; pr. 1340. — *awerehow bi akã no*, some grief has befallen him; *una akã wõn*, they were heavy with sleep, Luk. 9,32; *asõmdwoee nkã mo!* peace be unto you! — 9. to beat (a drum, akyene, bõmmã, atumpan, otente, mpintin). — 10. to strike or flog with (mmã, mpire, twõm); *wõkãã no mpire*, they scourged him; Acts 16,23. *wõakã no dade*, Ak. = *wõakum no*. — 11. to make a painful impression on: *wadi asem(mone) na akã n'ani* = *amã n'ani ayẽ no yaw*, or *wahũ so akatua*, he has



done something (wrong) and it has affected his eyes (as pepper rubbed into the eyes for punishment) i.e. he has had to suffer for it, has felt the bad consequences in a manner not easily to be forgotten; *mēmā akā wo ani!* I shall let you suffer for it, serve you out for it! — 12. to touch, hurt, injure, harm, afflict, distress: *yēānkā wo*, Gen. 26,29. to transgress against: *yēakā* (= *yēafom*) *yēñ Nyānkōpōñ*. — 13. *kā gya*, to hold to the fire for a moment, to wither (green leaves) by fire; *fa ahabañ yi kā ogya posa sọ kuru nom'*, put these leaves to the fire a little and then squeeze them out upon the wound. — 14. *kā .. hyew*, to warm (up), cook up: *kā nsu no hyew*, warm this water; *fa ñkwañ no kōkā no hyew*, take that soup and warm it (put it on the fire again). — 15. to dip up, eat up any kind of pappy or pulpy food or medicine with some other more substantial food, as bread, plantains &c. *fa nnuru yi nōa no ñkwañ, na fa aduañ biara kā*, boil these herbs into a soup and eat any thing you like with it. — 16. to stick together, be closely united in friendship; be on good terms, in union or concord; to agree together; to suit, accord, harmonize; *o-nè no kā*, or *wōkā*, they are good friends; *o-nè me ñkā*, or *yēñkā*, we do not agree together; *aduañ yi nè nām yi kā*, this food and this meat agree well together; *aduañ yi nè me yafunu ñkā*, this food does not agree with my stomach. — 17. *me hō akā* (some part of me that was, as it were, attached to the departed, has gone from me, i.e.) I am in trouble about the loss of a relative. — 18. *ne hō kā ne hō*, lit. his self, or, what is about him, sticks or fits to his self (?) i.e. he is well content, contented, satisfied, pleased, happy, feels comfortable; *me hō kā me hō wọ m'akurā ha*, I live quietly, peaceably here on my plantation; — *me hō akā me hō* = *me hō atọ me*, cf. *ahōmekā*. — 19. *n'ahōm kā no hō*, F. he is happy, glad. Mt. 5,12. — 20. *n'ani kā*, his eye is pleased (prop. is attached to or captivated by any pleasing object), i.e. he rejoices, is pleased, rejoiced, delighted, glad, happy; *m'ani kā ha* (or *akā ha*, my eye has been caught or attached to, cleaves to this place), I like this place; *m'ani kā adwuma yi hō*, I like this work; *m'ani akā*, I am (or have been for some time in the state of) rejoicing. — 21. *n'ani kā ase or fam'*, lit. his eyes are fixed on the ground, i.e. he is bashful, modest, decent, chaste, sober, discreet, considerate, deliberate, careful (= *oye n'ade yiye*; opp. *onipa a n'ani ye sorosoro*, *oye n'ade sakasaka*). — 22. *kā .. hō*, a) to be in contact with, to adhere to, cleave to, stick to: *ewo akā me nsā hō*, the honey sticks to my fingers. — b) to be added, joined to, conjoined, connected with; to be given over or in; to belong to; *akyede yi kā wo asranne no hō*, this present has been added to your wages. — c) to accompany (in doing something), to go with, be with: *okā me hō na yekọọ Osú*, he accompanied me to Osu; *Onyānkōpōñ kā yēñ hō* (= *di yēñ akyi*) *dā*, God is always with us. cf. 25. — d) *kā hō*, when connected (as an auxiliary verb) with another principal verb, is often rendered by the adverbs also, moreover, too, besides: *odi hia na oyare kā hō*, he is very poor and sick besides; cf. Gr. § 237 c. — e) *de..kā hō*, caus. to add, join, annex, unite to; *fa kakra kā hō*, add a little; in Eng. we may often use the adv. more: *mā me kakra ménkā hō*, give me a little more; *omāā me bi mekāā hō*, he gave me some more; *manyā ñkesua*

du, na mepe du makā hō, *I have ten eggs and wish for ten more.* — f) aduan no akā no hō = atō no hō, *the food has done him good*, pr. 924f. — 23. kā .. hō (aduru), *to daub, paint*: makā poñ no hō aduru, *I have painted the door (with colour)*; wakā adaka no hō kokō, *he has painted the box red.* — 24. kā nehō, *to adorn or dress oneself*: wakā nehō fefefe = wakekā nehō, *she has dressed herself very nicely.* — 25. kā .. do, F. = kā .. hō (22 c), di akyi(ri), *to join, to follow*; wobakā' no do = wobekāā no hō; wónkā mo do = mónkā me hō, múnni m'akyi. Mt. 4,19. 8,1.10.9,9.

(II.) 26. *to be in commotion*: ne tirim' kā, *his head is a little touched, affected with insanity (in a slight degree); he is touched in the head, crackbrained, crazy.* — 27. kā nehō, *to move, stir*; ɔnkā nehō bio, wawu, *he moves no more, he is dead; to bestir oneself, be active, lively, quick*; wón'ká wòhó ara?! *will you be quick?* — 28. kā .. nsa, *to be quick, active, agile, alert, diligent*; kā wo nsa = kā wohō, *be quick! make haste!* okā ne nsa, *he is diligent*; (diff. ekā ne nsa, *it comes to his hands i.e. he receives, s.5.*) — 29. kā .. máti, *to raise or draw up the shoulders, to shrug, give a shrug.* — 30. kā aduan, a) *to turn the food in the mortar with the hand*: mekokā aduan mamā me nā. — b) *to stir the food in cooking on the fire*; ode ta kā abeté, ñkokonte; cf. nū mu. — 31. kā ñkwan, *to deal or serve out soup*, pr. 207. — 32. kā afa, *to blow the bellows.* — 33. kā atuo, *to take up arms (prop. guns) in order to fight against some one.* — 34. *to move, put or set in motion, impel; to drive, compel to move on, urge or push forward, urge on and direct the motions of*; mframa kā hyeñ no kō anim', *the wind moves the vessel onward*; kā ññuan no kō dan mu, *drive the sheep into the pen*; kā ñkoko no fi adi, *drive the fowls out*; kā teaseenam, *to drive a chariot*, 2 Ki. 9,20. kā (afurum) no kō ara! *drive (the ass) and go forward*, 2 Ki. 4,24. — 35. *to excite, distract, agitate, trouble*: ne bone akā no, *his sin drives him about restlessly.* — 36. *to stir up, cause, bring about*, tokwaw, *a quarrel, brawl, scuffle, amanne, mischief (cf. kā, to speak).* — 37. *to move, actuate, incite, induce, instigate*: deñ na ekāā no se ɔmmēra? *what induced him to come?* — 38. *to attack*; wokokāā wɔñ ñkāakyiri, *they attacked them from behind.* — 39. kā okwan mu, *to commit highway-robbery.* — 40. *to try to move or stir*: ekā no bābī émmá (or, me-, wo-, ɔ-, wo- kā no bābi [scil. a,] emma, *wherever it is touched, or, try as you will, it does not succeed, i.e.) it will not do by any means*; wamā me adwuma a mekā no bābi emma, *he has given me a work to do which I cannot carry out by any means.*

(III.) 41. kā .. bom', *to unite, join, put together, reconcile.* — 42. kā .. bɔ .. hō, *to conjoin, connect, annex, combine, associate, attach, affix &c.* kā adwébaw (batabata hō), *to bind the shoots of the yam-plant to the supporting stick*; s. adwobaw. — pata kā .. bɔ .. hō, *to reconcile.* 2 Cor. 5,18f. Eph. 2,16. — 43. kā .. fām, *to join with an adhesive substance*: fa amane (hye, manno) kā kuruwa no fām, *join or mend (the broken pieces of) the jug with gum.* — 44. kā .. toa, *to join, to bring to the proper place or connection, to set a joint, to set (a limb)*: okā me nan a ahñan no toa, *he sets my dislocated foot.* — 45. kā .. fōa, F. (= kā .. fū, nū .. fū?) *to embrace*; ɔdze n'aba kā no



fōa, *he embraces him*. — 46. kā.. kũ.. hō, *to bring near together*, s. kũ. — 47. kā.. kũa anim, *to join the opposite ends*, s. kũa. — 48. kā.. hye, *to trouble and force*, i.e. *to exact or enforce payment from*; wabekũ me ahye n.s. wode bi kaw na wabehye wo agye wo hō; cf. kā hye in kā, *to speak*. — 49. kā.. hye mu, *to confine, shut up, close, straiten; to keep in* (Lk. 19,43), *hem in, urge, press upon*. — 50. kā.. tom', *to shut, lock; to shut or lock in or up*; kā poñ no tom', *shut the door*; kā no to dan mu, *lock him up in the room*. — kā wo āno tom', F. = mũa wo āno, *hold thy peace*. Mk. 1,25. — 51. kā.. mom āno, *to pack or roll up*; wakā ne ñh. amom āno. — 52. kā.. gyaw, *to throw aside and leave i.e. to pass by*; yehũ Kipro no, yekā gyaw benkum (yegyaw too b.) na yekoo Siria, Acts 21,3. — 53. kā is also used as a secondary verb in phrases like the following: onñwu ñnkā, *may he not die, not even tasting of or touching it*; ommmo ñnkā, *may he not break it, not in the least, not in the remotest manner*, i.e. *God forbid that he should die, — that he should break it*.

kā, v. [red. kekā] *to emit a sound, to utter, speak, say, tell*; cf. kasa, se, be, besebese, bō 75-82., woro; — agyinamoa kā ne menewam', *the cat emits a sound from its throat, i.e. it purrs*; woakā, *thou hast said it*, Mt. 26,25. 64. — kā asem, *to utter words, speak, talk; to deliver a speech, tell a tale; to preach*; deñ asem na mokā? *of what do you talk?* okā me hō asem, *he speaks or talks of me*, often meaning: *he speaks ill of me*; okā (oto) anansesem, *he tells a legend*. — kā.. kyere, or kā with a personal object, *to tell, to say to*; okāā asem bi kyere no or okāā no asem bi, *he told him something*. — kā.. hye, *to ascribe a saying to, to impute to; to speak against*; wakā asem no ahye me, e.s. enyé me na mekæ, na obi aboapa (or apatuw) akā ato me so. — kā kaw, kā amanne, *by spoken words to cause or incur debts, mischief, to involve oneself in debt, in (the mischief of) a public law-suit or fine*. — kā.. mā.., *to speak for, put in a word for, intercede, recommend*; cf. kasa mā. — kā.. anim, or kā alone with a personal object, *to rebuke, reprove, reprimand, reprehend, chide, scold, blame, censure*; onipa yi, wakā me 'ne = wakā n'anim, watwiw m'anim 'ne; < t̃wiw anim; > kasa kyere, tu fo; kā ntam or kā alone, *to utter an oath, to swear (upon, pr. 344. to appeal to by an oath)*; to conjure, call up, or bring about (a sickness); cf. ntam, di nsew. — kā.. sie, *to foretell, predict*.

e-ka, pl. ñ-, ring. pr. 267. s. kā.

e-ka, pl. a-, (Ak.) *debt*; s. ekaw. pr. 747 f. 1497-1503.

aka, Ak. *enmity &c.* s. akaw, akaye.

akà, *water into which charms* (short sticks [bofunnua] or pieces of string daubed with red wood [korow] &c.) *are put to be used for an ordeal or trial to determine guilt or innocence*. Phrases: bō aka, kō aka ase (pr. 379.); aka no atō no. Akabó ne se: obi wia ade a.s. oye bone bi a, na wokofa aka de bebisa no se ewom' ana. Wokofwefwe onipa a owo aka, na wabehono aduru nè nsu de atā hō ahohoro wo anim, na se wo na woyee sā bone no a, na wuntumi mmue wo aniwa, a.s. niwa (a cowry) ahyeñ wo aniwam'.

o-kā, e-, ditch, trench, canal; the bed of a river; òyì ká, he digs (makes, sinks) a ditch.

ñkā, 1. smell, scent; — te ñkā, to perceive the smell, to smell. — 2. noise, report, rumour; mate ne ñkā (se oḃeba ne), I have heard of him, have had news of him (that he will come to-day); wṓtee ne ñkā (= ne hō asem terewe) asase no ñhinā so, his fame spread abroad in all that country. — 3. perception; te ñkā, to learn, hear, come to know, be informed of; mate ñkā se yeadañ bone, I know from experience that we have become bad or sinful.

añkā, Ak. aṅkänā, aṅkārā, conj. then, in that case; (formerly;) under other circumstances. This word is put at the head of a sentence to indicate that the idea expressed in the sentence is no present reality, but either a) a thing of the past, or b) merely imaginary, its reality being excluded by another fact or being made to depend on the reality of another idea expressed in a conditional accessory sentence preceding the principal: (a) kañ no añkā O-nyañkōpou beñ fam', formerly (it was so that) God (or Heaven) was near the ground; (b) añkā meba, na meyare nti mintumí memmá, I should come, but I cannot, because I am sick; or, se menyare a, añkā meba, if I were not sick, I should come; — na añkā! (= na se ente sã de a, na añkā eden?) what else? of course!

kā, kàwá, pl. ñ-, ring, finger-ring; link of a chain; cf. peteá, kápó, nōmāfúru, tōñkōkā'.

a k ā, a kind of fish. pr. 1899.

a ñ k ā, aṅkàwá, akañkawa, pl. ñ-, lime, lemon; s. duaba 2.

ñkā, F. = ñkae, remnant, rest, the others. Mt. 22, 6. 25, 11. Mk. 1, 38.

aka-bàsó = akagyinam'; security, surety (for the payment of a debt; lit. a coming up for debt); di ak., to stand or give security; mede no akabaso, I owe him money by standing security.

kā-bcá, manner or way of speaking; òbéhū ne k., he will know how to say that, to speak of that further.

kàbérè, pl. ñ-, a kind of charm (sumañ bi) consisting of a stick driven into the ground and wound round with strings, intended to keep off evil spirits from entering the towns and houses and to avert their influence from the inhabitants; wṓkyeree bayifo k., they caught or bound a wizard by (or tied for him) a k., they have made fetish against him, by driving a stick into the ground and performing certain ceremonies with it, whilst imprecations are uttered against an offensive person, whose death or some other calamity is supposed to be effected thereby.

kàbī, kàbikabi, a. (added to esūm, darkness) thick, deep, utter; cf. kusū, tumm.

aka-bó, inf. [bṓ aka] undergoing the ordeal by water; s. aka.

aká-bó, inf. [bṓ kaw] making or contracting debts; qsafohenedi no, eye ak., to be captain causes one to incur debts.

o-kabofó, pl. a-, contractor of debts. pr. 1506.

ñká-bṓ-hō, inf. [ká.. bṓ..hō] annexion, annexation; combination.

nkā-bom', *inf.* [kā .. bō mu] *union, joining, conjunction, compound, composition.* — nk.-apām, *a separate league, confederation.*

kabonnāfo (ekaw, bonnā] *a person strolling and making debts; stroller, vagrant, vagabund; nea ontrā ne kūrom na onennam amān so bō aka sakasaka; obo ka na ontua; cf. obadueduefo, kobofō.*

kabōnnóa, -ā, *pl. n-*, *a pad for carrying loads, undertaken on account of debts; sūmī a wóde soa adésoa; woabō ka na wókò-sóm bì na wosoa a, enna wofrē no k.; woankasa wósòá apè ade a, enna wofrē no adebōnnóá.*

kabōnnóā nè adebōnnóā, *a kind of bead; s. ahene.*

kabonnóruwa, *pad, bolster; sūmī denneñ a ebinom de soa adesoá, ebinom ye no tentēntēñ de to won sūmī ase.*

akabú, *inf.* (di ak.) = akabó.

ñkadā' [ka-dedaw] *old debts. Woye asōbiannaso a, wo nk.yera.*

aká-dáñ [dañ kaw] *exaction of debts.*

ñká-deñ [kaw, deñ] *rigorous enforcement of payment; ódàn no nk., he rigorously exacts the payment of the debt from him.*

kāde, *a kind of yam (bayere); s. odé.*

akáde [kā, ade] *seasoning, spice, condiment, sauce, any thing that makes eatables savoury; ade bi a wode rekā aduan hò adi na aye wo de: nām, mako, bútiru, asikre n.a., meat, pepper, butter, sugar &c. added to or eaten with any species of food; cf. atomde.*

ka-dedaw', *an old debt, pr. 1507.*

akádó, F. kadô, *shell-lime.*

añkā-dwēnā, *the young fruits of the lemon-tree. pr. 1805.*

kae, *v.* [*inf.* nkáé, *red.* kākāe] *to remember, recollect; to remind, put in mind, call or recall to mind. pr. 1508 f.*

ñkáé, *inf. memory, remembrance, recollection.*

ñkàé [ka, *to be left, remain*] *remainder, remnant, rest, residue; the others. F. nkā. Cf. nnekae, nnikae.*

o-kaefo, *pl. a-, remembrancer, reminder.*

Kaesaret, *Caesar, emperor; cf. ohempon.*

kafet, *coffee, the berries (kafe-aba), the tree (kafe-dua), and the drink made from the berry; - ye kafe, to work, dress or prepare the plucked berries till they are ready for sale; nōa k., to boil coffee.*

kafirimá, *a kind of amulet or charm; cf. sūmāñ.*

o-káfò, *blood, used by hunters, = mogya, Ak. bogya.*

o-káfó, *pl. a-, [ekaw] 1. creditor: akafo rebedañ kaw. Lk. 7,41. — 2. debtor, pr. 1510. mahū me k. = nea ode me kaw no.*

o-ka-foní, *pl. a-fo, 1. debtor, onipa a ode ka. pr. 1511. cf. ode-firifo. — 2. creditor: me kafoní a mede no kaw ni.*

o-kāfo, (*pl. a-*) *driver, taskmaster. Ex. 1,11. 5,6.*

o-kāfo, *pl. a-, As. a good friend; me k. = nea me-nè no kā, mepe n'asem, medo no.*

ñkā-fra†, *inf.* [kā .. fra] *mixing.* — nkāfrade, *the elements of a chemical mixture.* — kāfra-nyansā†, *chemistry; cf. adufra, -sem.*

ka-guam, *doubling or increase of active debts(?)* pr. 1513.

kagya, a plant growing on ant-hills. pr. 2926.2971.

kagyaw, *v. to wither, fade*; anopa na ahaban (ñfwireñ) yi ye fromfrom, na awia yi de, akagyaw = aye betē kōkō; cf. bow, guan, kisā, nyām.

aka-gyinaṃ' [ekaw agyinaṃ'] *security or surety for a debt; di ak., to bail, give or stand security.*

o-kagyinaṃdifo, *pl. a-, a bail, security, surety, guarantee.*

ká-hí [ekaw ahi] *refusing to pay a debt; pr. 1513. otew no k., he insults his creditor.*

káhíri, Ak. kahire, Akr. káre, *pl. ñ-, a pad, consisting of a bolster stuffed with any soft substance, or of a cloth, or of a bundle of dry banana-leaves tied up in form of a ring, which porters put on their heads to rest their loads upon; pr. 1391. — bō k., to make a pad; cf. sonkahiri. — t̃wa kahirim', to break off connection; o-nè n'abusūafo at̃wa k., he and his relations have come to an open rupture, they have broken off the friendship. — kahirim't̃wa, inf. separation, break of friendship.*

ñkāhō, *inf. [kā..hō, to add] addition; the thing added; an adjective; cf. mfákāhō, ñkekāhō.*

añkā-hóno, *n. lemon-peel. pr. 1514. — adj. lemon-coloured, citrine.*

o-kā-hye, *inf. [kā..hye] 1. the act of enforcing or exacting payment; extortion; sã kãhye yi ase ne deñ? — 2. the act of imputing a saying to somebody else.*

káí, *interj. an expression in cursing a person; e.g. in pursuit of a fugitive, an Asante man may, with his legs crossed, pronounce this word with the name of his king or fetish: Káí, Qsee a, f̃we ase e! cf. tram.*

kaka, *s. keka.*

o-kaka = okekaw. pr. 1515.

ñkaka, *F. especially; s. eñkā-ñkā.*

ñkaka: ñkúku nè ñk., *potter's ware, pottery, earthen ware.*

akakabéñ-sò, *in a bold, daring, regardless, obstinate, forcible, violent manner; yereko no ak. = akokobiriso, mmarimasem so, anuodenso, aporiso.*

akakabén-ne, óyè-, { oredi n'asem na se odi fō ō, odi bem ō, akakabénsém, odi-, { owō ahōodeñ ō, onni ahōodeñ a ode bedi ō, ono de, nea esi ne tirim ara na odi, *he acts in a wayward, wilful, stubborn, obstinate manner.*

kakàé, *any thing that frightens children; bugbear, frightful beast, terrific object.*

kākae, *red. v. kae. (Eto-dabi-a mekākae nsem pī, na se mintumi meñkyere ase yiye nti, meñká.)*

akaka-ni [ani] *a bad, wild, angry face; wantutu me ak. bi, he made no bad face towards me.*

ákakàntwére, *s. akek...*

kakāra, -ā, s. kakra, -ā.

akákā'ragyá, Ak. akyekyeregya, a kind of *wild goat*.

kakáarakà, pl. ñ-, *cockroach*, imported from Europe; cf. tēferew. F. *moth*, Mt. 6,19.

kakate = ntane-ani; bō k., *to be dispersed, disturbed, discomposed, unmanageable*; ñnuan̄ no abō k. = atu apetē, woboa wōn̄ ano a, enyé 'ye.

kakawa, 1. Akp. *the smallest, least*. — 2. a kind of yellow *precious bead*, = bota; s. ahene.

akakaw̄eré, s. akek...

kákóro, a *string of beads* worn round the waist; ñhūwá à woásina na wode abobare (akyekyere) ntama a.s. asawa hō de to asen̄ mu.

kakrá, a., n., adv. *little, small; few; a little; a little while*; — mā mensu kakra, *give me a little water*; me hō ye kakra, *I am not very well*; trā ha k., *stay here a moment*. — agya k., *the father's brother* (cf. wofa); enā k., *the mother's or father's sister*; cf. qsewá.

kakrá, kakráwa, F. kakrába, *little, very little*; kakrá bi, *some, a few*; aka kakrá sè, *very little is wanting*. Cf. ketewa, kūmā, kwadā.

akakrā, *littleness, smallness, slightness, weakness*. pr. 48.

kàkrā, kakraká, a. & n. *large, bulky, extended, great; bulk, largeness, size*. — cf. kесе, kokūrō, hāhārā...

akakramakoro, pl. ñ-, a *small beast of prey*, in shape and size similar to a civet-cat.

ñkakrá-ñkàkrá, *by little and little, by degrees, gradually*.

ñkākramantūñ: abō wōn̄ ñk., *it has provoked them to a furious pursuit*.

kákresaw, a. *great, mighty* (q̄hene, q̄safohene); *big, large* (ōdōñkō, asoamfo); ade a esō pī no; cf. otitiriw, kесе.

ñkā-kūhō, inf. [kā .. kū .. hō] *reduplication*. Gram.

kakūmā = eka, ekaa or aka kūmā, *it wants, wanted, is wanting but little, i.e. almost, nearly, well nigh*.

ñkā-kyeree, inf. wanyāno ñk., *he has often, repeatedly, told him*. Cf. Gr. § 104,5. 105,1.c. 107,22. 230,2.

o-kā-kyere, inf. *information; knowledge, wisdom*; pr. 1634. — cf. nyansa.

o-káàkyíre [neaokaaakyiri] *the youngest child*; cf. apopayám'.

o-káàkyíri = okyirikafo, *one who remains behind*. pr. 1516.

ñkā-akyíri, inf. [kā, akyiri] *aggression or attack from behind*; wōkōkā wōn̄ ñk., *they are going to attack them in the rear*.

kām, s. kām-kām.

kām, v. F. = kame, *to deny, refuse*.

o-kām, pl. a-, ñ-, *incision, cut, gash, wound; hurt, damage; mark left by a previous injury, scar; flaw, crack in a vessel*; cf. ñkāmā; wōabō no kām, wōabobō no akām, *they have wounded him (anywhere,*

*whilst fe means a wound only in the head*); tafroboto no atew kām, *the plate is damaged* (Ky.). pr. 485. 589. 2680. — di kām = di dem, *to be damaged, deficient* (eka hō biribi).

kam', kà mú, with di: kúrow no di kain (adi kamu = aka mu), *the town is besieged, invested, blockaded, blocked up*; 2 Ki. 24, 10. wodi k., *they are surrounded*, woato dom mu.

akam, a species of *wild yam*, eaten in times of famine.

kama, F. *lance, spear*. (N.E. Voc.) — kāmā, v. s. kame.

kāmā, a. & adv. *fine; nicely*; asoredan no ye k., wamā me nhōma k.; wasiesie ne dan mu ara k.; wōanwene kyew no ara k.; syn. fefe, guan̄n, &c.

kāmā, inf. [kā .. mǎ..] *intercession, recommendation*; — kāmā-nhōma, *a letter of recommendation*; cf. 2 Cor. 3, 1.

ñkāmā' [okām, dim.] *incision, cut, gash, wound*; — sa ñk., *to make incisions in a human body, in wood &c.* — fwe ne mfem ñk., F. *behold the gashing wound in his side!*

kāmā, a contraction of a conditional sentence: *if it be so, then*. Obi besere wo ade bi na wuse womnā no a, ose: kāmā (= woammā me a), meko, Ak. kārā-ammā-à = wokā na amma (mu sā) a, mǎ meñko e!

Añkāmā, pr. n. of a man. pr. 1517.

[pr. 1518.

añkāmā-brafoo, añkāmawá-frāmoa, a by-name of onunum,

añkāmāseperepe, a by-name of the goat; s. abirekyi.

o-kāmāfo = okasamāfo.

kame, Ak. kāmā, *to withhold or keep from*, pr. 628; *to refuse, decline, deny; to check, restrain, debar, hinder, forbid, prohibit, prevent; to object to, oppose, protest against*; — wope se wofa ade yi a, meñkame wo, *if you wish to take this thing, I do not forbid (it) you (I give it freely, gladly)*; wobeko a, meñkame (wo), *if you will go, I do not prevent you*; meñkame wu (= memā owu hō kwan), *I do not refuse to die*; — *to contend or be concerned for*: okame n'ade yi hō kyeñ no (ompé se obi fa), *he has this thing of his more at heart, is less inclined to give it up, than that*. — k. is often to be rendered by *scarcely, almost, nearly*: okasa a, yekame ate, *when he speaks, we can scarcely hear what he says*; ekame mā aye du, Ak. ekāmā mā n'aye du, *it makes nearly ten*; Gr. § 235 a. ekame mā ankā me nneema nhinā abobo, *almost all my things were broken*; ekame mā ankā wañie n'afuw nhinā dow, *he has nearly finished his plantation work*; wokame ahū, *they are near finding i.e. have almost found (it)*; worenkame ahū, *it is scarcely to be seen*.

akamekame, *contradiction, contention, altercation, quarrel, struggle*; wodi ak. (woyaw biribi so a.s. wopere biribi), *they have a quarrel or struggle (about something), they are at variance*.

akāmé, a sickness of children, making the face swell and injuriously affecting the skin in a line from the forehead to the crown of the head.

kamese-kwakye, name of a bird. pr. 1519.



ñkāmǎnǎ, Ak. s. ñkramfōa.

kamfo, v. *to extol, praise; syn.* bō diñ, yi aye; ok. ne wura, *he praises his master; wok.* biribi a eye fe, onipa a oye biribi a eye ñwōñwā. *pr.* 1521.

ñkámfó, *inf. praise.*

ñkámfó, a kind of yam, of yellow colour, odé kōkōkō; *pr.* 1520.

Akamfó, s. Qkanni, Akañ.

ñkā-mfūaw, *adv.* [ññkāmmfūaw (?) kā, *to touch, fūaw, to chip*]: eyi ñhinā ñk., *all this may remain untouched, i.e. leaving all this aside, besides, exclusively of all this; eno ñk., setting that aside.*

kāmís'ǎ [Port. *camisa, camisa*] *shirt, shift.*

kāmkam, a. *brisk, lively, sprightly; quick, nimble, agile, active; strong, healthy, syn.* wēwē.

akāmmo, *inf. = akām-bō.*

ka-mu, s. kam.

kàñ, v. [red. keñkañ] Ak. kane, 1. *to count, number, reckon, tell; k. ntrama, to count cowries. — 2. to read, used in the simple form with an object, in the red. form without an obj.*

o-káñ, *inf., counting (ade-kañ, ntrama-kañ), reading; misūa okeñkañ or ñhōma-kañ, I am learning to read.*

e-kañ, (F. ñ-) n. *the first, foremost or former place, rank, or time; hence (adv.) kañ, kañ no, F. ekanno, ñkañ no, first, at (the) first; before; mefa nea ebeba k., I will take what comes first; — formerly; previously; waba nea kañ ote bio, he has got (to the same place or into the same situation) where he was formerly; ekañ no wokōe, afei de woye biakō, formerly they had war, but now they agree; — di k., to be first, foremost; to go before; cf. di anim; cf. Gr. § 83,1. — kañ bēme, formerly, a long time ago; s. kañkyérekere.*

-kañ, a. in cpds. *first; cf. abakán, adekán, aduankán, ahūkán.*

kāñ, F. Ak. s. kǎññ, kǎne & kǎñkǎñ.

kǎññ, *adv. clear, bright, not dim; n'ani da hō k. (= biribiara se oyare a.s. asābow nni n'ani so), his eyes are perfectly clear, he is quite lively, quite sober; F.=hǎññ, q. v. — ehō tew k., that place or spot is light, luminous; oðañ no mu aye k.; kanea yi mā oðañ yim' ye k. señ yi; cf. anikǎñ.*

Akañ, *pr. n. of a country or nation and language; s. Gram. Introd. Notes § 1.3.4.8. & Qkanni.*

kǎñǎ, v. & n. s. krǎ. — añkǎñǎ, Ak. s. añkǎ.

o-kǎna, -kyi, s. okyēñǎ.

ñkānnare, F. ñkandar, *rust [= nea ekā dade or nnade, that which affects iron or iron tools]; also copper rust, verdigris; — dō or gye (or ye) ñk., to gather or contract (or corrode with) rust, to rust.*

kañ-di, *inf. s. ekañ & okannifo; onnyae me kañ-di, he does not leave off walking before me.*

kane, a-, Ak. s. kañ. *pr.* 966. — Akane, Ak. s. Akañ.

kǎne, F. = kǎñ, kǎññ,



káne, kǎn, Ak. F. *stinginess, niggardliness*; ọyẹ káne, F. = ne yam' ye ńwene, ọyẹ ayam-ọńwene, *he is stingy*; ọbò no kǎn, Ky. F. = ọbò no ayamọńwene, *he is stingy or illiberal towards him*.

káne, a- (kanne?), *competition, emulation, contest*; si k., *to contend, vie, or cope with, to do in competition; to rival, to strive to equal or excel each other*; cf. akánsí, ọperètóso; me-nè no sii kane tutuu mmirika, *I run a race with him*.

akáne, *euphorbia-tree, spurge-tree* (emu nsu ye bọre, *the juice of it is poisonous*).

ńkańē [formed fr. kań, *to count*, in analogy with ńkarii, nsu-suwi] *number; numbering, counting; list*; ne ńk. si sẹ; ode ọmań no ńk. bereẹ ọhene; kọfa wọń ńk. (-ńhōma) no bera!

ọ-kanéá, F. kandzea, pl. a-, ń- [Port. *candea, candeia*, G. kande, kane, or fr. kǎńń?] *light, lamp, candle*; ọsoro or ẁim' akanea-puruw no, *the celestial luminaries*. Kurtz § 135.

kanéá-dua, *candlestick*.

akáne-sí, inf. s. akansi.

ńka-ńhĩnā, *all or the whole without exception*. s. ńhinā.

ńkǎńí, 1. a species of yam (with poisonous leaves) consisting of several varieties; s. ọdé. — 2. a kind of butterfly; s. afafantọ.

ńkani-héne, a variety of ńkani 1.

Q-kànní, pl. Akańfo, *a man of Akan descent; a man speaking the Akan or Tshi language*, s. Akań. Ọyẹ Ọdọńko a.s. Ọkanni? ọyẹ Ọkanni ba. Akoa yi de, wayẹ nehō Kanni, *this fellow has become like a genuine Tshi man*. The name is used for the inhabitants of Akem, Akwam, Akuapem, Asen, Asante, Dańkyira, Tẁuforo, Wasa, in contradistinction to the Fantefo and the Nnońkofo and other pọtofo. Dabiho na ańkǎ nsuānofo potofo nè Otẁini ńnuare guaseń koro mu, nanso wọ-nè nnipa-pá mma nnídí.

ọ-kànní [id.] *a nice, refined, well-mannered man*; ọyẹ ọkanni = ne hō ye fe, n'ani atew, ọnyé atetekwǎ; - ọkanni ba, pr. 1525.

ọ-kannifó, pl. a-, = ọkańdifó, better: odikańfó, q. v.

ńkǎ-aním', inf. [kǎ anim] *rebuke, reproof*; cf. animkǎ; esiane ne ńk. a ọkǎ wọń anim no nti, wọ-nè no ńká.

akańkǎ' = ańkǎ.

ẹńkǎ-ńkǎ, adv. *not to mention, not to speak of, especially*; mmofra yi ye mmofra bone, na ẹńk. na oyi de (onyé), *these are bad children, but above all this one*.

Kǎńkǎń, 1. Ọkrań K., a town by the inhabitants called Kǎńkǎ, Keńkǎ, Kińkǎ or Gińgǎ, by the Europeans *Dutch Accra*. — 2. *Dutch*; K. brofo, *the Dutch*; K. Abrokyiri, *Holland, the Netherlands*.

kǎńkǎń, a. & adv. *stinking; with an offensive smell*; ne hō k., *he stinks*; eho ye k. dodo, *there is a bad stench*; efunu bọń k., *a carcass stinks*; eboń kǎńkǎń(kǎń).

ọ-kǎńkǎń', -né, pl. ń-, *civet cat, Viverra civetta*; cf. hwǎne. — by-name: agyakúmédú.

kánkántíri, the *lid of a powder-case* (toa a wode atuduru gum' ti).

akánkàwá, s. ankā'.

kañko, Ky. = koròkúmā; etwā k.

ñkánkōm, a kind of *mushroom*.

akánkramakóro, -dú, pl. ñ-, s. akakr...

kàñkraññ, a., adv. *large, broad, long and big*; cf. kàkrā, kùntāññ; oye onipa k. = oko soro tentententē; n'āno k. = n'āno teterē.

q-kāñkrāntāñ, a *lean man*. pr. 2813.

kánkua, pl. ñ-, the fruit of a tree called pāmóm (q.v.), used in bleeding as a *cup* (cupping-glass).

kañkuma, *crocus, curcuma* [Heb. karkom, Ca. 4,14., Ar. kurkum, Skr. kuñkuma].

kañkye, v. [inf. ñ-,] *to pray, rehearse or speak a prayer; to invoke or call upon* (the fetish). Mek. me tirim; mek. mabọ mpae = mekā aseñ-kō' a mígyina so merebebo mpae; merek. mā me bosom na wafwe me ñkwā so. — Obi yare a.s. ofom bosom a, ode nsā a. oguan de komā obosom na osqfo no k. mā no se ómfa mfiri no a.s. ne hō nye ne deñ. — Osqfo atifi na wọkañkye bọ, di nsew fwefwē nokware.

ñkáñkyé, inf. Wobefi ase akañkye (a.s. asore) kañkyerekyere a, wose: Onyañkōpōñ nè asase, mómmegye nsā nnom, a.n. afei wọafre obosom biara asere no ñkwā, sika, mma, ahõtọ n.a.

kañkye, a *mark made by a stroke or line*. D.As.

ñkañkyé, As. cake. (N.E.Voc.) s. kañkyew.

káñ'kyě', pl. ñ- [Eng.] *can, canister; watering-pot; any tin-vessel; tin, tin-plate*.

kañ-kyerekyere, *at the very first, in the first beginning; first of all; formerly*. [G. tsütšu klenklen.]

kāñkyew, F.=dokono. [G. abólò' kómè, Coast lang. kenché.]

akano [ekaw āno] 1. *price of goods*, ne bo ankasa. — 2. *bill of charges or expenditures, account of goods sold or delivered, invoice*.

ñkansā, a medicinal plant.

kansā, kāsā, Mt. 26,35. s. the foll.

kānse [kāno se] or kānsé-sê, (conj.) *though, although, even if*; k. oko a, obi beba bio. Gr. § 141,1 B g. § 278,2.

akán-sí, inf. [si kane] *competition, rivalry; race*.

akánsí-dé, *the prize set out for competition; a wager, stake*.

kāntāmma, otuo k., *the cock of a gun or musket*. pr. 3387.

kāntamantō, the "language" of the drum of the chieftain of

ñkāntāmì, a kind of *yam*; s. odé.

[Aburi.

kāntāñ, *collar-bone, clavicle*.

kāntān, v. *to spread and stretch irregularly, to sprawl, straggle; to straddle*; s. kenteñ; dua bā bi abu abekāntāñ kwan mu ho.

kāntāññ, a.&adv. *straggling, stretched out irregularly; high*

*and broad; straddling; dua no abā ñhinā aye k.; ōbarima no abegyina ōdañ āno k.; ne nañ k.*

kāntāñkāñfī, kāntāñkrāñkyī, *sickle; a long, crooked sabre; dade kontonkye bi a Nnoñkofo de t̄wa sare nè mō; cf. kón-tonkūròwí, pāmpāñkwá.*

kāntāñkūrodo, asase a ōwo nnua, an epithetic appellation of God (Onyañkōpōñ); okata nneema ñhinā so, ōhye nnipa ñhinā nso so.

akantaññua, Ak. akantaññwa, s. akenteññua. pr. 1526.

o-kāntó, *candle-wood*, a certain tree and its wood which is burned as a candle or torch; dua bi a woso āno na edew se okanea; ok. kōkō na edew, na ok. hyeñ a.s. fufu de, ennéw.

ñkàntó, *crooked legs; wo nantu akurunkurum se adare, a.s. wo nannyéhiñ anim aye kōñkroññ. — o-kàntoní, a man having crooked legs, a bandy- or bowlegged person.*

ñkāntòm', F. a-, [ñkā.. nto mu, *do not touch.. not put in*] adv. *not to mention, to say nothing of, (how) much less, (how) much more; omfi ase e, na ñk. se wañie, he has not yet begun, much less finished.*

kanto-níni, a kind of tree.

ñkāññũāñ, a. *uncovered (of a house), unfinished or beginning to decay; — ōdañ no aye ñk.; ōdañ ñk. = ōdañ a énní sùhyé, ná ereye abú; adañ ñk. ñkō na esisi hō.*

kāñwě, a. *fresh, new and strong; vigorous, unimpaired; florid; onipamono k., a fresh healthful youth; dua k., a green, fresh tree; cf. foforo, amono.*

o-kāñwén, a kind of tree; wode señ badúaba.

kānyāñ, v. *to stir, incite to action, instigate, rouse; — k. nehō to stir from long quietness, rouse and exert oneself, be active, lively; [cf. kā, nyāñ, hwānyāñ].*

ñkānyāñ, *ramp, prank, frolic, gambol; ramping, pranking &c.; agitation; oponkō no atèw ñk., the horse has become shy, rampant, frantic.*

kānyaññ, a. *prickly, spiny; thorny; kotoke hō k.; s. adwo-kú; syn. nnyā'-nnyā', ñwraññ.*

akape, *scissors.*

kaper, F. [Eng.] *a copper. Mk. 12,42.*

akapěré, inf. [pere kaw] *the shifting off of a debt; mibu wo ak., I shift off the paying of my debt to you upon another in reference to money due to me (e.s. mede wo kaw na obi de me bi, na mise wo se: kogye onipakō no hō tua wo kaw). pr. 2919. Cf. obutew.*

akāpimafwé [kā, pim, fwe] *familiarity, intimacy; di ak., to be familiar, intimate; to favour each other in return; me nè wo nni ak. bi, we have no close communion; cf. t̄wakā &c.*

kapo, pl. ñ-, *bracelet, armlet; sika, d̄wete, dade k., — of gold &c.*

kāra, v. s. kra.

kārā, v. s. krā, kǎnā, kēnā. — añkārā, A. s. añkā.

ò-kǎ'rá, s. òk'rá.

kara..., s. kra...

karada, karara, *n.* noise, rustling, e.g. of palm-branches. *pr.* 466.

karadada, *adv.* (with) a rushing noise; *cf.* kurududu.

kǎrá-àminá-a, Ak. s. kāmā.

ò-kǎrawá, s. òkrā.

kǎráwá, s. a kind of monkey. *pr.* 1182. — 2. a barren, unfruitful male animal. *Job* 21,10. *boa* ouini ana òbarima a ònwo; *cf.* obo-nin, kyeneñē.

kare, *v.* is not used simply; s. *red.* kekare.

kárè, s. kábirí.

kari, *v.* [*red.* karikari] to weigh (gold, sugar &c.); to pay by weight; to ponder in the mind, to balance; to take aim; to regard, esteem, care for, *neg.* to disregard, make slight of, *pr.* 1527. — *de..* ani k., to watch, view, review, muster; to observe, take heed to, attend to, mark, *Lk.* 14,7. to look searchingly at, to consider or examine for the purpose of forming an opinion or finding out something: *nñipa* a ewo hō ñhinā, mede m'ani mekari wōn (= mefa wōn mu) a, mehū wōn mu tōrófo no.

ñkarii, *v.n.* [kari] weight, quantity of heaviness.

karibot, *pl. n.*, a stone used for a weight; a pound.

ò-karikari [nea òkarikari sika] a weigher of gold-dust.

kasa, *v.* [*red.* kasakasa, *q.v.*] 1. to speak, talk, = *kā* asem; *òka-sa* dodo, he talks too much; *menè* no kasa, I am speaking with him. (*F.* kasa nokwar dabā, speak the truth always.) — 2. to chirp, chatter (of birds); *cf.* akasanōmā. — 3. to crack, crackle (of burning thorns, shoes), to creak (of a door on the hinges); to crepitate, grate. — 4. *tr.* to censure, reprove, reproach, upbraid; *pr.* 340; to chide, abuse; *mepe* se *me-nè* wo trā; *na* wokasa me *de* a, mintié. — 5. to decry, speak ill of; *woak.* me! — 6. kasa kyere, a) to speak to (*cf.* *kā..* kyere). — b) to instruct, admonish, exhort; *cf.* *tu..* fo.

ò-kásá, *inf.* 1. speaking, speech; the peculiar manner of speaking, the particular sound uttered; *pr.* 2479. — 2. language, dialect; *òkasa* a *edi* aduasā = *òk.* ñhina-ñhinā a ewo wiase; *òk.* ahorow bebrē wo asase so. — 3. word, expression, *cf.* asem. — 4. *di..* kasa, to fine, mulct, amerce. *Wadi* no k. ne se: *wodi* qhene asem bi na qhene nè wo adi asem na wabu wo fō ná wagye wo sika.

ìk á-sá [kaw nsā] additional payment for not having paid a debt at the set time; *da* a wobyee wo adu na woannyā bi ammā a, na wogye wo sika foforo.

akasa-bebùí [òkasa a wode buu be] a proverbial saying, by-word, proverb; (wode) áyè ak.

ò-kasa-běre, weariness from speaking; *fa* òk., to grow weary by speaking or admonishing. *pr.* 3463.

kasa-bo-diù, repeated mentioning of a matter, with indignation or cursing. *pr.* 1529.

ò-kásá-dí, a-, *inf.* [di kasa] penalty, fine, mulct, amercement;

*syn.* sikagye; - okasadi [=okasa a wodi no] yaw nti na onipa fi ne kũrom. — akasadí ye no fe, oye ak. (*actively*), *he is in the habit of imposing fines.*

kasae, *pl. ñ-*, a bone; *syn.* dompe, nsqe.

kasae†, *v. n.* a verb. *Gram.*

akasaē, *pl. ñ-*, a tingling instrument; aŵowa a wofitifiti āno de aŵowa ñkā ahyehyem' na wɔwosow de goru; *cf.* akasawá.

ñkasae, *inf.* talk, sayings; report, rumour, public talk; misuro hō ñk., *I am afraid of its being talked about*; ne ñk. nyede, *the contents of his speech are disagreeable.*

o-kasafó, *pl. a-*, talker, chatterer, babbler, prattler, loquacious person.

akasa-gũā, ñ-, slander, calumny, backbiting; *syn.* ntŵiri; muttering, grumbling; odi no (hō) ñk., *he grumbles, mutters against him, gives vent to his ill feeling against him, yet not in his hearing*; wo nè bi wɔ asem na wonká wɔ n'anim na wobɔ diñ yaw wɔ so; a.s. obi aye wo biribi, na wóm'fá mmɔ n'anim nyaw no, na wóyaw gù ahuim'.

o-kasa-gyefo, *pl. a-*, intercessor, mediator, advocate.

kasákàsa, *red. v. 1. s. kasa.* — 2. to talk much, talk noisily; to chatter. — 3. to dispute, contend in words, altercation, wrangle.

akasakásá, *inf.* dispute, contest, altercation, wrangling, quarrel, broil.

ñkasa-kōá [okasa ñkōa] *the end or aim of a speech, scope, purport, design and tendency, meaning, import.*

o-kásá-kyèré, *inf.* [kyere kasa] *the teaching of a language; instruction in a language, grammar.*

o-kasa-kyére, *inf.* [kasa kyere] admonition, exhortation; *syn.* afotu. — o-kasakyerefo, *pl. a-*, monitor, exhorter, instructor. *pr.* 911.

o-kasa-māfo, *pl. a-*, (F.) mediator, advocate; *s.* okasagyefo.

o-kasa-mē, *inf.* lit. satiating with speaking i.e. talkativeness, loquacity, garrulity. *pr.* 1530.

kàsampěre, *As.* = sasabonsám, a wild man (satyr, sylvan) of a monstrous size, mentioned in fabulous tales.

ñkasanim, *pr.* 628. = ñkasae, nnompe, bones.

ñkā-sañ-mú, *inf.* repetition, (re)iteration in speaking.

akasa-nōmā, *pl. ñ-*, a kind of sparrow, prop. chatter-bird.

kasa-nyánsá, good advice; okyere no k., *he gives him an advice.*

kàsante [nea wókasa a onte] a disobedient person.

Kasante, *pr. n.* formerly given to a nation in the interior, frequently at war with Asante.

o-kasa-pén†, paragraph.

o-kasa-sañ-mú, awkward repetition in speaking. Wókásá sàñ mú (= tí mu) pì; gyama wo wěre afi nsem a wose bekā no anā?

o-kasa-síe, *inf.* previous agreement; *pr.* 1533. — di k., to talk over a matter beforehand, previously; okodi k. ansā-na waba.

akasawá, *pl. ñ-*, a kind of brazen bell hanging inside a drum (kettle-drum) and giving a doleful sound; *cf.* akasae.

kásé, káse-n'ara, akásedze, F. s. kēsé &c.

akásé, 1. the indigo-plant, *Indigofera tinctoria*. — 2. indigo, s. brū. — 3. indigo colour, blue, dark-blue; *cf.* bibiri, hoa.

kaseé, a message, official address or communication; obo (n'anom') k. = amaneé, he delivers his message.

kāasèé, privy, necessary-house; *syn.* duaseé, duásò, tea &c.

kásiáw, bunch, cluster, (of fruits, keys); *cf.* osiaw.

o-kasíe, a kind of animal.

[Hos. 10,11.

ñkā-sram-sót, *inf.* [kā, sram, so] 1. harrowing. — 2. harrow.

kā-su, manner or way of speaking, reporting or stating a matter; *pr.* 2878. *syn.* kābea; yennyā asem yi akāsu, Ak.

kata, *v.* [red. katakata] 1. to cover; often with so, hō, anim: to overspread, veil, envelop, enwrap, infold; *cf.* dura hō; — k. mu, to line or finish the inside of, = dura mu. — 2. to cover, conceal, cloak. — 3. to cover, protect, defend. — 4. to extend over; be sufficient for. — 5. to overwhelm. — 6. k. mpā, to cover the back i.e. to bring up the rear, to be last, make the conclusion (of a train).

kátabañ, *a. large*; dua k. kokūrō si ho. — kátabaññ, *adv.* very much; wohyee no k. se ónye, they forced him very much to do so.

ñkata-bó [ade a ekata bo] breast-plate, cuirass; *cf.* adebo.

katae, the cover of a gun-lock.

ñkata-hō, F. a-, *v.n.* cover, covering, envelope, integument; F. garment; *cf.* ñkatasó.

katakata, *red. v., s.* kata.

katakata-só-mñamñā-só: wodi asem no k. (= womfá asem no ntó kwanmu pefē, na wokā no ebí-nè-bí ara) they muffle or stifle the palaver.

ñkata-konmu [nea ekata kon mu] mantle, shawl.

o-katakyí(e), *pl. a-*, [also okwátakyi] a gallant, a brave, valiant, gallant, bold, undaunted, courageous, powerful man, hero, giant (F. Mt. 12,29. Mk. 3,27.); onipa a oye nnam na ne hō ye den na osō, *syn.* obērañ, dommaniñ; sometimes it is put for king; in *pr.* 2547. it is a by-name of the swallow, = bold, nimble; *cf.* akatanini.

katakyi, kw., bravery, valour; kw. nti odii nīm, through valour he conquered.

kátamāñ [nea okata oman] one who covers the whole nation or world, a mighty ruler, used also as an attribute of God. *pr.* 1534.

kátamāñ, katamánsò, a very large umbrella of gaudy colours used on festive occasions; *cf.* kyinii, bamkyinii.

akatamasíaba, F. girl, maid, virgin. Protten, 1760. s. akatasia.

ñkata-mú, *v.n.* the lining of the inside.

akátanini = okatakyi, used of a tree in *pr.* 1535. waye nehō ak. agyā'beñ [F. katanin-agyā'bēnā'] a onni mfuwam' nanso onni kwaem', = odi amanterenú.

akatasia, F. girl, maid, damsel; s. ababā, obābasia. Mk. 6,22.

ĩk ata-só, *v. n.* 1. *cover, covering, lid.* — 2. *great coat, overcoat, cloak, mantle.* — 3. *ne bone so ñk., a colouring, palliation of his sin.*

kataw', *overwhelming (?) pr. 454.*

akataw'ia, *pl. ñ- [ekata awia] umbrella, parasol; syn. asowia.*

kate, *v. to harden; k. anim, to harden the face, i.e. to dare, brave, defy; to be froward, refractory, obstinate; okaté or wakáte n'anim.*

kátē, *a. 1. hard, of eatables (opp. soft): aduan' k. ne aduan a enye de.* — 2. *hard, of the face or rather the mind or will: waye n'anim k. = dennennen, he has a decided purpose, is firmly determined, inflexible, stubborn; cf. ketē.* — 3. *difficult to bear or endure, rigorous, unreasonable; n'asem ye k. = deñ; o-nè no di asem k. = ayeyesem, asem a enni asō, asem a ekā ne bābi emma.*

ĩk áté(e), *ground-nut, earth-nut, Arachis hypogaea, the plant and fruit.* — ñkate-fútúru, *ground-nuts in the husks.*

ĩk ā-té, *inf. feeling, perception.*

ĩk āte-dé†, *sense, the (5)senses.*

akáte wa, *a large fruit, the seeds of which are eaten by the negroes; syn. akyékyèá.*

ka-tiri [ekaw, tiri] *capital, principal, stock. pr. 366*

kàtirikàtiri, *adv. to tutu or pere, said of bo or kōma: flutteringly: ne bo (kōma) tutu k. wọ ne yam', ne bo pere ne yam' k., his heart throbs or palpitates violently.*

akátó, *v. n. [wato no kaw] satisfaction, the money paid in settlement of a claim for adultery with one's wife, syn. àyéfare; wagye no ak., he has taken satisfaction-money from him.*

ĩk ā-to-ho†, *v. n. [kā, to speak, to ho, to lay down] agreement, stipulation; articles, conditions or terms of agreement.*

katraka, *F. ring, hoop, circlet, crown, Mt. 27, 29. s. hañkare.*

akátrám, *wodi wonhō ak., they strike one another, fight, combat (like gladiators); tẁu bëra tètretem' ha na yenni ak.!*

aka-tùá, *v. n. [tua kaw] payment of what is due or deserved, wages, salary, pay; hire; (ak. pa,) reward, recompense; (ak. bone,) punishment, penalty, deserved chastisement.*

aka-tutú, *inf. [tutu kaw] procrastination of the payment of a debt; wode bi ka na oredañ wo na woressere no mã wato wo da na woakope sika abetua no.*

kā tẁi, *spleen = tãni. pr. 607.*

kaw, *v. to ferment, undergo fermentation, become sour, be leavened, said of palm-wine and dough; syn. pae. Wode anopasá si ho na edu anadwofā a, na akaw; woyam mmore si ho na edi nna-nsā a, na akaw ana apae, = aye ñweneñwéne.*

kaw, *v. [red. kekaw] 1. to bite = ka; to bite off, knap; pr. 529. — to masticate, chew, (?) cf. wesa; — kaw so, to bite upon or off; pr. 708. 2013. — 2. kaw mu, kekaw mu, to cry, make a noise, scream; cf. bom', bon, tēm'.*



e-kaw, *pl. a-*, [ka, to be wanting] a debt; *pr. 1497-1503. that which is due, liability; a duty neglected, trespass.* — b<sub>o</sub> k., to make, contract a debt; de or m<sub>a</sub> k., to have debts, to owe (a debt); d<sub>a</sub> ñ k., to recover a debt; *pr. 721-23. tu a k., to pay a debt; otuaa no so kaw pa, he rewarded him; otuaa no so k. bone, he punished him.*

a kaw, enmity, hostility; hatred, grudge; woye ak., = w<sub>o</sub> ñ k<sub>á</sub>, they are at enmity, at variance with each other; *cf. akaye.*

à ñ kaw, a kind of river-fish.

kà wá, *s. k<sub>a</sub>.*

a ñ kà wá, *s. a ñ k<sub>a</sub>.*

ká w<sub>í</sub>, ammoniac, a resinous gum brought from the interior, of a pungent taste, like gyakisi, used as a medicine or put into snuff.

a ká-y é, *inf. [ye akaw] enmity, contention, strife, open rupture; ak. w<sub>o</sub> w<sub>o</sub> ñ ntam'.*

keka, *red. v. [inf. ñ-] 1. frq. of ka, to bite; to sting; ntontom keka me, the mosquitoes sting me. — 2. to itch, to cause a particular uneasiness in the skin, which inclines the person to scratch the part; me nsa h<sub>o</sub> keka me, mih<sub>u</sub>ane, my hand itches, I scratch it. Syn. ye bene. — keka mu = s. kekaw mu.*

ke k<sub>a</sub>, *red. v. 1. frq. of k<sub>a</sub>, to touch. — 2. to stir, move: ade no ke k<sub>a</sub> neh<sub>o</sub>, the thing moves; oke k<sub>a</sub> neh<sub>o</sub>, obeny<sub>a</sub> ñ, he is moving, he will awake. — 3. to adorn, dress (by washing, anointing, putting on clean clothes &c.); to trim; wake k<sub>a</sub> neh<sub>o</sub> se ayeforo; k. funu, *pr. 1536.* — 4. to stain. — 5. to touch, fumble, feel or grope about; ade s<sub>a</sub> ñ ye ñ no, ye ñ h<sub>u</sub> kwan na ye ke k<sub>a</sub>. — 6. k. n<sub>a</sub>m, to cut meat and boil it with salt, pepper, okra, tomatoes &c. into frofrow.*

ke k<sub>a</sub>, *red. v., frq. of k<sub>a</sub>, to speak, relate; to rehearse, repeat.*

ké k<sub>á</sub>, irritability; fierceness, ferocity; — oye k., he is fierce, wild, unruly, intractable, quarrelsome; abofra yi ye k. = n'ani ye de ñ, denn<sub>e</sub> ñue ñ, hyew, wok<sub>a</sub> asem kyere no a, o ñ té, onsuró biara, omferé biara; — n'ani ye ke k<sub>a</sub> ke k<sub>a</sub> = n'ani ye hyew, óyè hyew.

ñ keka, *inf. biting. pr. 1832. — ñ ke k<sub>a</sub>, f' = ñ ke k<sub>a</sub>e.*

ake k<sub>a</sub>-b<sub>o</sub>a, *pl. ñ-, a wild beast, beast of prey.*

akeka-duru [okekaw aduru] a medicine against tooth-ache.

ñ ke k<sub>a</sub>e [ke k<sub>a</sub>, to touch, stain] stain, blot, spot, speck; ntama no áyè (ád<sub>a</sub> ñ) ñ k., ñ k. aye atade nom', = atade no aye fi.

o-ke k<sub>a</sub> ñ fo, *pl. a-, an irritable, irascible, quarrelsome, mischievous person; nea oye ke k<sub>a</sub> a.s. ani de ñ, na d<sub>a</sub> ñ hin<sub>a</sub> o ñ am pe atu-taw (ntokwaw), = o ñ a ñ efó.*

ñ ke k<sub>a</sub> h<sub>o</sub>, *inf. [ke k<sub>a</sub> h<sub>o</sub> or neh<sub>o</sub>] 1. moving. — 2. addition, what is added, cf. ñ k<sub>a</sub> h<sub>o</sub>, mf<sub>a</sub> k<sub>a</sub> h<sub>o</sub>. — 3. dressing, adornment; cf. ah<sub>o</sub> ke k<sub>a</sub> de.*

ake k<sub>a</sub>-n<sub>a</sub>m, a jumping insect.

aké k<sub>a</sub> ñ t<sub>w</sub> é re, akak... ahah..., *pl. ñ-, scorpion.*

kekárè, *red. v. to take up something great; to try, attempt, undertake, dare, venture; oke k<sub>a</sub> r<sub>e</sub> d<sub>a</sub> ñ, he lays the foundation for a*

large house; *ok.* adwúma sè obeyé à, ontumí nyé, *when he tries to work, he cannot*; wakékarè n'ani se obebò me ade, *he purposed beating me, determined to beat me*; wakékarè n'anim se obetumi abu dan no, nso ontumi, *he presumed that he could pull down the house, but was not able to do it*; okekare n'anim repe me ayaw me, *he ventures to scold me*; *ok.* atoro mā me, *he is so bold as to frame a lie against me or to impute to me a lie.*

kekate: wabebò me k.,?

kekaw, *red. v.* 1. *frq.* of kaw, k. ñhwi so, *pr.* 2013. — 2. kekaw mu, *to bark, yell* (okramañ k. mu); *to cry, scream*; abofrano resū na okekáw' mu se: ē, wura, fwe nea woreye me! *cf.* bobom'; *to howl, yell.* — ñkekaw-mu, *inf.*, *howling, yelling.*

ò-ké ká w, Ak. okaka, 1. anom' a. esē mu k., *tooth-ache*, = adesé, bòaduam; etutu sē. — 2. tirim k., *a kind of head-ache*; epa ti. — 3. aniwam' k., *an inflammation of the eye, which may cause blindness or swelling of the face.* — 4. nsa hō k., *the whitlow, an inflammation and suppuration of the finger*; ekum wo aŵerew.

ak e ka ŵ ere, akak..., *pl. ñ-*, *gad-fly, horse-fly* (?), s. oten.

kekem, F. = kekaw mu, *to cry.* Mt. 14,26. 20,30 f.

kekrākekrā, a. *rough* (of leaves with a rough surface).

kekere, As. s. kyekyere.

o-kekrebeseí, *a kind of plant.*

kem', F. = kaw mu, *to cry.* Mt. 8,29.14,30.27,46.50. Mk. 1,23.

keññ, *adv.* expressing the sound of a bell; edon bō k.

kě n ā, s. krā, kǎ n ā.

keñkañ, *red. v.* 1. *frq.* of kañ, *to count, tell; to read.* — 2. wo-keñkañ sū-dwom, *they wail, set up a lamentation* (for the dead).

o-keñkañ, *inf. reading*, = ñhōmā-kañ. — keñkañ-hōmā, *reading-book, reader; primer, spelling-book.* — o-keñkañ-ñkyerewē, -nseñkyerene, *printed letters, cf.* ntintimī.

keñkeñkeñ, keñkreññ, s. kyeñ..., kyeñkyereññ.

kente, *pl. ñkentewa, country cloth, a home-made negro-dress, consisting of a number of narrow stripes of cotton-cloth sewed together.* Diff. kinds, s. ntama. Cpds. with *adj.* kentegów, kentepá &c.

kenteñ, *v.* *to spread out, straggle, straddle*; = kantañ; gye.. k. so, *to occupy much space*; Lk. 13,7. — Wagye ñhōma pī no ak. so kwa, *he has accumulated those many books to no purpose.*

kenteññ, a. & *adv.* *straggling; straddling; broad, wide*; s. adwókú.

kenteñ, *pl. ñ-*, *wicker-basket*; *cf.* kyerénkyé, pìrebi, séséa.

akentéññua, akantaññua, Ak. ...ñwā, *pl. ñ-*, [agua a eken-ten] *a stool or chair with straddling legs.*

kěre, kere, kěrebeññ... s. kyere, kyere, kyerebeññ...

kerefua, F. s. kesua.

ñkeresiá, a-, *the date-palm, date-tree, Phoenix dactylifera.*

ñkeresia-kyew, a-, *a hat made of the leaves of the date-palm.*

ñkesā, s. ñkésewa. — kesaw, s. kasiaw.

kese, Ak. keseē, pl. a-, akésé-akésé, 1. *great, grand; large; big, stout*; pr. 1658. kesen'ara, F. *exceeding great*, Mt. 2,10. 7,27. — syn. banonñ, bantenñ, kòkürō, kàkrā, kakresaw, katabañ, kūnini, tìtiriw; kotì, kàntañ, kùntañ, wì; pètēpon, kyémadú; -pon; v. sō. — 2. *loud* (of ené, voice).

kese, adv. *greatly, strongly, very much, in a high degree &c.* syn. sē, pī &c. — mframa bō k., *the wind blows violently*.

kesen'ara, F. *exceedingly*. Mk. 5,23. 13,14.

kese, n. *greatness, largeness, stoutness*.

o-kese, Ak. okeseē, *a great man; a large, big or stout person*.

akese-dze, F. [ade kese] *a great deed, deed of renown; (heroic) feat, noble achievement, exploit* (also in a bad sense).

késē, késekese, a. *dry, arid*; syn. v. wo (opp. fokyē, fōsō, *wet, moist*; v. fow); asase kesē, *the dry land* (opp. epo, *the sea*); fām' aye or awo kesē, *the ground has become perfectly dry*.

kesēm', kesē-fām't, *in the arid zone; in the south; south*.

kesekese, s. atirimkesekese.

kēsēnéne, ne tirim ye no k., *he* (prop. *his head*) *is dizzy, confused, bewildered, perplexed, puzzled*.

késéw, tu k., *to emaciate, become tabid, lean and pale* (as wasted by *tabes*, consumption or another sickness); < kyēnkyēn; *to grow or turn pale*; watu k. fitā = wafon aye fitā, *he has pined away, become tabid or worn out so that he is quite pale*; n'anim atu k., *he looks pale from anxiety and fear*; asem bi aba wo so na wo anim apatuw ahoa.

ñkésewa, -sā, *a kind of plant*.

kesiw, v. *to belch*.

kèsi, *a roll of tobacco, rolled tobacco*, orig. from Portugal; s. tā.

kesrekesre, *a kind of tree*. pr. 1538.

kèsū [Ger. *käse*] *cheese*.

kesua, -suwa, pl. n-, F. kerefua, *egg*; wobō ñk. tafo, *they are on a friendly, familiar, intimate footing*, cf. di 79.82.83.

ketē, pl. a-, *a mat*, the usual bed of the negroes. pr. 798f. 2236. Diff. kinds: ntómma or mpā, apā', aberewá, go-ketē. — bō or ñwene k., *to weave, plait a mat*; sew, *to spread out*, bobow k., *to roll up the mat*.

kète [with full e] 1. *a kind of reed with thorns, growing near rivers, that may also furnish walking-sticks*; cf. demmere. — 2. *a flute or pipe made of it, played before kings and accompanied by other instruments* (e.g. odúrugya), drums and bells.

kétē, kétekete [with full e] a. & adv. *bright, -ly; in full lustre*; oŵia afi kkk., osram apae kk.; awia ketē, *in or at broad daylight, broad noon*. — ketēm', *south*; cf. kesēm'. Scr.

ketē, adv. 1. *hard* (?) cf. katē. — 2. *sharply, strictly*: ohye no or obra no k., (F. kitsi, Mt. 9,30.) *he commands or forbids him strictly*; mekraa wo k., *I let you know plainly, expressly*. — 3. *thickly*: woakyere so k., *they throng thickly*, cf. pepépépé, pítipiti.

kẹtẹ, s. ketekete, ketewa.

o-kẹtẹ, s. oketew.

ńkẹtẹ: si ńk., 1. to be astride, straddle; ọsì ńkẹtẹ = ne nañ (mu) asékyisèkyi, his feet are bent outward. — 2. to put something astride (on the ground or on branches of trees?) in order to mark a place in the bush as destined for farming.

aketebíń [oketew biń] a kind of bead; s. ahene.

kẹtẹbó, a name of the leopard, s. osebo.

o-kẹtẹ-bófo, okete-ńwémfó, a manufacturer of mats; s. kẹtẹ.

akẹtẹ-hene: di ak., to be the chief of mat-weavers. pr. 1727.

kétẹkẹtẹ, a. & adv. (to the v. sũa) small, very small, very little, tiny; ńworam ye aboā a osũa k., woanfwe n' 'iye a, wunhũ no, the itch-mite (siro) is a tiny insect, scarcely to be perceived with the eye. — pl. ńkẹtẹ-ńkẹtẹ; cf. ketewa.

ńkétẹkràkyé, diligence (?) si ńk., to apply close attention, great carefulness, to be zealous, take pains; syn. bo mmodeń; wási ńk. se obekyerew nhõma no, he is closely or intensely engaged in writing the letter.

aketekré, -kyere, pl. ń-, cricket. pr. 1540.

ketēm', south; cf. kesēm'. Scr.

ńketeńkété, terror, horror, consternation, panic; ńk. akíta or akyère no, he is terror-struck, horrified, paralyzed or stunned (with fear), = wabirikyì.

akẹtẹ-ńwéne, inf. weaving or plaiting of mats; s. kẹtẹ.

o-kẹtẹ-ńwémfó, pl. a-, a weaver or plaiter of mats; syn. kẹtẹbofo.

o-kẹtẹ-soafo, carrier of (the king's) mats; s. gyaasefo. pr. 1541.

aketesia, F. s. akatasia.

o-kété-amforo, a tree with fruits similar to figs.

o-kétére \ pl. a-, lizard; s. ọdán-ne-nã, ntafontáfó, obóróm, ọsá-

o-kétéw / mànápá, abosomáketéw, okyékýé. pr. 509.720.1473.

ńkẹtẹwá, a kind of sandals. [1542-49.]

kétewa, a. [pl. ń-; cf. ketekete] small, little; mmofra ńketewa, little children; syn. kúmā, kwádā, c. sũa. — kẹtewā, F. ketsewaba, very small, very little; k. bi, a little, a few; a short time; wa-mā me abodō k. bi, he has given me a little bread; mmofra ketewā-bi, some few children; onipa te asase so k. bi na owu; syn. kákrā, kákrābi; — kẹtewā sè, very little; ákà k. sè (kákrā sè, kúmā sè), very little is wanting.

aketewa, pl. ń-, a little person; mmofra yi mu aketewa no na n'ani atew, that little one (smallest one) among these children is an intelligent boy. — aketsaba, aketsewaba, pl. ń-, F. a little one, the least. Mt. 2,6. 5,19. 11,11. 25,40.

ńketsē, F. rather, in preference.

kini [Eng.] king (in Europe) pr. 2465. — kini, v. s. kyini.

kirididi, kirrr: bo k., to rush (forward); woboo k. koo dan no mu, they rushed into the house.

kīsā, *v.* 1. *to turn, cf. dan'.* — 2. *to wring off (akoko koñ, the neck of a fowl).* — 3. *to turn in or over the fire: to roast (yam, plantains, meat), pr. 1550.* — 4. *to change by the heat of the sun or by sickness: to wither, fade, decay, shrink, dry up; aŵia ak. ñwúrá, the sun has withered the grass; oyare ak. no korā, a sickness has wasted him very much; cf. kagyaw, po, guan &c.* — 5. *n'ani akisā (mp.) = n'ani agyina (ne kūrom), his eye is turned i.e. he is longing for home, is homesick.* — 6. *n'anim' akisā, his face has turned pale.*

o-kísí(e), *pl. a-, a rat; by-names: kwarifūa, aduokú, manni-annq. pr. 210. 371. 510f. 1444. 1551-57.*

o-kísibiri, *a kind of tree; sare so dua a wodi.*

a-kisiwá, *pl. ñ-, 1. a young rat. — 2. a young child. — 3. dandi-prat, mannikin, dwarf, pigmy; oye ak. = omfrá, he is a worthless fellow, to be accounted good for nothing.*

ñkisiwa-fe: *ye ñk., to associate with children, opp. ye afehye.*

ñkisiwá-sem = mmofraasem, *childishness.*

a-kisi-kuru, *ulcer, a sore discharging pus; s. ekuru.*

kita, *v.* 1. *to touch; to hold, have in hands; syn. kura, fua, de, wó; generally with mu: to seize, lay hold of; syn. fa, kyere, so mu; — ok. poma, he has a stick (in his hand); mik. poñ mu, I lay hold of the table; kita no mu na waññuan, lay hold of him lest he run away; s. ñketeñkété, kitam'.* — 2. *F. to adhere or cling to; Adam bon' kita adasā ñhinā.* — 3. *to hurt; to take vengeance on, pr. 655. — 1. kita so, to wipe, to rub away, off, out; to polish; syn. popa, tñwi-tñwiw, tñutñuw; k. poñ so, wipe the table; fa wo nañ k. ntasu so, rub off the spittle with your foot.*

kitam'! *imp. = interj. a salutation to one engaged in work or in eating, equivalent to: God speed! or I wish you a good appetite! — to which the reply is: mifua no, I hold it.*

ñkítá, = ñkrūmākwāñ.

kita-cléñ, *lit. hold-fast, a name of the àpésēw, q. v.*

kitàé, *pl. ñ-, file; rasp; = tñwitaē.*

a-kita-osñā, *pl. ñ-, the most poisonous serpent, able to shoot through the air from one tree to another.*

akita-tñwerebo, *the hammer of a musket, in which the flint-stone is fixed by means of a screw.*

A-kita-w-on-sa, *name of a month, about July; s. osram.*

akítèrekú, *pl. ñ-, a species of beans, the seeds of which are roasted and eaten. pr. 1559.*

kiti, *v. [red. kitíkiti] to gnaw off, nibble, scratch off (with the teeth or nails) ..hō, the outside; = titi hō; ñkura akitikiti odé no hō = woadi hō bi; cf. bēbēe hō.*

kītikiti, *a word expressive of turbulent or violent commotion; woye k., they are turbulent, tumultuous, wild, unruly (syn. basabasa, bisibasā) = wogoru na wode won nañ pempem fam' k., in playing they stamp and trample on the ground, making a clattering noise; wotu mmirika k., they run with a clattering or pattering noise; onam kkk. he tramples, patters, treads noisily, stamps, walks furiously;*

wuyi anoma a, oye kítikítikiti (= pútuputuputu) — operé, a bird, when caught, struggles desperately; ogya no adew kkk. (kyirikyiri-kyiri, framframfram, frafrafra) the fire burns vehemently, brightly, with glaring or darting flames.

kitiríkìtìrì, v. = kitíkìtì, v.

kò, v. [Ak. also kòrò, pret. kòrè; red. kòkò] to go; more particularly: 1. to go along, to walk (cf. nam, nantew); yekò ntem, we are walking fast; obayifo rekò ē! there goes a witch! pr. 60. — 2. to go off, away; to pass away, leave, depart (opp. ba, to come, trā, to stay), okò, he is gone (cf. wakò under 3.); mekò maba, I go away but shall come again, cf. Gr. § 112. 147, 4. pr. 1590. — wokò-bae no, wobekāe se: ewom' sa, when they were gone and returned, they reported, that it was so (that the matter was true); — wobekò, na me de, metrā hā, you will depart, but I shall stay here. — to escape, pr. 601. — 3. to go to a place: wokò hē? where are you going? mekò ofie, I am going home; okò n'akurā, he has gone to his plantation; perf. wakò, he has gone and returned: wakò (Osú prekò, he has been at Osu once; yere-kò wuram', we are going into the bush; okò bepòw so, he went upon a mountain; yebekò ohene ñkyen, we shall go to the king. — 4. to be going to do something, to set about doing, — with and in the ingressive prefix kò-, kò-, s. Gr. § 93. 96. 107, 11. 280, 1 b. c. (pr. 300. 1218. 2081. &c.) — 5. to go for some object, with some purpose or intention, used with an infinitive (v. n.) or some other noun: okò aduan-to, he has gone to buy food; cf. Gr. § 126. 280, 2. — okò anyan, she went for wood (fuel); worekò asika, they are going to wash gold; kò ahayo, to go hunting; s. 13-15. — 6. de.. kò, fa.. kò; in connection with de, f'a or similar verbs the meaning of kò (esp. 2. 3.) becomes causative: to take away, to take to a place, to lead, conduct: wode no kòe, they led him away; mā womfā no ñkò, let them take him (away or with them), pr. 1332. — 7. In connection with other verbs, kò frequently supplies the place of an Eng. adv. or prep.: a) the place of the adv. away, denoting removal: Onyk. ayi m'a-manne kò, God has taken away my affliction; b) together with a noun of place it supplies the place of a prep., denoting a direction towards a place: oguañ kòo wuram', he fled into the bush; kã oguañ no kò dan mu, drive the sheep into the pen! wòñkyekyère ne nsa ñkò n'akyi, they shall tie his hands behind his back. — 8. kò (yiye), to fit, become, suit (well), used of clothes: atàdé yi kò me yiye, this coat fits me well; ekyew no ñkò me ti, that hat does not fit my head; kã no kò me nsa, pr. 566. — 9. kò mu, kom', to enter, penetrate; osekan nuamnám t̃wa wo a, ekom', when a sharp knife cuts you, it penetrates deeply. — 10. kò so, to go on, to continue (cf. da so): kò só kan! or kán kò só! continue to read, read on! — kò so yiye, to prosper, increase. — 11. kò nten, to agree well, be agreeable, to go straight i.e. to do, to succeed, be to the purpose, answer an end; ekò me nten = etēé mè; n'asem a orekã yi tē me, what he says appears to me correct, I approve it; aduan yi kò me nten, = eye me de, this food suits me well; enkò nten, it does not go straight, it won't do. — 12. kò bone, to issue or terminate badly, to be ill-fated in child-bearing, to die in or after the labour of childbirth. — 13. kò abuw, to



go a-hatching, to sit, to cover the eggs. *pr.* 2776. — 14. *kọ* adidi, to go to feed upon; *ne kára* *kọ* ad. — 15. *kọ* ọsa, to go to war. *pr.* 1563. 1579. 1581. — 16. *kọ* .. ase, *F.* to become subject to; *bon amā yeako yaw nè wu ase*, by sin we have become subject to pain and death.

*kọ*, *v.* *F.* 1. to sit, *Mt.* 24,3. = *trā*, *těnā*; *ko fam'*, *F.* = *Ak.* *trā ase*. — 2. to cower, squat, couch; *s.* *kow*. — 3. *F.* to remain; *ọ̀nkọ fākor da*, he continueth not, *Job* 14,2.

*kō*, *v.* 1. to fight, combat, contend, strive, in battle or in single conflict, with arms, blows, words; to be at war; *ode ñkrante nè no kōe*, he fought with (i.e. against) him with the sword; *woda so rekō*, they are still at war with each other. *pr.* 1589. 1591f. 1962. 2952. — *kō* dom, to wage war, carry on a war; *kō ntokwaw*, to fight, strive or struggle in close contest, to wrestle, scuffle. *pr.* 3606. — 2. *tr.* to fight, combat, oppose; *kō ñkrañ*, to keep off, drive back the wandering or visiting ants (by fire or smoke). *pr.* 1590. — 3. *kō nnōmā*, to shoot birds, to kill wild fowls, to fowl. *pr.* 2046. — 4. *kō awow*, to ward off the cold. — 5. *kō awo*, to be in travail, in labour, in parturition. — 6. *kō yere*, to dismiss or divorce a wife. *pr.* 1593.

*e-kọ*, *Ky.* lake; pond, pool; = *otare*, *cf.* *atekye*; *ekọ bi tā hō*.

*ñkọ*, the cavity or hole in which the yam is planted; *cf.* *ñkọbọ*, *ñkomōa*; *ọbọ ñkọ fua ọdé wom'*. [*Mt.* 15. *Mk.* 7.]

*ñkọ*, *ñkō*, *F.* *ye* .. *hō ñkọ*, to defile; .. *hō ye ñkō*, to be defiled.

*ñko*, slumber, doze, nap; *tọ ñko*, to fall or drop asleep, to doze, nod, be drowsy, sleepy. --- *ówò ne tí* (or *nehō*) *ñkó*, he shakes, tosses (throws up) his head; he nods (?).

*o-kọ*, *okówá*, *akówa*, top, gig, whirligig; *bọ ko*, to spin the top.

*e-kọ*, *Ak.* *ekọọ*, a buffalo.

*kọ*, in the *phr.* *bọ kọ* [to join, have company with, the buffalo, roaming about as it does?] 1. to run away, desert; *wabọ kọ*, he has become a fugitive, leaving his native place on account of debts or palavers. — 2. to throw off obedience, fall off, apostatize, revolt, turn recreant; *s.* *akobọ*, *kobọfo*. — 3. *wabọ kọ*, she refuses her husband.

*kọ*, *imit. adv.*, expressing the sound of falling drops of water: *nsu asọ kọ*, water has dropped audibly; *metee se nsu no soe kọ kọ kọ*.

*e-kō*, *num. one*; used in counting; in other cases compounds are employed, *s.* *biakō*, *Akp.* *bākō*, *Aky.* *biekō*; *cf.* *koro*. *Gr.* § 77.

*kō*, *adj. pron.*, the one concerned or in question, the single, particular or respective person or thing; who, what, which, in indirect questions; *cf.* *Gr.* § 74,1. *Eye hena? minnim ñnipa-kō*; who is it? I do not know who it is; *cf.* *onikō*, *oyākō*; *eye deñ? minnim de kōde*; eye dua beñ? minnim dua kō, what tree is it? I do not know what kind of tree it is; *wankyere da-kō a obewie*, he did not tell which day he would finish (it).

*ñkō*, *adv.* alone, only, but; apart, aside; — *me ñkō ne kuafo*, I alone am a planter; *aka me ñkō* (= *ono ñkō*), he is left alone; *eyinom ñkō enè won su*, these form a kind by themselves; *eyí ñkō-ara-kò! etia abien a, mefwe wo!* but for this one time! when it occurs a second time. I shall flog you! *s.* *ñkutō*.

o-kō, *inf.* 1. *fight, fighting, war* (cf. o<sub>s</sub>a); *combat, contest, strife; battle, conflict*; *pl.* ñkōpēñ, *battles*; okō wo ye-nè Akwamfo ntam', *there is war between us and the Akwam-people*. — 2. *divorcement*.

akō, *inf.* *fighting, war*; di akō, *to war, be engaged in war, be at war (with)*; wodi akō = wokō; Akyem nè Asante tā di akō, *Akem and Asante are (or were) often at war with each other*; cf. akōdi.

kō, *adv.* *red, yellow*; added to bere, *to be or become red, ripe*: ankā bere kō, *the lemon ripens (or is) yellow*; the low tone of kō may be changed into the high and low tone, whereby the idea of redness is made emphatic: akutu yi abere kóò, *this orange has become quite or highly red or ripe*. — kō may be used as a *predicative adj.* when the verb is omitted (Gr. § 248, 3 a): fwe no, n'ani kō! *look at him, how red his eyes are!* in other cases the form of the *adj.* is kōkō, *q. v.* — kō, kōkō, are applied to different shades of *red, brown and yellow*, and likewise the *v.* bere and the *adj.* -bēñ (in cpds.), F. men, memmen, memmene; whereas *fiery red* seems to be denoted by dēññ', yēññ', yēmmeññ', *scarlet or vermilion* by -dam (in cpds.) and damārāmá, *crimson* by -dam (cf. adam) and by the *v.* bere-dum; cf. akutuhono, *orange-coloured*, ankāhono, *yellow* (as lemons), bofua (odubēñ), *yellow*; dodowe, *brown*.

kō, kōkōkō, kōkōkō, *adv.* used with k yi or ta ñ, *to hate*; otañ no kō, *he hates him ardently, fervently, extremely*.

okō, *the unicorn*, an antelope, in size nearly equal to a horse or cow, furnished with one horn on the forehead; spoken of, as really existing, from Fante to Krepe. [G. ñmāñma.]

ákō', *pl.* ñ-, *parrot (Psittacus)*. Diff. kinds: òpēsare, *grey (P. erythacus, ne hō apòw aye se nsō)*; akōhéne, *red*; áñkyē, *dark (ne hō asi tumm)*; ámfudwūmá (ne hō aye ho-nè-ho, biribíbiribí, *not easily described*); áw'irikwáw', *green (esonno ne ñkō)*. — Mmofra akō (in children's lang.) = abebew, *grasshopper, locust*.

akōú, *pl.* ñ- [akowá, orig. akobá?] 1. *a male, man; fellow*; akōa no hō ye fe, *that is a handsome fellow*; akōa no dii hene pì, *that man showed himself a king indeed* (a saying elicited from a native by the description of Solomon's throne, 1 Ki. 10, 20.) — 2. *a male slave; bondman, serf*. — 3. *a servant, subject*; Kokofu hene ye Asante hene akōa; Akyem hene ñkōa dōsō señ Akwam hene de. — In cpd. words akōa is changed into kwa or kwā and kō; cf. akokoā, akwakora = akwakwarā, akwañkwā, aheñkwā, awurakwā, Kwadwo, Kwāku (Gr. § 41, 4) Kofi, Kofori &c.

kōa, *v.* [red. kōakōa] 1. *to bend, crook, curve, tr. & intr.*; perf. *to be bent, crooked or curving*; syn. konton, kuntuñ, pono, pompono; okōa dua no, *he bends the tree*; kōa (= pono) wo nsa bēra; kōa akutu no bēra na mentew, *bend that orange (i.e. the twig on which it hangs) toward me that I may pluck it*; ne nsa akōa = akonton, *his hand is crooked*; pōma no ti akōa. — 2. *fa poma no kōa no, hold him by the stick!* — 3. kōa mu, *to join together, to trim in, to insert; to joint, articulate, unite by means of a joint*; ekōam', *it is connected, holds together*; mede makōa mu, *I have joined it*. — ekōakōam',

*it coheres, is articulated, jointed.* — ĩkōakōam', *v. n. articulation, joining, juncture, connection by joints; a joint, node; cf. ntōatōam', akwā.*

ĩkōá, *the end, the last, utmost or upmost part, upper end, top (of a tree), extremity, termination, border; pr. 1008. afwéréw no, ne ĩkōa ĩkō na ode mǎā me, he gave me only the upper end of the sugarcane; — cf. ĩkasakōá; — ĩkōaáse, s. ĩkwāase.*

akoakyirikyiriw, *a kind of spider.*

akobá (?): *Esono akoa na esono akobá. Ak. pr. 3015.*

ĩkobā [eko, abā] *a whip made of buffalo's skin, consisting of 2,3,6,9 lashes twisted together; wode ĩk. ĩkō ara na efweno, they flog him severely.*

kō-bàe [kō, ba] *1. a male child born after a brother or sister who died; cf. apéntè. [G. gbobalō.] — 2. a cupboard, closet, press, wainscot-chest. [wōkōfa ade wom' de ba; G. kōbai.]*

akō-bań, *F. defensive wall, fence, bulwark, rampart.*

a ĩkóbèá, -fó, [asafo a wote hene hō a wōńkō bea (= bābiara) da gye se ohene atu na wotiam'] *the king's body-guard.*

kóběń [kōkō, běń] *a kind of cloth dyed red (with ntwoma and bisé), worn at funeral customs and in warfare; scarlet. Nah. 2,3(4).*

kōbere [Port. cobre, Dan. cobber] *copper.*

ko-bew, *F. a place to sit; a seat = agua. Mt. 12,39.*

akō-bōwērew, *a thorny shrub.*

kóbí [kwōbi] *a kind of river-fish. [G. didée.]*

ĩkō-bó, *inf. [bō ĩkō] making holes for the planting of yams.*

akō-bó, *inf. [bō ko] secession, desertion, defection; disloyalty; stubbornness; apostacy; sedition, rebellion, revolt, mutiny.*

ō-kobófó, *pl. a-, fugitive (slave), maroon; runaway (e.g. on account of debts, pr. 493); deserter; vagabond; apostate, renegade; rebel, rebel, revolter, mutineer, seditionary.*

akō-dadwēń (akoadadwēń) *F. care; Mt. 13,22. Mk. 4,19. cf. dadwēń.*

kōdaafuom' [lit. goes to sleep in the plantation] = *atetekwā, onipa a ompowe, n'ani ntewe, an uncivilized, rustic, boorish, clownish, barbarous man; cf. ofumni.*

kōdaanna [ōkōda anna, he goes to sleep (in order) not to sleep] *sleeplessness; éyè no k. = emmā onnyā adayé, it causes him sleepless nights.*

okodze, *F. a story, tale. Ps. 90,9.*

akode, = *sense, a kind of food prepared for the fetish (tutelary spirit).*

akóde [ōkōade] *1. a thing or things used for fighting, weapon(s), armour. — 2. things paid for fighting, reward paid to warriors when they return.*

ĩkō-deń, *hard fighting; o-nè wōń kōō ĩk. ansā-na orepam wōń.*

akódí, *inf. [di akō] warfare, military service; war, warring; hostilities.*

akōdī-hyén, *a war vessel, man-of-war.*

akōdī-hyénmu-iií, *a naval officer.*

kódòbén, *a bird, oriolus galbula?*

kodiawúo, *pl. ñ- [nea wode kodiawu] pistol; syn. atw̃erewá.*  
 o-kó-dóm, *a by-name of the leopard, s. osebo.*

kódòsò, *a cutaneous eruption, a kind of nt̃wom; s. asē.*

akodw̃obó, *a kind of stone containing iron, of which suitable pieces are used as slugs for the charge of guns; op̃émmó bi a wobubu de poma atuo.*

koe, *v. [red. koekoe] to notch, jag, dent, indent; wakoe dua no mu, nso metrãã so (no), ammu, he has notched the pole, yet when I sat on it, it did not break; woakoe akantanua no nan hō, the legs of the chair are wrought or notched by turnery.*

koekoe, *a small worm. pr. 1635.*

akoekoe-búa, *pl. ñ-, insect (called so from its body having, as it were, notches or incisions).*

akōē, akōe-mu [kō, *v.*] *fighting-place, field of battle. pr. 1683.2813.*

kófa-b̃r̃à [go take come]: waye k., *he or she has (by growing up to an age of 6 or 7 years) become a fetcher or "fetch-something", i.e. one that can be told "go and fetch it" i.e. can be sent on errands.*

kofahyeow, *Akw. = mpofirim'.*

akōfãná, *pl. ñ- [okóafãná, afõa] 1. a sword of war.—2. a sword of state, the king's sword, a sceptre. — 3. embl. destruction by the sword or in battle; war; dissension; royal authority and power.*

kofe, *F. = fitā, plainly, thoroughly. Mt. 3,12.*

Kofí, *pr. n. of a boy or man born on Friday. Gr. § 41,4.*

kófi, *pl. a-, a bed in a garden or plantation. Matwa ak. 2 merebedua nkate. Nkrañfo na etā t̃wa k. w̃o w̃on akurā nkwantā. Etodabia wot̃wa k. kurukuruwa, etod. wot̃wa no ahinanañ.*

kofirimã, *a kind of amulet or charm. pr. 3114.*

o-kōfo, *pl. a-, fighter, combatant; a man able to go to war, warrior; opponent, adversary.*

akōfo-dé [akōfo ade]: osam' ak. k̃unini, *warlike feats.*

o-kōfoní, *pl. -fo, a man of valour, warrior, champion; syn. dommarima, osabarima.*

kó-fóro [ek̃o a wasi so foforo, w̃asi nsiforo] *a young buffalo.*

kofw̃éàb̃á', *pl. ñ-, [akoa & ?] a private, common, low, mean, vulgar young man, young fellow, chap; cf. ñkwafw̃eabañfo, apapafw̃ekwa, akwanihumani, odeseni.*

ik̃ó-gu, *inf. defeat; di ñk., to suffer a defeat; cf. kōmusu.*

kō-gyáñ [k̃okō, gyañ, nothing but red] *a kind of red cloth (ntama a wode adidi ñkō añwene).*

ako-gyinamoa, *s. akwagyinamoa, okramañ. pr. 1637.*

o-koha, *s. okwaha.*

kòhã', kòhã, a large bird with long legs, a long neck, a crest on its head and feathers like a Guinea-hen, making a noise like geese, living in the vicinity of rivers; from its strong voice it is also called Sakumo-bentia, *the Sakum-trumpet* i.e. *the trumpeter of the fetish of the river Sakumo*.

akō-hene, s. akō. — ọkō-ñhōma, *bill of divorce*. Mt. 5,31.

akō-hyeñ, = akōdi-hyeñ. — ak. safohempanyiñ, *admiral*.

k'okō, red. v. kō, to go; mmea no rekokokoko anyañ.

koko, v. inf. ñ-, to pet, fondle, indulge; to bring up delicately, to spoil by too much tenderness; ọpanyiñ no koko nemma, e.s. woye bone a, ọntwě wọn asō nti, wọn ani nsọ obi; Hũafo k. wọn mma dodo; red. wokokokoko wọn mma; s. korokoro.

kòko, 1. the breast, chest; ne k. aye kọnkronñ; ne k. ahoñ; pompo asi ne k. so. — 2. heart = courage, boldness; pr. 1638. syn. bo, kōma; s. kokom', kokoduru, akokobiri.

kòko-só, adv. boldly, energetically.

kóko, pl. a-, a grain, a small hard particle of salt, sand, earth.

e-kóko, ọ-, pl. a-, ñ-, hill, a natural elevation of ground; cf. bepōw, bepowa, akokowa, pampa, pēmpē, siw. — F. kọkọ tsentsen bi, an exceeding high mountain. Mt. 4,8. (cf. 17,1) 5,1.

kòkọ: bọ k., to warn, forewarn; to threaten, menace (with something); mede ade yi mabọ wo k. na nyé sa bio; s. kọkọbó.

Kọkọ, pr. n. of a female, said to be the mother of Akuapem and Akem and the younger sister of Dede, q. v.

kòkọ, = kòkō', red, e.g. in the pr. n. Owusu Kọkọ.

kọkọ, s. red. kọkọkọkọ.

akókọ, pl. ñ-, the domestic fowl, hen (akókoberè), cock (akókoni); pr. 1641-61; by-name: ntiwa.

akokọ, F. looseness of the bowels.

ùkókó, inf. indulgence, the spoiling of children by too much tenderness.

kọkō', a. [pl. akókō & red.] red, yellow, with their several degrees or shades; s. kō, kọkōkọ. — n. redness, yellowness; pr. 467.

ọ-kọkō, a red person, whose skin is not of a glossy black (tuntum), but of a brownish hue. pr. 810.

kọkō', yellow, ripe plantains (the husk is yellow, the substance inside, espec. when boiled, is red).

kókó, coco, an edible root of three kinds, one came from Jamaica, the two others are also called amankani & ntwibọ. pr. 853.

kokoá, kokoā (kokwa, kwokwa) F. hill, mount, mountain. Mt. 5,14.14,23. 17,1.9.21,1. Mk. 9,2. — Ak. bepōw; cf. koko, akokowá.

akokoā', pl. ñ-, babe, baby, suckling, nursling, infant.

akokoaba, F. id. Mt. 11,25. 21,16.

akōkō-akókó [pl. of ọkō, akō] quarrellings; abusūa no mu wo ak. dodo nti, wọn ñhinā ntrā fākō.

kokoám', pl. ñ-, corner; a secret or retired place; pl. in the corners, in secret, secretly; ọye n'ade ñk. ñk.

ńkokoasém, *a secret; forbidden transactions.*

akókò-ba, *pl. ńkoko-mma, chicken, pullet.*

akokobane, = dabánká, *an iron crow. — kokobe, pr. 1663.*

kókò-běràběra [lit. *go, go, come, come*]: oye no k., *he deceives, deludes, decoys him, makes a fool of him, = ogyigye no.*

akókò-bèrè, o-, *pl. ń-, a hen. pr. 363.1664.*

akókò-besā [the fowl will be consumed i.e. eaten up] a shrub, 2-3 feet high, the root of which has a sweet smell and is put into soup with fowl.

kókò-beto [the fowl will lay scil. eggs] the little finger (by which hens are examined whether an egg is to be expected).

akokò-bewu [the hen will die] a kind of herb, killing fowls.

kókobintore, a shrub with eatable fruits.

akoko-bíri (kòkò, breast, biri, to be black, heavy, stout, immovable] braveness, boldness, courage connected with violence; cf. kodúru. — akokobíri-sò, boldly = mmàrimàsò. — akokobiri-sem, violence; di ak., to commit violence; syn. akakabénsém.

kòkò-bó, inf. [bò.. kòkò] warning.

kòkòbó, a small beast of prey of the size of a small cat; weasel? pr. 1665. (K. akókyerè m'akókò kòkò' kò.)

akokò-bò ñe [akokò bon] the time when cocks crow early in the morning, cock-crow, (at) cock-crowing.

akoko-búw, hen-coop; syn. pesu.

ńkòkòdé-sém, pleasing, but unfounded and deceitful representations, flattery, flirtation, humbug; — di.. ńk., to flatter, wheedle, coax, hoax, humbug; ńk. na orekā yi, he talks, without thinking. represents things in a better light than they really deserve.

kòkò-dómma = donnomma.

kókòdōmā, a. quite red or yellow (or ripe); bommofo-adua-ba ye k. = kòkòkòkòkòkò.

kókòdommo, a kind of corn.

akókòduòdúà, a small bird with a yellow breast. pr. 1666 f.

koko-dúru, courage, valour, bravery, intrepidity; syn. aboduru, cf. akokobiri.

kókòdŵé, a plant the root of which is mashed and put on ulcers; wura bi a etetare fam'; mmofra tia so de bọ ńkuro (agoru bi).

akòkòé, ń-, a disease of the toes, corroding or destroying them.

akòkòekò, F. Mk. 13,7. = akòkò-akòkò.

akokòfŵéréw, Ak. -e, *pl. ń-, wood-hen, = asamántè.*

[pr. 151.218.1668.

akókò-kwantenní, *pl. ń-fo, a bird, the pin-tailed sand-grouse. Ex. 16,13. Nu. 11,31. = abóko.*

kókòkòkò [kó, imp. go!] oye no k., he drives him away.

kòkòkòkò, kòkòkò, s. kò, kòkò, kókòdōmā.

kokokyiniako, a kind of bird. pr. 3474.



**kokom'** [koko mu] 1. *the breast, bosom.* — 2. *the breast as the seat of the passions, affections and operations of the mind.* — 3. *the concave side of a joint, opp. to the knuckle: nañkokom', the cavity of the leg behind the knee; basakokom, the cavity of the arm at the elbow.*

**ñkoko-ñhwĩ**, *the hair on the breast (of a lion).*

**akokq-nanta** [cocks-claw] *a shrub with edible fruits.*

**akokonimpā**, = **akokonini-pā**. *pr.* 1672.

**akóko-nini**, *pl. ñ-, a cock.* *pr.* 353.1669-73.

**a-kóko-niwa** [hen's eye] *the sore of a toe the tip of which has been accidentally knocked off, the little bone in the midst of the raw flesh reminding of a fowl's eye.*

**akokóno**, *pl. ñ-, a big white worm found in palm-trees, the larva of the beetle called asāmānāđwo, eaten by the negroes and esteemed a great dainty.* *pr.* 1674 f.

**ñkokónḍa** [okoko, āno] *the brink of a lake or river.*

**kokònté**, *ñ-, a kind of food, prepared of plantain, looking like country-soap.* *pr.* 2147.

**akóko-pèsú**, *hen-coop, syn. akokobuw.*

**kókóra**, *a thorny climber or prickly bush, a kind of bayere, with leaves like ñkāni, the tubers of which are eaten in famine.*

[*pr.* 1676f.2505.

**kokorá**, *ñ-, concealment, recess, retreat, hiding-place, asylum.* — **bq ñk.**, *to hide oneself before the enemy.*

**q-kokorání**, *pl. (a- ñ-)-fo, a person in a place of concealment, †anachoret, recluse, hermit; monk (cf. ntŵěhōni).*

**ñkokora-fekuw**, *monastic order. Hist.*

**kòkoram**, **kwakoram**, *scrofula, a disease, espec. in the head or neck, by which the lymphatic glands swell and ulcerate; syn. akuru; it is even said to cut the nose, lips &c.; king's evil, struma; bronchocele, goitre, wen.* *pr.* 895.

**ñkókore**, *F. abūrow a ammo yiye aye nnodowá-nnodowá, maize of stunted growth.*

**kokörqw**, *odee k. = dŵokörqw.* *pr.* 828.

**kòkosakyi**, *a name of the vulture, s. opete; it is sometimes put for the name of the king, which the speaker does not dare to mention.* *pr.* 513-15. 1678-80.

**akókq-sërè** [hen's thigh] *the trigger of a gun.*

**kókósì** [Europ.] *the cocoa-palm (k.-dua, Cocos nucifera) and its fruit.*

**kòko-só** [*s. kòko*] *boldly. energetically.*

**q-kokosóní**, *pl. a- -fó, man, in contradistinction to the worshipped spirits (fetishes), in the language of the fetish-priests. [fr. kóko, on the hill, or kòkosó, s. before.]*

**Kokosukwakwaŵia**, *name of a month, about Sept.? s. qsrām.*

**akókq-tai**, *pl. ñ-, a hen which has chickens.* — **akókotai** *nè*

ne mma [*the hen and her chickens*] the Pleiades, a group of 7 stars, the brightest of which is Alcyone.

kokoté, *the wild hog. syn. batafo.*

kokoté, a species of corn, resembling millet, pr. 1784. syn. aŵi [G. ñmā]; diff. atókó [G. àkoko]. — k.-fúw, a plantation of such corn, s. afuw.

kokotékó, tekotékó, *hiccough*; k. si me, *I have the hiccough.*

ñkoko-tware, *inf. [twa akoko, killing of fowls] sending food to the relations or acquaintances of one's own husband or wife.*

akokowá, pl. ñ- [kóko, dim.] a small hill, hillock.

ñkoko wá, a kind of food, prepared of maize-bread with palm-oil; abüroduan bi; dokono a woapesew mu de ñño agu so.

kokoyérèduagyèí, a strange insect, 3-4" long, looking like dry sticks; = krámpōn-òkumguán.

kokro, F. *thistles. Mt. 7, 16.*

kokrobótò, *the yolk of an egg.*

akokromfi, pr. 518. cf. akukomfi, pr. 1801.

ko-kūmā = (a)ka-kūmā.

kòkúró, a kind of herring, larger than mpanéí & mmañ.

kóküró, k.-ampon, s. nsáfufu.

kòkürō, kokürokó, a. great, large, big; syn. kesé, kàkrā &c. — adv. greatly, very much; ne nsa ahōn kokürō.

koküro-betí, *the thumb. pr. 221. 752. 1682.* — k. gya (dwa, da) so, Ak. *he replied by an abusive gesture.*

kokürokó, a. (s. kokürō). — n., largeness, bigness, greatness; largeness of the body united with strength. pr. 753.

o-kokürokó, a stout, corpulent man, pr. 1683.

akokürokó-de, great things; wofwefwe ak., they make great pretensions. — akokürokó-sēm, boasting, bullying, swagger, boastfulness or insolence of manner. — wodwen ak., they have high ideas.

kokwaw, red. v. 1. frq. of kwaw. — 2. to grow smooth and round (mmosea, pebbles, pr. 2046.); perf. to be smooth. — 3. to smooth, make smooth, syn. törōm. — 4. to become well known or familiar to; woanyā ñkāe nti akokwaw wo, by repeated recital you have attained a fluency in saying it; adwuma no ak. no, he is (perfectly) well acquainted with, or well versed in, that work, the work has become easy to him.

akō-kyew, helm, helmet, steel-cap, casque; syn. dadekyew.

kōm, v. [inf. a-,] to dance wildly in a state of frenzy or ecstasy, ascribed by the negroes to the agency of a fetish; to be possessed with a fetish; to perform the actions or practices of a fetish man; s. akom, ñ-, okomfo. pr. 1698. red. konkom, q.v.

kom', = kō mu, to enter, penetrate.

kōm, v. to bend, bow, incline (tr. & intr.), perf. to be wry, inclined, turned or bent to one side; syn. koton, kuntuñ, kōa, kyea; dua no akōm; kōm dua no kō nifā; kōm wo kōma mā ntease,

[Prov. 2, 2. Ps. 119, 112. 141, 4.

komm, *a. quiet, still, silent, peaceable; ye or mónyē k.!* *be quiet! — adv. quietly, silently; oda ho k., he lies there quietly; ofi adi k., the went out silently.*

kōmm, *a. 1. neat, complete; entire, intact; safe; ade a mede memānāa wōn no, ode kōe k., the things which I transmitted to them were delivered by him safely; okā asem a, okā no k., when he has something to say, he says it completely. — 2. net; of a capital sum of money the principal, in distinction from interest or profit; me sika k. na miregye, menfweḡwe mfentom' biara makā hō, I want only the principal of my money to be paid to me, I do not desire any interest besides; sika a wōagye no k. si (ntramatiri) 600, the money he has been made to pay amounts to 600 heads of cowries (without the 50 per cent increase of that amount, due to those who lent the money). — 3. safe and sound, but at the same time only, solely, singly, merely i.e. without anything besides: okodii gua, wamfá biri-bi amma, ne hō kōmm na ode aba, he went to trade, but has brought back nothing beside himself. Cf. sōññ.*

o-kom, *hunger; okom de m', hunger seizes or holds me, i.e. I am hungry; scarcity, dearth, famine, pr. 521. (cf. ahuhuwa); in general: want of something; cf. nsukom, takom, namkom.*

ókōm', *a kind of eagle; cf. okōmpete.*

akom [kom] *inf. the state of being possessed with a fetish, i.e. a temporary madness or ecstasy, expressing itself in dancing and wild gestures, and ascribed by the negroes to the agency of a fetish; wafa ak., he or she has taken in such an agency, has been possessed with a fetish.*

ikom, *v.n. [kom] oracle, communication, revelation, or message delivered by God or a fetish to a prophet or a fetishman; prophecy; prediction. — hye nk., to prophesy; to foretell, predict; to soothsay. Krāmofo nyé akomfo, nanso wōhye nkōm; cf. krā.*

īkōm = ŋko, *in to nkōm, pr. 996. — toto nkōm, F. Mt. 25,5.*

kōmá, *F. a-, Ak. kōnona, korona, 1. the heart, as the centre of the bodily system. — 2. the heart as the centre of the affections: a) kōma-pá, a good i.e. joyful heart, contentment, cheerfulness, gladness, happiness; asem no amā me kōma-pá, this matter has made me happy; mewo no hō kōma-pa, I am not at enmity with him; me kōma atō (me yam'), my heart has subsided (in my breast), i.e. I am contented, happy, cheerful, at ease, 'at rest; syn. bo to; pr. 773. — b) odwēñ ne kōmam' bone, he devises (is contriving) evil in his heart. — c) oyare kōma = ne bo haw no, he is passionate, given to anger, irritable, touchy, resentful, pettish; ne kōma awu, he is not excitable or irascible, has no feelings of revenge. — d) kōma-bone, an irascible temper. pr. 153. 1694.*

akóm-ma [akom ba] *a child obtained by the (supposed) help of a fetish, bound, in afterlife, to observances similar to those of a Nazarite. (Onyí ne ti, wōmmó no atifi, onní nneema ñh., gye se wa-kobo afore ayi ne ti ansā na owo hō kwan se oye senea ne mfefo ye, a.s. onyiñ wo ba na oyí hyè ne ba a, na onyé sa bio.)*

kōmam'te w, *inf. cleanness or purity of heart.*

ñkom-ma ñ [akom, bañ] *the fence within which a soothsayer performs his practices.*

ñko-mā ñā, = ñko-moā.

ñkōmā ñōá, *shelter, refuge, lodging, abode.* Wotā no no, dua yi hō na obehintawe de gyee ne hō ñk. Wannyá biribi amfá annyé ne hō ñk.

akōma-tom', F. *satisfaction*; cf. aboto(yam').

o-kom-bekum-wo, a kind of *plantain*; s. obōrōdé.

o-kom-boáfo, *pl. a-, helper, assistant, accomplice, associate or co-operator in the practices of a fetishman*; pr. 1695. cf. akomfowá.

ñkóm-měra ñ, *pl. -fo [akom, bērañ] = okombofo; odi no ñk., he is his accomplice or disciple in fetish-practices*; cf. asapáté.

kommere, F. = dŵedŵewa, *the gullet.*

akóm-mé w [ekon, bew] *a tumor of the neck or throat.*

akomfém, *pl. ñ-, 1. the domestic guinea-fowl. — 2. a beetle similar to the amanku. — akomfem-tiko, a kind of herb.*

o-kòm fó, *pl. a-, [kom, akom] 1. = obòsomfó, a fetish-man, possessed with or prophesying by a fetish; soothsayer, diviner. — 2. = osúmàñfó, charmer, sorcerer; syn. buwfréfó, mpákyiwafo, ntafowayífó. — Cf. osofo. The komfo (1.) pretends to be the interpreter and mouth-piece either of the guardian spirit of a nation, town or family, or of a soothsaying spirit resorted to in sickness or other calamities.*

akómfo, *head over heels, head foremost; — hye ak., to tumble topsy-turvy; to fall headlong, to precipitate; wo .. ak., to throw headlong, to precipitate.*

akomfo-dá ñ, = akonnañ.

Akomfódé, *pr. n. of a certain company. pr. 1962.*

akomfo-hené, s. eton.

akómfo-hyé, *inf. precipitation. pr. 231.*

akomfówa, *pl. ñ-, a disciple or apprentice of a fetishman.*

ñkom-hye, *inf. [hye ñkom] prophesying, prophecy.*

ñkom-hye-fo (F.-nyi) *pl. -fo, soothsayer, prophet*; cf. odiyifo.

ñko-mōá [ñko amōa] *a hole dug for planting yam in. pr. 858.*

ñkom-mo, *inf. [bo kon] 1. talk, chat, familiar discourse, conversation. — bo ñk., di ñk., to converse; me nè no bo ñk., I converse with him; deñ ñk. or ñk. beñ na mobo yi? what are you conversing about? what is your conversation? — 2. concern, care, sorrow, solicitude; eye me ñkommo-mú, it is my heartfelt desire; mā yenkope yen ñk. pá bi nni, we have better things to care for (than to sit here). — 3. complaint, lamentation. — di ñk., to complain, lament, moan; odi ne nua hō ñk., odi ñk. mā ne nua, he moans about his brother. (Me ñk. ni, medemerebo me kon.) — 4. beads worn round the neck. — ñkommo-di, inf. lamentation. — ñkommodifo, pl. id. lamenter, moaner.*

ñkommo-dōm: di .. ñk., *to simulate sympathy with a suffering*

person. — ìkòmmòdòmí, *pl. id.*, ìkòmmòdifo a ogoru nnipa hõ, *one who simulated sympathy and in the mourner's back ridicules or censures him.*

ìkòmmo-mim, *talkativeness, loquacity*, by which others are prevented from taking their due part in the conversation. *pr.* 3569.

ìkòmmo-to, *inf.* [to ñk., to meet conversation]: osram ye ñk., *the moon comes up at the time of evening conversation*, in the days following after the full moon, about 7 or 8 o'clock.

o-kom-muafo [nea obua okom] *a provider against hunger.* *pr.* 3106.

o-kò m-pété, *a bird between the eagle and vulture.*

ìkòmpew-do, *F. grudgingly.*

Akòmpifó, = Afútufó, *a tribe in Fante, speaking their own language (Guan?) besides the F.* — The Tshi people consider them as uncivil, or, counting them among the "potofo", as less civilized than themselves.

o-kòmpi-were, *pr.* 1701.

ìkò m-póno, *inf.* [pono kòṇ, or kòṇmu pono] *unwillingness; indignation, vexation, annoyance, trouble.* — ìkòmpón-adé, *vexatious things, annoyances*; dā batafo ye me ñk. = hye me anibere. — ìkòmpóno-sò, *unwillingly, reluctantly.*

ìkò m-pow [ekòṇ, pow or pow?]: bu ñk., *to turn the head (prop. neck) in order to look round about or back*: obu ñk. fwe won ñhinā, obu ñk. fwe n'akyi.

kòmpu, *necklace, string of beads*; ahene k. da ne kòṇ mu (ahyia ne kòṇ pe, atwa ne kòṇ ahyia pú, = esi āno pe); s. kōnā.

kòṇ (full o), *the gurgling noise of liquor pouring from a bottle; prattle.* *pr.* 2742.

kòṇ, *v. s. red.* kòṇkòṇ.

è-kòṇ, *Ak. kono, the neck of a man's or animal's body, the slender part of the arm*; s. bakòṇ; *neck of a vessel; bank of a river*; s. nsukòṇ; *throat, cf. menewa*; — ne kòṇ dọ (aduan, owu), *lit. his throat deepens for, i.e. he lusts after, desires, covets, longs for (food, death)*; owu dọ no kòṇ, *he listeth to die.* — obo ne kòṇ, *he speaks out in conversation, pours out his heart.* — ototo ne kòṇ, *he turns his neck about for making a show, or in contempt, or in disobedience; he looks about in a haughty, contemptuous, impudent manner.* — ne kòṇ aseñ, *his neck has become stiff, he is obstinate.* — kòṇ-akyl, *the back part of the neck, nape*; afei yekura adwuma yi kòṇakyl, *now we have this work fully in our grasp or power, have got the better of it, are able to manage it at pleasure.* — kòṇ-mu, kòṇ-mu, *the inner parts of the neck; the throat, in the throat; in or round about the neck*: sika ntweabañ gu ne kòṇ mu, *he wears a gold chain round his neck (cf. Gen. 41,42.).* — ne kòṇmu ye deñ, *his neck is strong, enabling him to carry heavy loads on his head*; osafohene no kòṇmu ye deñ, *that chief bears (as it were) or commands a large, powerful army*; — yede tow no yii yen kòṇ mu afōa, *by that tribute we warded off the war or destruction impending over our heads*; — yeayi yen kòṇmu ahuruburo, = yeayi adwuma a eye deñ afi yen kòṇ mu. *Cf. ñkòṇ-mu.*

kōná, *necklace, string of beads*; ñhene a wɔasina no hama 1 so a ahyia kònmu pe; s. kompu.

kōná-bòagyé, osekantia k., *a knife without a handle*. pr. 2851.

á ñ kō-nām [nea ne ñkō nam] *a lone traveller, a person walking or travelling alone, without a companion*. pr. 1706-9.

akòñ-náñ [akom dan] *a house in which soothsayers have their business*; syn. akomfodañ. [G. gbatšu.]

akondo, F. s. akouno.

akò-nè-abá, *inf. going and coming*, pr. 1595f. 2483. — di ak., *to go to and fro*. — ak.-di, *inf. intercourse, communication*; commerce.

ñkongya, F. s. ñkonnya.

akòñhāmā [akwanhāmā] *subsistence, sustenance, livelihood, means of support*. — b o.. ak., *to provide for*; onipa yi, me na me-bò no ak., *this man is supported or fed by me*. — akòñhama-bó sukūt, *boarding school*.

akòñ-hũ añ, *inf. [ekòñ] distortion or spraining of the neck*.

akòñ-huro, *inf. [huro kom] lit. derision of hunger, the annual feast of the Akra people at the harvest of corn and yam*; cf. odwira. [G. hōmowō.]

akòñ-hye-ase [akom ñhyease] *the prediction given in sooth-saying*. pr. 1703.

kòññ, *a. & adv. silent, absolutely still, speechless, perfectly quiet*; waye k.; menè no kasa a, ogyina hò k., ommūa me bi; syn. kómm, démm, dínñ.

ñkōñím [okō, nim] *victory, triumph*; ñk. abira ne ñkōgu; pr. 624. — di ñk., *to be victorious, to triumph*. — ñkōñím-dí, *inf.*

konia b o = akoa a n'ani abo no = anitore.

kó ñ kó, *pl. ñ-, tumbler, large drinking glass*. [G. id.]

ko ñ kóm nehō, *v. red. & refl., to be puffed up, flushed, proud*; *to strut, flaunt, look big*; syn. kyere nehō; wak. nehō te hò, = watrā hò se ohene bi na ompé se oye fñē (ompe se ode ne nsa kã pāue).

ñkòñkomi, *ascaris, pl. ascarides*.

akòñkommúa: wabu ak., *he stoops, is crook-backed*; adesoaso bebrē nti ne mu akurum na pow kakra bi aba n'akyi.

ko ñ kòñ, *v. red. to be pending, to hang (down)*; *to wave, soar, hover*; demmere a abukaw na ekòñkòñ hò no, ommú no korā (Is. 42,3); odañ, akenteññua no k. hò, *the house, the chair, is crazy, rickety, does not stand firm*; anōma bi k. dan no so, *a bird soars over that house*. — ko ñ kòñ, F. *to be bruised*: ndzembir a wako ñ kòñ, Mt. 12,20.

kó ñ kòñ, *a. dark, pitch-dark, deep, full, added to anadwo, night, odasu, midnight*; wofi anadwo kkk. agoru agoru, *they began in the dead of night and have played until now*.

akò ñ kó ñ, *adv. [ekòñ]: b o no ak. = fa b o wo kòñ hò, put it (the pole of the hammock) on your shoulder*.

ñkó ñ kòñ, *a cough of children; hooping-cough? asthma?*



ñkoñkonéné, a *discolouring of the skin* of negroes, ascribed to sitting by the fire. Wotā trā ogya hō a; na eye wo ñkokō-ñkokō; mmerewa a woda ogya pī no na etā ye won; nea aye pī na aye kō, na nea anye pī no na aye atuntum-atuntum a.s. ñwrañwrañ.

ñkoñkonsá, *falsehood, duplicity, double-dealing, dissimulation, hypocrisy*; óyè ñk. — *syn.* ñkóntompo, nnabrabá. — o-kōñkonsá ní, *pl. a-fo, a false, insincere, hypocritical, double-tongued fellow*; *pr.* 1705. òye ok., *syn.* otórófo, okontomponi, odabrabafo. — ñkoñkonsá-sém: odi ñk., *he plays the hypocrite, is false, dissembles, feigns, pretends to act for somebody, whilst he is against him.*

ñkoñkon-nua, a shrub, of the bark of which a medicine is made to cure ñkoñkon.

akōñkòréé, Ky. the fruit of the okuo-tree, similar to an acorn, but larger.

Kónkorì, a by-name of the Asantes. O- ní, *pl. A-fo.*

koñkóruwá, *dysentery*. — kōñkrōñ, *pr.* 3607.

o-kōñkrōmā, a kind of tree; wode señ ahoni yi 'musu.

kōñkrōññ, kōñkrōñkōñkrōñ, a. *protuberant, prominent; bowed, curved, arched, vaulted*; of roots of large trees: ofram ñhiñ nyiñ sesā okwañ mu kk.; of the legs, s. ñkanto; of the chest: ne kòko aye k., *he has a vaulted chest*; of a long or Roman nose: ne fñene k.; Brofo fñene k., Abibifo de trātrā; n'anim k., adeso a k.

kónkuro (koñkúró), duabón à wódesesaw' wúrá, a piece of bark to take up and carry off sweepings.

koñkwañ, *red. v. kwañ, q. v. 1. to wind or wrap round, to put on or round*: ode ntama no ak. ne koñmu a.s. nehō. — 2. *to go or make a round-about way*: oreba no, oñkwañe ansā-na ode besii kwañmu.) — 3. *to make digressions, to use circumlocution*: nsem a mede mibisaa no ñhinā, ode koñkwañe a.n. ode besii kwañ mu; ok. asem no hō, omfá nto kwañmu; wo de, wudi asem a, wope se wode k. dodo!

koñmu, s. ekoñ.

ñkón-mù, Ak. ñkonom', the axil or axilla formed by a branch, shoot, or many shoots, with the stem of a plant; the young shoots rising from an axilla or sheathing leaf, the new blades of palms, plantains &c. *pr.* 1608. 2720.

akōñ-mu-dén, *strength in the neck*. *pr.* 400.

e-kono, Ak. s. ekoñ.

kòno, *v. to work or prepare, dote, earth or clay*, for building purposes by mixing it with water and working it with a hoe; *cf.* wow.

akō-no [okō ano] *the front of battle*. *pr.* 312.

akōnnō, *inf. [koñ dō] lust, appetite, longing desire, cupidity, concupiscence*; wiase ak., *worldly lusts*; hōnam ak. nè aniwa ak., 1 John 2,16. — eye no ak., *it excites a desire in him*. *Cf.* anibere.

akónnō-de, a thing eagerly desired, object of lust; pleasure. *pr.* 133. — akōnnō-so, *for pleasure*. *pr.* 641. F. *with delight, cheerfully*. 2 Cor. 9,7.

kōnom', ñkōnom', Ak. s. koñ-mu, ñkoñmu.

akōñōñ, ñkōñōñ, kōñōñkōñōñ, s. akrōñ, ñkōrōñ, kroñkroñ.

konona, korona, Ak. = kōma, *heart*.

kōnnore, a kind of *spider*, spinning strong yellow threads.

akōnow, F. = akrōñ, *nine*. (Mf. Gr.)

akōn-se [akom ase] *explanation of soothsaying practices*.

kónsèbre, Aky. kónsòmiri [Eng.] *constable*.

ñkon-siáw, ọwọ no ñk. = ọpo no taw, óhòn no, ósùm no atiko, *he seizes or pushes him by the nape*.

akón-siñ [ekon] *headless body, trunk; torso; cf. akúntunsiñ*.

akónsoñ, pl. ñ-, kontromfi, *chimpanzee*. pr. 1871. *baboon?* N.E.V.

ñkonsòñkónsoñ, *chain; fetters; cf. ntweabañ; wógù no ñk., they bind him with chains*.

akonsontew, a plant. — akō-nsuro, a kind of *fowl*.

akóntá, *the wife's brother, brother-in-law*. — akōntagye, *id.*

akōntà', F. & pl. ñ-, [Port. conta] *account, reckoning, calculation, computation; bill; cf. akano; number, cf. dodow, ano*. — ak. señkyerene, *cipher*. — (ye or) bu ak., *to cast up an account, to calculate, compute, reckon; Mt. 18, 23*. — fa ak. no hye ñhōmam', *put down the account on paper; fa ak. no hye wo tirim, na woko a, wo-akā akyere no, keep the account in your mind that, when you go, you can tell him*.

akōntā-bu, *inf. [bu ak.] reckoning, ciphering, arithmetic*.

akontagye, = akónta; pr. 2814. is a pun: akónta gye, *brother*, o-kóntáñ, a large tree with edible fruits. [take!]

akónta-sem = asem a ewo akónta nè akónta ntam'.

kōn-teñ [ekontenteñ] ọbọ nek. fẁẹ, *he stretches his neck to look*.

ñkón-tía [ekon, tia] a kind of *small black fly or mosquito*.

ñkontimmā', *club; cf. nsabā, aporibā, apotibā*.

kòntíwa [tet. kwentiwa] a kind of *gourd* used for calabashes and in tanning leather. pr. 1711.

konto-kontoñ, *red. v. kontoñ, q. v.*

ñkontómmèré, *the young tender leaves of the kōko plant*. pr. 1713.

ñkóntompo, *falsehood, falseness, mendacity, perversion of truth, unfairness; insincerity, duplicity, double-dealing; dishonesty; hypocrisy; slanderous lie, calumny; perfidy, treachery; syn. ñkōñkōnsá, nnabrabá; cf. nseku, ntẁiri, nyātẁom. pr. 754f.* — tẁa (no or no hō) ñk., *to be false, dishonest; to tell lies, bear tales; to slander, calumniate; to deceive, delude; to act or deal perfidiously, treacherously*.

o-kóntomponí, pl. a-fo, *slanderer, liar, calumniator, back-biter; talebearer; hypocrite; perfidious or treacherous fellow, traitor; pr. 1714.* — ose asem bi na ọye wo nnipa anim, na ọnyé no kokoam'; *syn. ọtorofo, kōñkōnsání, dabrabáfó, fátẁafo*.

ñkóntompow, F. *brag, boasting, pretension, ostentation; ọye ñk., he brags, makes a show as if he possessed riches which he has not*.

kōntóh, konton, *v.* [*red.* kontokonton] *to bend, curve, make crooked; to be bent, curved, crooked; okwan, duabasa no ak.; dua, ofasu no mu ak.; asu no kontokonton pi; syn. kōm, kūtūn, kūrūm, kyea, pono; cf. kontonkyē.*

kōntóh, *bay, bight, gulf; epo abu k., the sea forms a bay; cf. donnon, braka.*

ñkōntōñkántāñ, *that which has numerous curves and windings, or forms curious complicated figures, or is entangled, intricate; arabesques, ornaments of furniture, garnish; flourish (in writing); dua no abā ñhinā aye ñk. = akyeakyea pi.*

kontoñkrōñ, *a. circular, round, in the shape of a ring; diff. korokorowa, kurukuruwa, puruw. — n. a round, ring, circle, circumference, circuit; cf. dantaban, hañkare, katraka. — b o k., to make a circle; b o or t w a .. hō k., to go round a thing; cf. t w a .. hō hyia or si.*

kóntoñkūròwí, *1. the halo or luminous circle round the sun or moon. pr. 1712. 2844. — 2. sickle; syn. kántāñ-kráñkyi, -káníkyi.*

kōntōñkyé, *a. 1. crooked, curved, bent, wry, tortuous (dua, poma, okwan). pr. 998. 1014. — 2. distorted, perverted, dishonest (nne-ye); untoward, froward, refractory.*

akontoñkyē-sém *intrigue; trick, artifices; crooked ways i.e. dealings, crooks (of the heart &c.); frowardness; n'ak. a obekekāe ñh. abo no so or abua n'atifi. — di ak. = t w a ñkontompo, ye ade a entēe.*

akòntono, Akw. = ñkontompo.

o-kontoro, *a kind of beaver. — o-kòntórō, abe hō biribi (?)*

akòntóro, ñ-, [akom, atoro] *deceitful oracle, lie in soothsaying.*

kòntromfī, *a species of monkey, chimpanzee; other names: adu, akónsōñ, eku, ekú-mèremè, kwagyadu. pr. 154. 195. 237. 1445. 1715. [1875.*

ñkontwě, *accordion, harmonica.*

kontwěkontwě, *adv. limpingly, totteringly; nam k., to walk lamely, to totter, stagger (from infirmity by sickness or old age.)*

ñkontwě-bew, *in a state or condition of infirmity; oyare no gyaw me ñk., the sickness has left me in, or reduced me to, a feeble condition.*

akòñ-ñua, Ak. -ñwā, *pl. ñ- [ekon, agua] the common stool of the negroes, a low stool neatly carved out of one piece of wood; also the king's stool, throne, s. aheññua. [When a man has his stool carried after him, it is carried by his attendant not on the head, but on the shoulder, at the neck (kon) or nape, prob. from some superstitious notion, cf. butuw.]*

koññua-soafo, *pl. a-, a carrier of the king's stool, s. gyaasefo.*

o-kónnúm, *a large tree; ehō fitā sè; cf. fofrahá.*

konnúroku, *a. mean, vile, paltry, worthless, despicable, miserable. = būrohono.*

ñkonyà, F. ñkongya, *miracle, wonder, miraculous act; -yi ñk., to perform a miracle. — inf. ñkonyà-yi, cf. ntafowa-yi.*

ńkonyā-de, *a miraculous act or acts; ye nk.; cf. ańwōńwāde.*

ńkonyā-yifo, *a performer or worker of miracles; cf. osumanni.*

akon-nyigye [akom, gyigye] *training for the performances of a "komfo".*

konyó, *a kind of amulet; suman bi a wode pe odo ana mmea; wode bíbíri nè ahene nè aboa bi ńhwí na eye.*

ńkónyobi, *the thorn-apple, Jamestown weed; Datura stramonium.*

kō-pémpé, *pl. a-, a mound of earth or embankment thrown up for fighting or defence, bulwark, rampart, fortification; cf. pempe.*

kópéń, *pl. ń-, a single fighting, battle, action; wakō nk. du, he has fought ten battles.*

akō-peree, *a place for fighting in defence, bulwark, fortification, entrenchment. — o-kō-pérefó, pl. a-, defender, champion.*

kōpō, *F. [Eng.] cup.*

kor, *F. = koro.*

kora, *v. 1. to hide, cover, conceal; syn. hintaw. — 2. to contain. 2 Chr. 2,6. 6,18. — 3. to lay aside, keep, preserve; k. me yē, F. keep me safe; — to store, treasure up; syn. sie. — 4. to bury; kora hōnam wọ asase mu, to commit a body to the ground; syn. sie. — 5. to care for, manage; nensa ńkora ne ńkoa, he is not able to manage his subjects. — 6. kora so, a) to conceal, keep close or secret, to withhold from; mańkorá mò fǔē só = mamfa biribiara mańkora mo, I have withheld nothing from you, Acts 20,27; syn. hintaw, siw so. — b) to keep, preserve, spare; ohofǔini ntumi nk. ne sika so; wowọ tam na wokora so a, ekye; syn. kye so.*

kórà, (*pl. akòrafó*) *1. a fellow-wife, viz. when a man has several wives, they call one another mé kòra; s. kòrafó; pr. 12. — 2. sister-in-law, a woman's brother's wife; cf. oyere. — 3. the jealousy of a woman; cf. ninkunu; — t ǔ ē k., to be jealous; o-nè me tǔ ē afuw no mu nneema hō k.*

korá (*tet. kwara?*) *pl. ń-, gourd; calabash, a vessel made from one half of a dry gourd scooped out and used for various purposes, s. sàkora, nsqase, kǒrǒkúma; cf. apákyi, toá.*

korā', korawá, *a small calabash; cf. kyekye.*

korā [kwa ara?] *red. kora-kora, adv. merely; quite, wholly, entirely, completely, totally, thoroughly; in negative sentences: (not) at all. Gr. § 134,3 c. 248,4. — ne fi abọ korakora, his house is completely ruined.*

akorá, *1. an old man, = akwakorā. pr. 1722 f. — bọ ak., to grow old. pr. 880. — 2. father, sire, used by one speaking respectfully of his own father; cf. agya, ose & aberewá.*

áńkòrá, *pl. ń-, [Dan., D., Ger., Eng. anker] cask, syn. pańkrań &c.; anker, a liquid measure (10 gallons).*

korá-bèá, korábów, *hiding-place. [kora, v., bea, bew.]*

korábó, *pl. a-, bullet, musket-ball; pr. 1724. cf. àbóba, mpéneme, kọtọkyerewáse, hágìre.*

a kora-dé [ade a wokora] *pl. id.*, a thing that is hidden or preserved, a treasure; cf. ademude.

o-kòrafó, *pl. a-*, = kórà, fellow-wife; jealous woman; òye mé k.

o-kora-kítafo, he who holds the calabash. *pr.* 1725.

korákòra, *red. v.*, 1. s. kora. — 2. k... m u, = siesie, sesew, to bring about reconciliation and peace; wok. mañ mu a, enna emu redwo.

kórakora, s. kórā.

ánkora-ánkoro [koro] *a. of single, separated, scattered, scanty existence, rare, thin, not dense, not copious*; abūrow ank., ears of maize bearing only single or scanty grains; cf. nkore-nkore.

akora-sem [kora asem] a palaver among or concerning fellow-wives of the same man. *pr.* 296.

akóra-simma, *pl. n-*, [ñkorata sin, ba,] an upright stick or post in the frame of a negro-house, espec. one forked at the top to receive a pole or beam for the rafters of the roof. Gy. kwátia; dua a abo nta a wode si dan mu de agye beae (de beae atom').

ñkórá-ta [F. ñkorbata, fr. koro, ba = basa, nta, twins] branches of a ramification, proceeding from the same stem or place; dua no abo nk. (nta, abā, abasa) abiesā, the tree has shot out into three branches; *Gen.* 40,10.

akóra-teni, *pl. n-* [ñkorata tenten] one of the (2) principal posts, poles or uprights (king-posts), supporting the ridge-pole of a roof.

akora-tén [akora tenten] a tall old man.

ñkorbata, F. s. ñkorata; nnuia nk. = nnubā, *Mk.* 11,8.

koré, *pl. nkore-nkore*, a. alone, single; cf. koro; onipa bākō nkō-kòré na obae, only one single person came; mihyiaa no ne nkútō-kòré, I met him quite alone; anyamesem mu nsem ñkoré-ñkòré, single passages of the Bible; unipa no ginyinagya ñkore-nkore, the people stand about singly, straggling or isolated; cf. koro.

kóré, a cutaneous eruption; a kind of itch in the skin.

koree, *inf.* [ko, v.] act or manner of going; minim né kòréé nè né baé', I know his going and coming i.e. his whole conversation or manner of life.

o-kóré, *pl. a-*, eagle; *syn.* òkðropon; cf. okōm.

o-kore-bía, *pl. a-*, a smaller kind of eagle.

o-kore fá, a kind of beast (bird?), *pr.* 1729.

kore-dada, = nea okoe dedaw, one who has gone before.

kore-kyérekere, = one who went in the beginning. *pr.* 1730.

korō, v. Ak. = ko, to go.

kóro, Ak. s. kórōw.

koro, v. to close, unite, coalesce, heal with a scar, as a wound; dua no ak., kuru no ak.

koro, *num. one*; *adj. the same*; only, single, alone, but one, sole; unique; *pr.* 1359.1616.3223.3256. cf. ekō, biakō, obākō, nkō, nkutō, kore, fua, prekō & penkoro; wowui da-koro (pe), they died on the (very) same day; oye ne ba-koro, ne ba a owo no koro, he is his

*only child, his only-begotten son; óbà da-koro da-koro or nua-koro nua-koro, he comes only on certain days, occasionally, now and then; — pl. ñkoro-(ñ)koro, F. = mmiakō-mmiakō, one by one; cf. ańkor-ańkoro, ñkore-ńkore. — kor, F. 1. bākō, biakō, Mt. 5,18.19.36.39.6,27. — 2. = koro, kroññ, single, Mt. 6,22. — 3. = kō, what, Mt. 7,2. pl. ñkokor, Eph. 5,33. every one in particular; ñkorkor: ñworaba wōñ animnyam ñkorkor, one star differs from another in glory, 1 Cor. 15,41. — ekoro no, F. = biakō no, obākō no, the other.*

*kōro, a pot before the place, tree &c. of a so-called fetish, containing water, palm-wine, leaves, eggs, cowries &c., which things (called abo), when stirred up by the kōmfo, supply what he has to soothsay; syn. kũnkuma; ahina a wode nsu nè ùhabamma [nnuru-wa-nnuruwa] nè nsā nè ñkesuwa nè ntrama agum' na etā obosompa no anim.*

*o-kóró, a kind of tree; dua kokürō a wosq.*

*akörób o, s. osebo.*

*kōrodo-kōrodo, prattle, babble, tittle-tattle, chit-chat. pr. 1783.*

*köródóm, s. osebo. [s. kurodo.]*

*akoro-gów [okórow g.] a broken bowl. pr. 1372.*

*o-koro-kesé = okórow kesé, pr. 1732. cf. koro-kūmā.*

*korokoro, red. v. = koko, to pet, fondle, indulge; ok. ne ba, he cherishes, is indulgent towards, his child; ok. n'ano kyere me, he makes his mouth i.e. words palatable to me, uses fair and flattering speech towards me.*

*korokoro, As. bar, bolt; F. krakra? [G. kloklq.]*

*akorokórow, obtrusion, intrusion, intrusiveness; — odi me so ak. (e.s. oko a, eńkyé na waba, :,), he intrudes himself upon me, pesters or troubles me; eden na wudi me so ak. sē? why do you thus importune me?*

*korokorowa, a. round and small, of grains, seeds, globules; cf. kurukuruwa, puruw.*

*akorokorowa, -korā, pl. ñ-, a weaver's shuttle.*

*körò-kūma [okorow, kūma] the largest sort of calabash. [G. tšenesa.] Qsram atwa kr. = atwa puruw.*

*ñkóróm, snoring. — hũāne ñk., to snore.*

*Ñkōrōmma, pr. n. the ninth child; Gr. § 41,5. [G. Akrōñ.]*

*akörōmá, pl. ñ-, a bird of prey, hawk. pr. 1734.2776.*

*akörōmā-bia, a smaller kind of hawk.*

*o-körōmfo, s. kromfo.*

*korompow, a small insect, having feet like tiny sticks; cf. krāmpoñ, krompono.*

*körōñ, körōno, n. s. kroñ, kroño.*

*körōñ, v., körōñkōrōñ, a., s. kroñ, kroñkroñ.*

*akörōñ, akōnoñ, ñ-, seven; s. akrōñ.*

*ñkörōñ, ñkōññ, a pit dug on purpose to seek gold, a shaft.*



— ñkōrōñ-dwuma, *mining, mining operations*. — ñkōrōn-tufo, *gold-digger; miner*.

korona, As. = konona; s. kōma.

akorōñkórāñ, F. *raven*, = anéné, kwákwádàbí.

ñkoro-ñkoro, F. s. koro; mmakō-mmakō.

kōrónte, a kind of bird; *lark?*

o-koro-patu, a kind of *bird*. pr. 1735.

kóròpéé, pl. ñ-, a broad-headed *brass nail, button*; cf. potwom.

o-koropoñ, a large kind of *eagle*, = okore. pr. 1735.

kōróśá, *three lines* cut on one side of a die, s. osikyí.

korósá-anañ, *four lines* ditto.

akorótéǎ, pl. ñ-, *pin*.

akoro-tén [kórow tenten] *canoe*; cf. obóntó, F. batâdewá.

korótō, F. *only one*. Mk. 12,32. — kortomo, *only*; s. ñkutō.

kórow, 1. the *core* or inmost and hardest part of the stem of a tree, that has become red or brown by age; s. korow-beñ. — 2. an *amulet* or *charm* (pieces of string) dyed with it.

o-kórow, pl. a-, 1. a large, round, flat, wooden vessel, made of one piece of wood (wode onyǎ a.s. owowa na esen k.), used to wash clothes, to bathe little children &c.; a *bowl*; a *van* or *fan*, for winnowing grain; syn. apàwá, apampá' (cf. koròkúma). [G. tšese.] — 2. *canoe, boat* made of the trunk of the silk-cotton-tree (onyǎ) hollowed out; pr. 1731. = okorokese, akoroten; cf. batâdewa, obonto, ahyemma, hyen.

akorowá, pl. ñ- [korow, dim.] *bowl*; *small van*; *small canoe*.

ñkorowá, s. ñkoruwa. — kōrow-béñ, the *red inner part* of a tree.

ñkoruwá, 1. a *play* or *dance* of old women. pr. 2099. — 2. a kind of *bead*, s. ahene.

koro-ye, F. kor-ye, *unity, communion*; = biakō-ye.

àkosañ, inf. [kò, sañ] *going and returning*; di'ak. = di akonè-abá, *to have intercourse*. — ak.-ntini, *vein*; ntini a mogya a eko hōnam mu nam mu sañ ba kōmam'.

kòsē, kòsekòsē, *interj.* of deprecation, pity, indignation; a term of civility used in excuse e.g. for having accidentally pushed against a person: *I beg your pardon! excuse!* (syn. tafarakye;) *alas! O dear! fye!*

kōsē, F. ye.. k., *to be doubtful to*. — onyé hen k., *we do not doubt*.

kosénene, s. kesēnenene.

kosò, v. F. = koto, *to kneel, fall down*. Mt. 15,25.18,26. Mk. 1,40.14,35.

kòsō, *adv.* gorgeously, splendidly, of adorning; ode sika nè ñhene ahyehye nehō k., *she has adorned, bedecked, bespangled herself in a gorgeous manner, brilliantly*.

akoso-bi-afwē† [fr. so.. fwe] *speculation* (in trading &c).

kō-soroma, the *morning-star*; cf. owuodi, kyekye-pe-aware; [fr. okō & nsoroma: k. fi a, na se wōrekotua oman bi a, en'na wode

hū se ade rekyē (it shines so bright as to enable an attack on the enemy early in the morning); or, *fr.* *eko: k. fi a, na eko asore ko-didi; or, fr. ko, to go: yeko sare so a, na yefwe na yede nantew.*]

kósońkó, a large bird on the savanna.

kosow, *v.* F. *s.* kosó.

kosow, kwoso, *pl. n-*, F. *sheep. Mt. 25,32f. cf. oguañ.*

o-kòsow, *partnership; si k. = di ntontó, to join or associate in a trade or business under an understanding that there shall be a communion of profit; pr. 2336. cf. ñfwebom', ñnuammoá.*

o-kosow-fekuw, *joint-stock company, society of shareholders.*

kosow-sí, *inf. the forming of an association or partnership.*

kosow-si-de-pefo, *socialist. Hist.*

Akòsu á, Akwasiba, *pr. n. of a female born on Sunday. Gr. §41,4.*

ako-sùm-abe-hyeñ-nipa, Akw.: waye nehō ak. = onam sùm mu kō.

koté, *obsc. a man's yard, penis; syn. akorá, barima, n'āno so.*

kotè, kotèkotè, *noise, clamour, din, noisy talk, noisy quarrel, brawl; asafo no di kotèkotè = wokasa gyegyēgye.*

àkóteñ, 1. *the principal or full sum, amount, or number; senea sika no te na wobegye no n'ak. neñ, they took from him the money in its full or complete amount; of money, however, it is better to use aboteñ. — 2. the chief or principal thing, the main point; nsem yi di Kristofo kyere mu ak. = ye mu nsenkúnini a.s. nsentitiriw. — 3. the main part; asafo no mu ak. kuram' ara; dom no ak., the main body (adu hō); the whole army (si sē nè sē, including every person). — 4. substance; essentials.*

akotere, As. = oketere.

ñkōtew-mú, ñkōtetem', *inf. [tew or tetew okō mu] desisting from and parting after fighting; wodi ñkōtewmu, e.s. nnipa bānu akō, na obi ampam ne yonkō na won bānu ñhinā gyae; wodii ñkōtetem', they parted with equal strength after an undecisive battle.*

kòtī, *a. & adv. large; rank, luxuriant; odé no afi k., the yam has come out with luxuriant growth, cf. dŵobesáre.*

akotiá, *s. akwatiá. — akotia-a-ote-ate-so, (-siw-so), a plant.*

koto, a staff or stick borne by the eunuchs of the Asante kings.

okótó, *pl. a-, crab, sea-crab.*

akoto-bo, *searching for crabs. pr. 329.505.857.1431.1739-47.*

koto [Eng.] coat; asrafo k. kokō.

koto, *v. s. kotow. F. Mk. 5,6.*

koto, *v. [inf. n-] to entreat, beseech, supplicate, implore; usually combined with sere: mekotō mesere wo, I beg and beseech you, I beg you earnestly, I implore or entreat you.*

ñkótó, *inf. entreaty, supplication; ñkoto-sere, id.*

ñkótó, *inf. [to ñko] sleepiness, drowsiness; slumber..*

akótó a, *s. akótowa.*

kotobàńkyé, a kind of cassava or manioc. *pr. 38.42.*

kotobonyi, kwot., F. *a foolish man*. Mt. 7,26.

kòtòdŵé, pl. ñ-, *the knee*; syn. nankrōmā. pr. 1349.

kòtò-fá [ɛfa a ɔkòtò apuw afi n'amōam' aba] *earth of a brownish-yellow colour like sienna (terra di Sienna)*; three kinds of a dingy-yellow clay, one of them agreeing with odubēn.

kotoi, a name of the leopard; s. osebo.

Kòtòkò, pr. n., a by-name of the Asantes.

kòtókó, pl. a-, *porcupine*. pr. 1749f. Worebēkyere k. a, wósùm apá nà ébò no.

akòtókò-hyé: me nipa ayera na mahye no hō akòtókò se wontie nsem mmekā ñkyere me, *a man of mine has been lost and I have (as it were, made an entrenchment round, so that any way he takes he may fall in, i.e.) sent round to make inquiry after him and bring me word*; — ne biribi ayera, na wahye hō akòtókò se wònkò-fwefwe mmā no, *he has lost something and issued an advertisement about it to seek it for him*.

o-kòtòkòró, pl. a-, *a hook*; pr. 172. — ak. nè n'aniwa, *hooks and eyes*, cf. nsōae, nsōam'de.

kòtókò-sabire, pr. 1754.

akòtókótów, inf. [kotow, v. red.] *repeated bows, repeated acts of throwing one's self at somebody's feet, prostration*.

kòtokú, Ak.-o, pl. ñ-, 1. *bag, sack, pouch, pocket*; pr. 768. syn. bótò, bótowá = k. a wòde tu kwan, pr. 1752. atwēā = k. a wòde ntama sie mu n.a.; cf. pae, tekrekýí. — 2. *purse, money-bag*; cf. foto. — 3. *a wrapper or cover that has the form of a bag*; agyan k., *quiver*; akatawía k., *the cover of an umbrella*; also the *skin of a beast*, s. wore, worò. — 4. *a dress that may be compared with a sack, coat, cloak*; Brofo hye k. mu = wòhye atade.

Kòtokú, Akyem K., pr. n. of the Akan tribe dwelling at Akyem Soaduru, formerly also (under king Agyeman) at Gyadam.

kótòkú, a kind of aquatic (or water-)fowl, as large as a turkey; anoma a odidi asuom'.

kótòkú-sáabòbé, the flower of a certain tree; a kind of bird. [pr. 1751. 3580.]

kòtokúròdú, pl. ñ-, a kind of wasp. pr. 1753. cf. gyannare, = gye-adare, mpennā.

kòtokyerewáse, a kind of shot, s. korabo.

akòtokyiwa, = agyahina, cf. gyaw & ñkúku.

Kotonímma, name of a month, about July; s. osram.

akòtò-péne, a certain play; di or ye ak., *to play at blind-man's-buff*. pr. 3257.

ñkòtòpò, F. = ñkontompo, Lk. 19,8.

kotoromōá, kuturumōa, *fist*; cf. nsákotò, kuturukú.

ñkòtò-sěre, inf. [kòtò, sěre] *supplication*.

kòtotwē, a kind of animal; obobò nnua wò wuram'.

kòtow, v. 1. *to stoop, cower, couch, crouch, squat*, pr. 2160. —

to kneel; to perch (of birds), sometimes = señ (of men). — k. ne nañ-kroma anim, to kneel down; k. ..nañ ase, pr. 1755. — 2. to bow to, and, combined with sore, to worship, adore, revere, reverence; cf. sore, sōm. Ps. 5,7. 95,6. 138,2. — akotow-akotow, inf. frequent couching &c. as of leopards. pr. 1756.

akótowa, -wā, pl. ñ-, a small cask of gun-powder ( $\frac{1}{8}$  keg); cf. atentením, òkwádúm.

ùkótùmi-dí, a ball for playing. (F. ò, wònkótùmi yó!)

kótǎ-asókùm, a kind of butterfly, flying about in thousands about the time of planting corn.

akotǎ, a bly, a basket roughly made of palm-branches or reeds to carry pots of oil or palm-wine, cf. kyènkyeñ.

ò-kotǎ-běrefó, pl. a- [nea ókotǎ asem anase amànné bà] originator, author, abettor, instigator, ringleader. Cf. ofarebae. Òk. ñkoe a, omānsōboáfó ñko, pr.

kow, v. 1. to cower, crouch, squat; s. ko & kotow. — 2. tr. to bend forward: k. ahina no!

o-kówá, akówa, [oko, dim.] top, gig, whirligig.

kra, kǎra, v. [inf. ñ-, red. krakra] 1. to take leave of, bid farewell; makra wo, I am now going, therefore good-bye! — 2. to depart, leaving an injunction or commission to those that remain. — 3. to dismiss on an errand, Acts 17, 15., to give an errand. — 4. to send word to. — 5. to tell a message. — 6. to advertise, advise, apprise, inform, give notice of (in person, cf. 1., or by some other person, cf. 4.). — 7. Phr. wakra me nna, a) he bade me good-night, cf. nnákránná; b) he took leave to stay away one or two days; wañkra mè nná, he did not say that he would stay over night. — 8. to appoint or ordain beforehand, to predestinate; cf. ñkrabea.

krā, kǎnā, v. to pray, to put up, recite, or repeat prayers, to mutter prayers, to ask or inquire of God, to prophesy, soothsay (said especially of Mohammedans, s. Krāmo); cf. kañkye, pa kyew, sere, kotow, sore, bo mpae; hye ñkom.

krā, kǎnā, kěñā, n. a mark = agyirae; wahye ne nneema ñhinā mu k., he has marked all his things. pr. 3590.

ñkra, inf. [kra] 1. taking leave. — 2. errand, mandate, order, commission, word, message; information, notice; pr. 1761. ñkra bi nni akyiri bio, that is all I have been commissioned to say, I have nothing else to say. — di ñkrá, 1. to part, be separated; quit each other, = di mpapaemu; ye-nè mo adi ñkra, we have no connection with you any more; ò-nè ne kra adi ñkra = waka bābi. — 2. to have conversation or communication, me nè no nni ñkra or ñkradi (q.v.), I have no communion or friendship with him.

ùkrá, n. blood, syn. mogya, kafo; tuo no akā or abo aboa no, ógù ñkrá, the gun has hit the animal, it bleeds.

ò-k'rá, òkárá, F. e-, pl. a-, 1. the soul of man. According to the notions of the natives the kǎra of a person exists before his birth and may be the soul or spirit of a relation or other person already dead (cf. bra, v. 3.) that is in heaven or with God and obtains leave

to come again into this world (*cf.* Ababio); when he is thus *dismissed* in heaven, he takes with him his *errand*, i.e. his *destination* or *future fate* is fixed beforehand; from this the name okrā seems to be drawn (*cf.* kra, v. 3. 8.), and the realization of his errand or destiny on earth is then called o b r a or a b r a - b o, *q.v.* The kăra, put by God or by the help of a fetish into a child, can be asked while it is yet in the mother's womb (*cf.* fwen). In life the kăra is considered partly as *the soul* or *spirit* of a person (*cf.* sunsum, hoñ-hom), partly as a separate being, distinct from the person, who protects him (me kra di m'akyi), gives him good or bad advice, causes his undertakings to prosper (*pr.* 83.) or slights and neglects him (*cf.* okrabiri), and, therefore, in the case of prosperity, receives thanks and thank-offerings like a fetish (*cf.* asumguare). When the person is about to die, the kăra leaves him gradually, before he breathes his last, but may be called or drawn back (*cf.* twē kra). When he has entirely left (whereby the person dies), he is no more called kăra, but sēsā or osāmāñ. — 2. *destiny, fate, lot, luck*; ne kăra ye, *he has a good luck* (can be said even of game that escaped the shot of a hunter); ne kra yiye, *happily, luckily*; ne kra nyé = ne hō ade nyé; *cf.* okrabiri. — 3. *pl. akrafo, a male slave* chosen by his master to be his constant companion and destined to be sacrificed on his death in order to accompany and serve him in the other world; *syn.* akrakwā.

o-k r ā', okārawā, *pl. a-, a female slave* destined to be sacrificed on the death of her master, *pr.* 1782. *cf.* okra 3.

o-k r ā, a kind of grasshopper; *cf.* abebew.

k r ā, kărawa, *pl. ñ-, a kind of monkey*; krā-nini, -bere; *pr.* 1781.

ñ k r ā - b è á [kra 8., bea, manner] *fate, destiny, appointed lot, allotted life, final lot, manner of death*; *pr.* 1762 f. 2538. *syn.* hyēbea. Wobewo wo a, na wo asem a Onyk. de kă kyere wo se ebeye wo, ebia ose: wode tuo na ebekō, ebia osekan, a.s. Qdomankāmā wu n.a., eyi na wofre no ñkr.

k r ā - b é f w ē [*send word* (kra 4. 6.): *come and see!*] *a wonder, wonderful sight, worthy to be advertised to persons dwelling elsewhere to come and see.* Wodi mmāra yi so yiye a, ankā wone kr., *if they would live in close conformity with these laws, they would come to a state or condition that would be spoken of as a wonder far and wide.*

o-k r a b i r i [okra a ebiri] 1. *a black soul, not caring well for the person to whom he belongs.* (Wose: onipa kra ye kōkō na ofura ññwera; na se obi kra ye tuntum a, en'de eye mmusu, okrabiri neñ; wope sika a, wunnyā bi, wonam a, wonkyé na wunnyā amanne.) *pr.* 1530. 2453. — 2. *a blackguard, person of low character* (an abusive word).

k r ā d á [krādā', G. klalá] *white linen or cotton cloth, calico, shirt-ing, white baft, soft croydon, maddapollam*; *syn.* ññwera. (Kāñ tete-fo no, da a woguare asum' no a.s. won kra da adu no na wofre no krada; Aburifo nè Amantensofó da so fre no sã ara 'ne.)

k r ā d a, kărara, *rattle, rustling, the noise caused by tearing cloth or paper, or by grazing a branch with a hook.* *pr.* 466.

kradada, kǎrad..., *cf.* kurududu.

kradakraḁa, a kind of bird.

akra-dé, 1. [okra ade] a thing belonging to the soul; a beloved, favourite thing. — 2. [ñkra ade] a final present given by a trader or retail-dealer to the pedlar employed by him. — 3. luck, good luck, good fortune, godsend. *pr.* 118.

ñkrá-dí, *inf.* [di ñkra] 1. separation, parting, = mpāpaemu. — 2. communion, communication: me nè wo nni ñkradi, I and you have nothing to do with each other.

krado, a. ready. [G. klalo.]

kradoye, *inf.* readiness, adroitness.

krádò a, padlock. [G. id.]

ñkrá-dùá, a kind of thorns, briars; wonam sare so kwanfnim'a, ñkr. titiw'; *cf.* sakrán', akrāte, *Heb.* 6,7.

akra-duaṇ, favourite dish or food. *pr.* 254.

akrafo, *pl.* of okra 3. & okrā.

krá-ká [kra, v., kaw] a debt the payment of which is demanded by occasionally sending word. *pr.* 721.

o-kra-kofi, a kind of chintz, s. okraku, ntama.

o-kra-kofwē, -kose, -kosū, *inf.* sending word that one shall go and look, say, weep, *pr.* 1761. 1764.

krakra, a. & adv. 1. briskly, quickly; — me nè no siim' kr.; nantew kr. — 2. s. anikrakra. — [G. id., hot.]

krakra, F. bar, bolt. [As. krōkrō, G. klōklō.]

akrákraku, a chink, fissure, cleft, crack, crevice of the earth from the burning sun. (Asusowbere akyi aŵia bō a, fam' apaepae wō sare so.)

o-kráku, a kind of chintz or cotton cloth printed with flowers in different colours, named from a man who first bought and wore it; s. okra-kofi, ntama.

krakúm', *pl.* ñ- [Dan. kalkun, D. kalkoen] turkey.

kǎrakuma, s. kaṅkuma.

akra-kwā, *pl.* ñ- [okāra, akōa] a slave, considered as the king's okāra (s. okra 3); a soul-slave, body-slave, page, valet de chambre.

o-krà-kyére, Ak. kǎrakere [okāra, okyére, lit. soul-binder], soul-money, gold and precious beads fastened to the wrist of the right hand in thankful acknowledgment to the "kra" for having enriched the person.

krāmākrāmā, a. hot, fierce, wild; n'ani ye kr. (n'ani ye kekākekā, ye hyew, óyè hyew), he is fierce, wild, unruly.

o-krāmāñ, *pl.* a-, F. ñ-, = F. obodom, a dog; otwēá, a bitch; nicknames: ópe, akwagyinamòá senekotokú, fweo-fweo, apo-a-be-gyebi, anadwōboa a obi mfa ne nsa ñhyem' (ntom'), n.a.

o-krāmāñ, a sickness of the genitals, gonorrhoea.

o-kramañ-dwīw, *pl.* a- -ñwīw (prop. dog's-louse) flea. 1 Sam. 24, 14.

ñkramfōa, Ak. -fānā, a kind of small sea-fish. *pr.* 1775.



krāmmēñ [krāmo abēñ] *a hollow cane or reed, used in smoking tobacco as a pipe-stick (tāseñ-dua, pipe-tube) and in writing (by Mohammedans). — krāmēñ-nùá, id., = oḡberañ-'motoam'-dua.*

krāmó, Krāmoní, *pl. -fó, Mohammedan; pr. 3085. cf. krā, v. akrāmo-sém, } Mohammedanism, islam;*  
 ñkrāmo-som, *} the creed of the moslems.*

akrámpá, *a by-name of the vulture, s. opété. pr. 742.*

krámpōñ (ókùṁ guáñ) *s. kokoyérè-duagyèl, krompono.*

krāññ, *a. wild, disorderly, confused, entangled, intricate. (Kañ-no afuw no so ye kr., e.s. nnua sìsi só nà égùgu só, na afei wopame yi de, eso atew.)*

ñkrāñ, *wildness, fierceness (of the eye): n'ani dọ ñkrāñ, he chafes, rages, raves; n'ani adọ n'ade a eyerae no hõ ñkrāñ, he is raging, furious about, greedy after the thing he has lost.*

krāñkrāñ, *red. v., kr. .. ani, to give a fierce expression to the eye, to disfigure one's face, make one's self frightful, be eager about, pr. 1779. okr. n'ani = oye n'anim hūhūhū, óyì (óhyè) nnipa hū, he assumes a frightful countenance; okr. n'ani kyereḡ abofra no se ónye fõ, he looked fiercely at the boy that he should be silent.*

akráñkrāñ-sēm, *di-, to act upon others by intimidation; to have a baleful influence; oḡia nni akr. seneā oḡram ye.*

ñkrāñ, *Ak. ñkāránè, a kind of black ants biting severely; they wander about in great swarms and thus often invade the houses killing and devouring every thing living that comes in their way. pr. 313.1539.1590.1777. [G. tšatšu, -bii.]*

Ñkrāñ, *pr. n. 1) of a country, people and language on the Gold Coast, called by the Europeans Akra (Accra) and by the natives themselves Gã; 2) of one of their leading towns, which is also called Eñiresi, Jamestown. See Gr. p. XXI. and Zimmermann, a Grammatical Sketch of the Akra or Gã Lang., p. VIII, and a Vocabulary of the same, p. 86.*

Q-krāññí, *pl. Ñkrāññí, an Akra-man, Akra-people.*

krāñā, krāñā, krāñanana, *silent, absolutely still, perfectly quiet; syn. diññ, komm. pr. 1152. 1174. Wokọ, na kr., s. Gr. § 248, 4.*

ñkra-ñhõma, *a stuff or cloth, scarlet-red or crimson; the red of English uniforms; cf. adidi, damarama; ñkra = bogya.*

krāñkú, *the shea-butter tree; — aba, its fruit; s. ñkū.*

akránté, *hedgehog; ewo apeseē nè kotoko ntam'; Fante de, [wonyé nā.*

ñkránté, *sword, sabre, cutlass; cf. afõa; ósò ne ñkrantem'.*

akra-sém [*a word belonging to your soul*] *secrecy, secret. pr. 260*

krātā' [*fr. Port. Sp. It. carta*] *a leaf of paper.*

kratā-fā, *half a sheet of paper; a page in a book; cf. buépēñ.*

kratā-mú, *a sheet of paper.*

akràte, akraté, ákārâte, *a kind of cactus, a prickly plant.*

akràte-abá, *an eatable fruit of cactus. [G. agbámù.]*

akrawa, *a kind of gun. Cf. kārāwá, akárawá.*

ńkráŵiri, a kind of *drum*; s. akyene.

akrayám' [akyere yam'?] tew-, to *frisk, frolic, be frolicsome, gay, merry*; otew akr. = ohuruw dannań nehõ, *he leaps or skips with joy and pleasure, as children, kids*.

kre... kri... s. kyere... kyiri...

krebeńń, s. kyerebeńń. — krefŵere, a small bird.

ńkresia, s. ńkeresia.

krididi, s. kirid...

Kristofo, *Christians*. Kristoni, a *Christian*. Kristofo asafo, the *Christian Church*. — Kristofo-sẽm, -sõm, the *Christian religion*; Kristofosom-kyere, *instruction in (the doctrines of) the Christian religion*. — Kristo-sẽm, -sõm, *Christianity*.

krõ, kro, ... s. korõ, koro, kũro. — kro, F. = okorow.

akroba, akrobase, pl. ń-, F. = akũrowá, akurá', akurāase.

Krõbõ, pr. n. of a mountain, country, people and language (or rather dialect of Adańme) between Akuapem and the Volta, called by the natives Krõ. — Krõboni, pl. Krõbofó, a *Krobo-man, Krobo-people*. — krobow, s. kũrobow.

akrokraw, *dew dropping from trees*.

krõkrõ &c. s. korõkorõ.

ńkrokrotibane, Gy. *frog*. pr. 1785.

ńkrom, akrõma, Nkrõmma, s. ńkõrom, akõrõmá, Nkõrõmma.

kromẽ', a disease of the knee, causing it to swell.

õ-kromfó, pl. a-[krõń, krõno] *thief, robber*, = oŵifó; cf. odŵow-akrommo, inf. [bõ krõń] *stealing, theft*. pr. 228. [tŵafo.

ńkrõmpõno, s. ńkõmpono.

krõń, Ak. krõno (kõr..), *theft, larceny*; syn. aŵi; bõ-, to *steal, to practice theft, commit robbery*; s. ŵia.

krõń, kõrõń, v. to *be high, elevated* (bepow); to *be deep* (ahinā, kora, kuruwa); - esiw no rekrõń; bepow no kõrõń, wugyina so a, fam' ye kũronkũron; Abetifĩ dabere kõrõń kyeń Okwau akũrow nhinā, Ab. *lies higher than all Okwau towns*. Cf. kũronń.

krõńkrõń, kõrõńkõrõń, a. *high* (õdań, bepow), *lofty, arduous; steep*; F. obo krõńkrõń, a *steep place*, Mt. 8,32. — n. *steepness*; cf. sronsron, kõńkrõńń, kũronkũron.

krõńń, s. kũronń, kũronkũron. — krõń, F. *clearly*. Mt. 8,25.

krõńń, a., adv. *pure, clear*; nsu no ani agyénkr., kurennyen.

krõńkrõń (kõnonk.), a. & adv. 1. *pure, clear; unmingled, unadulterated*; nsu kr., *pure water*; nsā kr., *unmixed palm-wine*. — 2. *real, true* (cf. potē). Otŵinĩ kr., a *genuine Tshi-man*; omamfrani nnyin kr. (pr. 2004), a *foreign settler does not become pure, i.e. he will never become quite like a native, so as to retain nothing of strange habits*. — 3. *fair, fine, beautiful*: n'anim ye kr., *he has got a very fine shape*; onipa yi, n'anim atew krkrkr.; adŵere, ne dua kõnõnkõnõń = fefefe; anoma no, né dũa kr., *that bird has a beautiful tail*. — 4. *unspotted, unsullied, unstained, untarnished, unpol-*

*luted, undefiled, immaculate, clean, chaste, innocent. — 5. holy, perfect; hallowed, sacred; òyè me kr., he makes me holy, sanctifies me; òyè kr., he is holy. — adv. clearly, distinctly; correctly; kasa kr. — n. 1. purity; genuineness. — 2. reality, sincerity; enyé ne kr. so, it was not (done) in the right manner, in its due form. — 3. holiness.*

kroñkroñni, *pl. -fo, a holy person; syn. ohôtefo.*

kroñkroñ-ye, *1. sanctification. — 2. holiness; cf. ahôtew.*

akrōñ (akōñ), *n-, nine. Gr. § 77.*

ñkrōñ, *s. ñkorōñ. — kṛono, Ak. s. kṛon.*

akronnqe, *a disease brought on by unchastity; oyare a efi boasipem' nè innāpe; ekā nehō a, nea oyare no ntumi ntū nammoñ.*

kru... krum, *s. kuru, ... kurum.*

ñkrum, *F. si -, to sigh. Mk. 7,34.*

o-k r ū n í, *pl. ā -fó, sailor, one of a ship's crew; Kroo-man, Kru-boy.*

ku, ku, *the cry of the bird obereku & aferaw.*

ku, *v. s. kuw. — e-ku, s. ekuw.*

e-ku, *a species of monkey, = kontrōmfi, chimpanzee. pr. 1787f.*

kū, *v. Ak. F. = kūm, to kill.*

kū, *v. -hō, to be bent to, to join; n'ani kū me hō, he cares for me always, visits me, has me in mind, defends and saves me in trouble, is always zealous and active about me, = ontó me ase; mā wo ani ñkū hō = fwe (nea woye a.s. ewo wonsam' no) so yiye; mo ani ñkū mo hō yiye = mónfwe mohō so yiye wə biribiaram'. Wəko-kā akū no hō redino kasa, they together urge or importune him, press upon him, demanding something from him.*

o-k ū, *gap, cleft, chasm, gulf, abyss; precipice.*

ñk ū, *shea-butter, a kind of grease got from the fruit of a tree, used by the negroes as ointment to make their skin soft and glossy.*

ñk ū -aba, *the fruit from which the shea-butter is got.*

ñk ū -dua, *the shea-tree, Bassia Parkii; s. krānkú.*

kúá, *1. = afuw, plantation, farm; meko mé kuàm'; mé kuàm' ne ha-yi; né kúa aba (= n'aduan aye yiye) afe yi so; onyāā kua afrihyia yim'; òyè kua = ope adwumaye nanso nea oye ye yiye, he understands how to make a good plantation; ne hō wə kua, he is successful in his plantation-work; cf. kwā F., akua 1., okuafo. — 2. kúa, a-, the working of a farm or plantation, husbandry; agriculture.*  
[2 Chr. 26,10.]

akúa, *1. = kúa 2. — 2. bròdéba akúa, the young shoots or suckers at the foot of a plantain-stalk.*

àkúā, akúawa, *a recess in the court-yard, a small yard behind a house, used as a kitchen, washing-place, store for oil, palmwine &c.*

Akua, *s. Akuwa.*

kūa, *v. to bring near or together, to join; used with āno or anim; cf. kū. — kūa (= pūa) gya yi āno, put the (burning) ends of these two pieces of wood nearer against each other; opon a emu haneno, awow bae ara pe na ebekūaa anim bio, as soon as the cold, damp weather set in, the chinks in the door disappeared; mómfa mo*

ti ńkūa anim na meńfwe nea okyen ne yonkō tenten, *bring your heads together that I may see which of you is taller than the other*; wokā asem de kūa no, *they press upon him with remonstrances, try to induce him by entreaties*.

ńkū-aba, s. ńkū.

o-kuafo, pl. a-, [kua] *planter, farmer, husbandman, espec. one who excels in husbandry. pr. 1587. 1790.*

akuamā, a kind of plant. pr. 1791.

akuapém, a Danish musket. pr. 1792.

Akuapém, pr. n. of a country, s. Gr. p. XII. Ak. asafo: Akóm-fode, Kyeremim, Apagyá, Apesemaká, Asónko, Atiwa &c.

O-kuapém-mań, *the kingdom of Akuapem*.

O-kuapéní, pl. Akuapémfó, *an Akuapem-man, Ak.-people*.

kubé, 1. *the fan-palm, Borassus flabelliformis?* — 2. (k.-aba) *its fruit. pr. 503. 1799.*

ku-dedaw, *an old sore*; kuru a akye, akisikuru.

kudō', *cart (to carry stones, earth &c.), wheel-barrow; sledge*; — twē k., *to draw a cart*.

kúdò, *helm, the rudder by which a ship or boat is steered*; — dannań k., *to steer*.

ńkū-dua, s. ńkū & krāńkú.

ńkúfe, *beads or other things worn round the wrist as ornaments, not as amulets*; nsumamma a wokura bobo wonhō few-so.

o-kufó, pl. a- [ekuru] *a person full of sores and wounds*; nea oyare a.s. watutu akuru. pr. 1800.

kùfū, kùfukufu, | *a. shaggy, rough with long hair or wool, rag-*  
kùhā, kùhakuha | *ged, rugged, bristly*; okramań, oguań, osā  
hō nhwī a asore(sore) ye k.; cf. fukū, sakū, hūtūhūtū.

kufwe-kufwe, pr. 2143.

àkúkòmí, 1. *a kind of grasshopper*; cf. akokromfi. pr. 1801. [G. gígónígigò.] — 2. onipa a onam feń feń feń.

kukú, v. s. kukuru. — kuku, F. *palsy. Mt. 8,6.*

kúku, pl. ń-, *earthen vessel, pot*. — ńkuku nè ńkaka, *potter's ware, pottery, earthen ware, crockery*. — kuku is the general name for *earthen vessel*, but may also be used in limitation to *smaller pots*, whilst oseń is a larger *cooking-pot*, and ahina is a general name for *pot*, especially a pot for keeping or carrying fluids; kuruwa is a *drinking-vessel*, not of native black pottery, but of European manufacture, of earth, porcelain-clay, glass, wood or metal; pore is a *jug* of stone. — 1) Of kuku, ahina, pot, being more deep than wide, or as deep as wide and narrow-mouthed, we note the following particular kinds: abanhinā, bom, bónsuwa, agyahinā or akotokyí-wa, ahina, kuku, kukuwa, kutu, akutuwa, ńkyerā, opódò, asāhiná, asēā', or Ak. nsemmā, oseń, oséntere, osentiá, sikakúku, sobuwa, atāhina. 2) Of asańka, a dish, wide open and less deep, we note: abeyā, aboyā, Ak.=asańka; abuabuogyásò, akyem-asańka, kwāń-séń, ananánówa, oposí, asańka-sānyā, asańkason (has a foot), tapo-asańka, ntrotrówá, ayawá.

ńkúkù, a kind of *yam*, s. *odé*.

akukuá, 1. a small drum of the king's, more esteemed than any other; wode t̄wom ñhōma dura hō, se odebye bi wu a.s. asem pa bi ba a, enna wokā. — 2. a kind of butterfly; s. afafanto.

o-kúkubàń', Ak. -né, a small wild animal of a yellowish gray colour, with a long tail and pointed snout, feeding on corn & fruit. [pr. 1802f.]

kukubaiiku, a cutaneous disease or eruption, with pustules smaller than those of ntoburo.

kukudũ'dũ', bud; ñkrũmā no abo k., the okra has budded.

akukuhódeń, óyè ak., ódì akukuhódensém, he acts roughly, onam ne bērań a oye no so kukuru ade a eyẹ duru.

kùkuradabi, corn (maize) of the last year; cf. popōrokù.

ńkuku-ńwene, inf. pottery.

kukuru (kuku) v. 1. to rise: ōwia akukuru, the sun is risen; syn. pue, sore. — 2. to raise up, take up, lift up single, espec. heavy, things from the ground (abā, bo kese, adaka, dukū, kancadua, pāne &c.); pr. 2792. syn. mǎ sō; of many things tase or mōmā so is used. — 3. red. of kuru, to thatch, roof (adań so, houses).

kukũru-bín-siń, -sini, pl. ń-, a kind of beetle, dung-beetle.

kukũru-mé-tà-āwiám' [lift me up, place me in the sun] name of a disease, making the body bloated and the mind doltish; syn. fa-obo-to-me-gyam'.

kukuw, red. v. kuw, to pull off, out; to have the nap worn off; wōak. ne ti so, they have pulled out his hair in fighting, or, his hair has been cut with scissors (not shaved) in a disorderly manner; ntama no ani ak., the cloth is threadbare, shabby, worn out.

kúkuwa, pl. ń-, a small earthen vessel, small pot; s. kuku.

akukuwá, s. akukua.

kum, v. Ak. kū [red. kuńkum] 1. to kill, slay, put to death; pr. 339.1673.2194.2444. wōakum no, euph. wōayi no hō, they have executed him; hyperbolically, to denote a strong sensation: awow, okom rekum me, the cold, hunger is killing me, i.e. I am very cold, very hungry. — 2. to defeat, overcome, vanquish, destroy; k. d̄om, to beat the enemy, conquer, gain the victory. pr. 1990. — 3. to cause to cease: ókũm mé kóm, he stills my hunger; but: ókũm me kóm, he kills me with hunger, i.e. he starves me; k. sukom, to quench the thirst; k. kuru, to heal a sore, pr. 1038. — 4. to tire (out), weary, wear out: wokum nnipa nè kasa, nsenhunu, serew, = wode kasa ... kum nnipa, they tire one out with speaking, with nonsense, make one die with laughing. — 5. to silence: mikum no aniwu, I silence him with shame i.e. I stop his mouth, make him ashamed to speak. — 6. to disfigure: okum n'anim = omuna n'anim, he darkens his face, makes a dark, angry, or sad face. — 7. to defile, pollute, desecrate: obi kum fi a, wode nnuań mogya n.a. na wode d̄wiram', if one defiles his dwelling, it is purged or purified by the blood of sheep &c. — 8. (k. āno) to hinder from using, to stop, prevent, obstruct: okum obosom āno, he

prevents the fetish from eating the new yam offered to him, by transgressing a fetish-law. — 9. (k. āno) to prevent the effect or efficiency of, to render ineffective, inefficient: wakum aduru no āno = ode nea aduru no kyī akā no, he has made the medicine ineffective (by adding to, or eating with it, some other thing incompatible with the medicine). — 10. k. āno, to finish, accomplish, complete, make ready [= G. gbe na, T'w. wie]; wakum n'adow āno = ahaban a wosii, wa'wie adow. — 11. kum gya, to put out the fire made at the yam-custom, by putting new yam into it (wode de foforo koto afwiegyam') to show that new yam may now be eaten universally. — 12. to dull, to become dull or blunt, said of a) the edge (āno) of an instrument: osekan no āno akum, the edge of the knife is blunted; b) the mouth, taste or appetite: n'anom akum, his mouth has lost its sensibility or taste, i.e. he has lost the appetite; c) the eye: n'ani kum, his eye lacks its vigour, is dull or heavy i.e. he is sleepy, drowsy. F. n'anyiwa akum, Mt. 26,43. — 13. to be effaced, obliterated: dare no ani akum, the stamp (marks or characters of coinage) on the dollar is effaced; srêto no so nsensane no akum, the lines drawn on the slate have become obliterated, indistinct.

o-kum, inf. the act of killing &c.; defeat.

o-kum, a tree similar to an oak; wode ye nnaka &c. cf. okuo.

k ū m ā, a-, pl. n- & nkūmā-nkūmā, a., small, little (syn. kakrá, ketewa, kwadā); young (opp. panyin); the form with a- is added to names of persons: ne ba akūmā, his youngest child; me nua ak., my small i.e. younger brother. — agya kūma, the father's brother; enā k. or kakra, the father's or mother's sister. — n. a little; akakūmā (shortened into kokūmā) little is wanting, used for almost, nearly; soon. Gr. § 235 a. (229.)

à k ū m m ā, pl. n-, okunu nuabā, the husband's sister.

a k ū m ā, pl. n-, hatchet, axe; syn. abonua, atwapó.

kūmaba, F. = kūmā.

k ū m ā-h i, F. kūmaba bi. very little, very few.

k ū m -a f r o t e (that which kills antelopes, inducing them to run after the semblance of water until they are exhausted) a mirage, an optical illusion frequently seen in deserts, presenting the appearance of water; fata Morgana. Is. 35,7.

Kūm-apém-à-apém-beba [if you kill a thousand, a thousand others will come] a by-name of the Asantes.

ekú-mèrème, s. eku = kontromfi.

ñ k ū m f á, a kind of small white ants; cf. mfote.

kumi-yaw [pr. n. of a man] a kind of bayere, s. odé.

o-kúm'kóm (who kills i.e. stills hunger) a word used in addressing a benefactor, beneficent man, = odéfo.

o-kúm'nípa (who kills a man) a title used in addressing or praising a king, as having the power over life and death. Cf. Gr. § 39,9 b.

k ū m o ñ ñ, a. rising in pillars (of smoke); Joel 2,30. Acts 2,19.

o-kum-pá [= okunu pa] a good husband; it is also used as a



*pr. n.* of a slave presented by a man to his wife, reminding her constantly that her slave is the gift of her "good husband".

kūm-mram, *a powerful means to cleanse or keep from evil.*

kumponó, *F. the European governor; k. Brofo, the governor and his chief officers (secretary, commissary, military officers, chief justice).*

akúm'-súmáñ, *an amulet which kills i.e. destroys (neutralizes) the power of other amulets. pr. 115.*

kūmtôá, *a kind of razor, s. oyiwán.*

kūn, *pl. ekūnom, F. = okúnu, -nom.*

kúnà, *widowhood, the state of a widower or widow; òyè k., he or she is in the state of a widower or widow, she performs the duties of a widow.*

kūnā-bá, kūnābéa, *a widow being part of the inheritance of her husband's successor; ofa no k., he marries her by right of inheritance.*

kūnā-dáñ, *a widow's house or room.*

o-kūnāfó, *pl. a-, widower; widow; obarima k., qbā k.*

kūnākáwà, *the first child born after the death of a husband from his successor (brother or nephew) and named after the former husband; òyè k.*

akūn-far, *F. adultery of a wife. Mt. 5,32.*

e-kun-for, *F. = okunu foforo, bridegroom. Mk. 2,19.*

o-kūnini, *F. kūnyiñ, pl. a-, a. notable, distinguished, eminent, remarkable, renowned; capital; bone-kūnini, a great, chief or cardinal sin (opp. bone mfetewa-mfetewa, minor sins); owo diñ-k. = diñ a esò na eye ñwōñwā; doñ-kūnini, the main army; onipa-k. = onipa a oye mmaninnó na ne hò a.s. nea obeye ñhinā ye ñwōñwā; asen-k. = asen-titiriw.*

kūñkūma, *1. the water-pot of a fetish, s. kōro. — 2. bouquet, bunch of flowers, nosegay? woakyekye ñfwireñ no k., they have tied up flowers in large leaves.*

akunse [okum ase] *a cause or reason for killing or for waging a war against a people.*

kunsúnkùnsúm, *discord, dissension, contention, strife, variance, enmity; q-nè no utam' aye k. bi, wodi k., k. da won ntam', they are at variance, at enmity. 1 Cor. 1,11. 2 Cor. 12,20.*

kūntāññ, *a. 1. large, bulky, huge, enormous, gigantic; clumsy; esono gyina hò k.; hyeñ no abegyina k. (s. hyeñ); sore fi me fi na wugyina hò k. se odañ (opoñko). — syn. kàükraññ, kãntãññ, kūntūññ, kūsū; wi. — 2. esūm k. = kabī, pitchy darkness.*

o-kūntū (*pl. a-*), *wool; woollen cloth, flannel; woollen carpet, blanket. — kuntu-kye, a cap made of woollen cloth.*

akúntūmma [kuntuñ, ba] *a little would-be-great, blusterer, swaggerer, bully, ruffian. pr. 1826.*

o-kuntumpā' [kuntuñ, clumsy] *the hyena, s. pataku.*

kūntūñ, *v. 1. to bend, crook, curve; to be bent, crooked, or*

*curving*; dua, ofasu no mu ak.; *syn.* kōm, kōntōn. — 2. *to bend or subdue under one's rule; to rule, govern, sway.* — 3. *to fight, wrestle?* pr. 1826. — 4. *to strut, be swelled or puffed up, to bluster, swagger, boast.*

küntún, *a crooked piece of wood in a snare or trap for catch-*  
[ing birds.]

küntūn, *a. large, bulky, huge; dark; clumsy; cf.* kūtān, [kūsū.

kuntu, *a by-name of the hyena, s.* kuntumpā. [kūsū.

akuntu-akuntu, *blustering, swaggering.* pr. 1670. *syn.* ahōkyere.

kuntun-sin, *a headless and handless, sometimes feetless trunk of a human or animal body; cf.* akonsin.

o-kunu (*pl.* okununom) *husband; the sister's husband.*

o-kun-yáw' [okúm yáwyáw] *a painful way of killing; cf.* ato-  
[péré.

o-kuo, *a large tree with fruits similar to acorns; cf.* okuw, okum.

akuosón, *the seven elders of a town (?)*; Nkrañ asafo ak., *the seven companies of Dutch Akra.*

kùra, *v.* [red. kurakura] 1. *to grasp, clutch, to hold by clasping with the fingers, to have, to bear in hand or on the arms; to be in (the grasp or gripe of) one's hand: okura poma (wō ne nsam') or poma kurano, he has a stick in his hand; ok. abofra wō n'abasa so, he bears a child on his arm; cf. turu. Gr. § 102, 2. Rem.* — 2. *to hold, contain: nhōma yi kura nseñ-horow anañ, this book contains four different matters.* — 3. *refl. to be self-dependent or independent, to stand by itself; nsem abien yi kurakura nehō (ne nhinā dede nehō), ebi nnañ bi, each of these two words is by itself (has its own meaning), they cannot be interchanged.*

akura, *pl. ñ-, mouse. pr. 311.720.1836ff.* — *by-names:* bēwá, da-biebio; aduemme, abyemme (otew abe); akura-taŵia; *s.* abotokura, odontwí. — ñkura-sē, *inf.* [sē ñk.] pr. 232.

akurā, *pl. ñ- = akūrowa, F. akroba, [kūrow, dim. Gr. § 20, 4] hamlet, a village on a plantation, inhabited by the family and the slaves of the proprietor; oko akurā, Gr. § 124, 1. ote akurā, he lives on the plantation. - Ak. village, country town, i.e. any town besides the capital.*

kuraba, *F. = kuruwa. Mt. 10, 42. 20, 22.*

akurampōn, *by-name of the tree called osēsēa. pr. 2917.*

ñkúráñ, *courage, firmness(?) - hye.. ñk., to encourage.*

ñkúrañ-hyē, *inf. encouragement, = baninhahye.*

ñkuranto, *yā ñk., reply on a salutation, made to royal princes at Kumase.*

ñkura-ñhwī [lit. mice-hair] *down, the soft hair of babes or of the face (the beard) when beginning to appear; ñhwi biara a ennyā mmirii; the pubescence of plants.*

o-kuraaseni, *pl. ñ- -fo [akurā ase 'ni] clown, rustic, peasant; a person living constantly on the plantation, never coming to the town; syn. ofumni.*

kureññ, *a. clear, clearly visible*; mmepow gyinae k.

kúrennyen, *a. clear, limpid, pure*; nsu no ye k., ani atew k.

küro, Ak. F. (*pl. a-*), *s. kűrow, kuru, & kűrokűro.*

ñkűro, *complaint; controversy, dispute, contest, debate*; me nè no wò ñk., *I have a complaint against him*; me nè no boò ñk., *I made my complaint against him*; meboò me ñk. mekyeree wòn, *I told them (brought before them) my complaint (against another person)*; wòbo ñk., *they are engaged in controversy, they state their cases before the judges. pr. 538. (asem bi atò bi nè bi ntam' na wòrekekā); cf. kokòdwe.*

akuroba, akurobase, *pl. n-*, F. = akurā, akurāase. *Mt. 9, 35. 21, 2.*

ñkuro-bo, *inf. = nteñ-yi.*

kűrobów, *a sweet-smelling resin or gum*; the tree yielding it; dua bi a emu nsu nene se ehye na ne hűām nti mmea yam ye.

akurodo, *n-*, *carol, song of mirth, lay*; a play with dancing or ambulating and singing, accompanied by the clapping of hands or by adénkűm-bo; *amusement, sport, frolic, gambols*; - wotwē ak. = woto dűom kyini mmòron so, *they sing or carol in the streets; they play, frolic, wanton*; ak. na onam twē dā, *loitering about and sporting was his constant occupation*; otwa ñk. = okasa pī, n'ano ye bérebere or betebete, *he is loquacious(?)*.

akűro-fō [kűrow fō] *the site of a destroyed town, = amamfō.*

ñkűròfó [*pl. of kűroni*] *the inhabitants of a town, townsfolk; people*; me ñk., *my relations, my townsmen or countrymen*; cf. okűro-mu-ni.

kűro-kese [kűrow kese] *a large town, city, capital.*

kűrókűró, *a kind of pot-herb or vegetable*; fañ a wodi.

kűrokűro, *a. loquacious, talkative, garrulous; tattling, prattling, prating; chatting, chattering; pert, forward, bold, meddling; froward, peevish, fretful*; óyè or n'ano ye k. = birebire, *he is loquacious &c.* (abofra a okā nsem a ense no se okā, na okā asem biara a obehū, ode nehō fra nsem nhinā mu &c.)

o-kűrókűrofo, *pl. a-*, *babblers, blabber, tattler, talker, telltale; a grumbling, peevish person, grumbler.*

o-kuro-mu-ni, *pl. a-fo, inhabitant of a town*; aboho ne akuro-mu-fo, *strangers and residents*; cf. kuro-ni.

kűronñ, kűronkűron, *a. 1. deep, very deep*; amōa or abura yi mu ye kűronñ or kűronkűronkűron, or, do kk.; *syn. doñkudoñku; low in situation, lying far below or beneath*: bepow no kűronñ, wu-gyina so a, fam' ye kűronkűron; woforo dua a, na fam' ado kk. — 2. steep, precipitous; bepow no siāñ kk., *the mountain descends in a steep declivity. Mt. 8, 32.*

kűróní [kűrow-ni] *townsman, countryman, i.e. one of the same town or country with another*; cf. ñkűrofo.

ñkürónnùá, *sandals of wood*; cf. mpaboá, ntokota.

Akűro-pōñ [kűrow, pōñ] *pr. n. of the capital of Akuapem (also called Kōman) and of a town in Akem.*

ńkúro-tám' [ńkúrow ntam'] *the way between two towns.*

ńkúro-tépá: ọbọ ńk., *he travels from town to town; s. tépá.*

kúrò-tía [kúrow tia] *end, border, outskirt, entrance of a town.*

kúró-tía, pl. ń-, *a country town, village, opp. to the capital; a petty, unimportant town or country (as Akuapem, Akem, in comparison with Asante).*

ńkúro-tó w, Ak.-too, *the single towns or townships of a country.*  
"Akyem ńk. si 333." Cf. amantow.

kúrót wì amáns ã, *the leopard, s. osebo. pr. 519. 984.*

kúrow, kúro, pl. ń-, 1. *town, village; cf. akurā, ọmañ. — 2. any inhabited place or country, one's own country or home; ọkọ kúrow bi so, he went to some foreign place; ọkọ ne kúrom', he has returned to his native country.*

kúro-mu-panyin, *burgomaster. — kúro-mpanyimfo, magistrate.*

a kúrow á, F. akroba [kúrow, dim.] *a small town; s. akurā.*

kùru, v. [red. kukúrù, q. v.] 1. *to tie together (cf. ńkufẹ); to tie grass on a roof, i.e. to thatch, roof, put a roof on, cover with a roof; ok. dañ so = ọde sare kata dañ so. — 2. to lift up (in order to show): ọde kuru nehō nini kwa, in this he exalts himself for nothing, boasts without right or reason.*

kurú, v. [red. kurúkùru] s. kuruw.

e-kuru, Ak. kuro, pl. a-, *a sore, wound. pr. 1423-25. 1854-60. — cf. apirakuru, a bleeding wound; akisikuru, an ulcer; pompo, a boil, abscess. — Ne kuru adọ nsu, his sore has collected pus or purulent matter; — adọ mpumpunase, has swelled or bloated the skin with serum or matter; — atu, has become purulent; — aporow, has become putrid; — asā, awu, has healed; — ne nsateā ye k. pr. 2796. — ọda ak. mu = ne hō ñhīnā atutu ak. pr. 700. — kūm or sa k., to heal a sore.*

a kúru, = kokoram, q. v.

kùrududu, *the cracking, crashing, clattering, rattling or rumbling sound of bursts or peals of thunder, of an earthquake &c. — ọsoro bobom' k.; asase wosow kurururu.*

kúrududu, adv. *accurately, exactly, in due order; syn. pēpē; tase ñhōma yi boa āno k.*

kurukere, s. kurukyerew.

akurukúro-de, pl. ń-, ńkurukúr-ade, *old things, old articles.*

kúrúkúrupà, *a kind of yam, s. ọdé.*

kurukuruw, red. v. kuruw.

kurukuruwa, *a. round and large, of flat and globular things; circular; globular, spherical; cf. korokorowa, puruw; kontonkron, dantabañ, hañkare, katraka.*

kurukyerew, As. kurukere, v. *to scrawl, scribble, write; ọde asem no ak. ñhōma no so; cf. kyerew.*

kurúm, v. [red. kurunkurum] *to bend, bow, crook, curve; to be bent, crooked, curving; ok. ne mū; ọsekañ no ak.; ọfasu no ak. = akuntuñ; ńkantóní nántu akk. sẹ adáre; syn. kōm, konton &c.*

kúrúm, *a. bent, crooked; false; dua yi ye k.; adanse-kúrúm, false witness.*

kūrúm', *n.* wogyē no k. = wogyē no pene, wopene no, *they applaud, nod assent, receive or accept favourably.*

ñkūrūmā, *okra, ochra, okro, Hibiscus esculentus*, an annual plant and its green seed-pods abounding in nutritious mucilage, used for soups, salad, pickles. — ñkrūmā-fāñ [*cf.* fāñ] *the young leaves of the okra plant*, used for soups like cabbage. — ñkrūmā-fúw [*cf.* afuw] *an okra plantation*. — ñkrūmā-kwāñ [*cf.* ñkwāñ] *a soup prepared with the green pods of the plant.*

o-kurūnī, *pl.* a-fó, *s.* okurūnī. — kuruñkuru, *red. v.* kurum.

ñkúrūnyāñ, *a kind of tree*; duā bi a wq̄wō ne dua; wode si dañ yē akoraten.

kúrūtīayisí, *aniwa k.*, *eyeball, apple or globe of the eye; pupil.*

kurutu, *an animal.* *pr.* 520.

kuruw, *v.* *to cut several things together or plenty of things at once* (sare, brode, nnua, ti, nsa, nañ); *to cut into several pieces* (onipa, dua); *red.* kurukuruw; *syn.* t̄wīt̄wa.

kurúwá, *pl.* ñ-, *a kind of vessel, espec. for fluids, artificially made of earth, porcelain, glass, wood or metal; pitcher, jug, mug, cup &c.* *Cf.* kuku.

kuruwá, *Qkw.* = korá.

kùsū, kusukusu, *a.* 1. *dark, dusky, obscure, dim, dull, gloomy, shadowy, nebulous, indistinct*; odañ mu ho yē k., *it is dark in the house*; m'ani so yē me k., *my eyes are dim, it is dark before my eyes*; hyēñ apue k., *a ship has appeared indistinctly on the horizon*; wim aye k., *the sky is dark, overcast, clouded*; anim aye k., *the air is dusky, the dusk of the evening has set in*; dua yi (ase) yē k., *this tree is shady*. — 2. *rank, luxuriant in growth*; ñwura no abum k. = aye ahabañ bebrē, oḍé no abua k. — 3. *overgrown with wood, wooded, woody*. — 4. *damp*; *s.* kusukusu 2. — 5. *dull, heavy, weak*; me tirim yē me k. (from want of sleep); me yafunum' yē me k., *I have a strange feeling in my belly, have no appetite*. — kusū-fām', *k.-asase, s.* kusūm.

kusukūkū, *a thick mist or fog*; *cf.* omununkum.

kùsukusu, 1. *s.* kùsū; ogya aso kk., *the fire burns dimly*. — 2. *damp, dirty, nasty*; *syn.* fonofono, wusuwusu.

kusūm', kusū-fām', *k.-asase, north. Scr. (Heb. zaphon.) Cf.* kwaem', ketēm'.

kusúm', *fraud, deception*; wadi me k., *he has defrauded or cheated me, taken unfair advantage of me*; kusúm-ā-ne-kūrúm, *fraud is (nothing but or the same as) falsehood or unrighteousness, he has bluntly deceived me*, wañie me yē korā.

àkusuw, *a kind of river-fish.*

ñkutō [ñkō, tō, *adv.*] *alone, only, but*; ne ñkutō (= ono ñkō) wq̄ ho, *he alone is there*; onñi biribiara se duaba ñk., *he eats nothing but fruits*.

kútū, *a kind of pot used to boil soup in*; *cf.* kuku.

kùtū, kùtukutu, *expresses a feeling of being bloated, or, the noise of boiling water*; me yafunu(m') yē me kùtū, me yafunu ahuru

aye k. = me yaf. ahye, *my belly is bloated or puffed up, inflated, distended*; aduan no huru kùtukutu, *the food boils with a bubbling noise*.

akutú, *pl. id., orange; orange-tree*. — akutú-aba, *orange-seed*. — akutú-duá, *orange-tree*. — akutu-guâ, *apple* (combining qualities of akutú & oguawa); *cf.* granâte-akutu.

kutū-bo, *dañ kutu do bo, F. cornerstone. Mt. 21,42. Mk. 12,10.*

kutudúdú, *bud; knop; syn. kukudū'dū'*; abo k., *it has produced (or grown into) a bud*.

kutūroku, *pr. 2438. gyama-k., pr. n.? coward?*

kutuku, *F. \ pl. a-, fist, the hand angularly clenched so as to*  
kutūrukú, *I render the knuckles hard and protuberant; cf. tẁere & the foll.*

kutūrumōá, *fist, the hand clenched roundly so as to approach to the shape of a ball; cf. kutruku & tẁere.*

aku-tutu, *inf. a disease producing ulcerating sores; oyare ak. or akuru, watutu akuru, akuru atotow no, oyẹ okufo; cf. kwakoram.*

kuw, *v. 1. to draw or pull out, off, away; s. red. kukuw; okuw no afẁe hq = oẁere no afẁe fam', he draws away his feet to make him fall. — 2. to cut close to the root: ode adare k. wura, sare; kuw dua no ase = tẁa ase pá ara mã ẹnto fam' (that the cutting reaches to the ground).*

e-kuw, *pl. (akuw)akuw, a heap, a collection of things; a collective body of persons. pr. 684. — hq k., to make a heap, put in heaps; oboa ntrama k. gugu hq.*

o-kuw, *a large tree; ehō wq nsoe, esow aba kō, tentrehu hyem'.*

Akuwa, *s. Akua.*

ñkuwa-ñkuwa = akuru ñketenketete, *small sores.*

kwa, *v. s. kwaw, kwae & kwati.*

kwa- in cpds. is often a shortening of koa or akoa; sometimes it is -kwā, or shortened into ko-. Gr. § 20,4.

o-kwa, *adv. only, solely, merely, simply, purely, absolutely; without design, insipidly; without cause, gratuitously; gratis, for nothing, to no purpose, to no profit, vainly, in vain; unused, unemployed, idle; okoo hq kofẁee kwa, he went there only to look; onam hq kwa, onyẹ fẁē, he merely walks about, doing nothing; obi mfon kwa, pr. 131. 1784. 2383. wotan me kwa, John 15,25. — munyāā no kwa, mómfa mmā okwa, Mt. 10,8. oprem no da hq kwa, the canon lies there unused; ogyina hq kwa, he is standing there idle. It is also used elliptically, s. Gr. § 248,4. Syn. teta, hunu (Ak. hun), F. gyan, gyennyāñ (ara); teta ara kwà; cf. korā.*

akwa, *pl. ñ-, F. = akoa.*

akwa, *a round-about way, by-way; yi akwa = kwae, v.*

kwā, *v. [red. kwākwā] to make incisions(?).*

kwā, *pl. a-, ñ-, 1. joint, juncture of limbs in an animal body; joint or knot in the stem of a plant, as of grass or cane; ahene mmq*



m'akwā akron\* yi biara so, *I have no beads tied on any of my nine joints.* — 2. *joint* = the part included between two joints, knots or articulations: ne nsateā kwā 1 sɛ akwā 2 atwā, *one or two joints of his finger are cut off*; okyee me afwerew nkwā 2, *he gave me 2 joints of sugar-cane.* — 3. *link, ring* (of a chain). — (4. It is questionable whether kwā can be used for a limb or member of the human body, or for a member or fellow of a society: Kristo akwā no bi ne me, meye Kristo hō kwā.)

\*Akwā akron a wɔhye so ahené a.s. firiwá ne: wo batwew so, wo bakon so, wo nantu, wo nanase nè wo asenmu a.s. wo konmu.

akwā = akoawa, *a small slave.*

e-kwā, pl. a-, F. = afuw, *plantation*; Mk. 13,24. — oko ne kwā so akofa aduan aba; madow akwā abien. — akwā-so-fó, F. *the people living on the plantation*, = mfumfo, s. ofumni.

inkwā, *life, vitality; vigour, health; happiness, felicity*; cf. ase-trā; nkwā nè akwāhōsan, *life and health*; — gye nkwā, *to preserve, to save from death.*

akwábà, akwábó! *interj.* [akɔ aba] *welcome!* form of salutation to one arriving after a temporary absence; cf. aba-ō, abō, Gr. §147,5. omā no akwábà, *he bids him welcome.*

akwabāi (obsol.) = ntetea.

Kwaběñā, *pr. n.* of a boy or man born on Tuesday. Gr. §41,4.

kwaběñā-afwi [*pr. n.* of a man] a kind of bayere; s. odé.

kwaběrañ [akoa oberañ] *a well-sized, strong slave*, *pr.* 187.

kwaberentuw, s. kwae.

Kwaberenyāñ, a village belonging to Kañkañ (*Dutch Akra*), where Adow Dankwa, king of Akropong, died, wherefrom the name became an oath of the kings of Akropong.

kwa-beteñ, cf. oɔe-teñ. *pr.* 2828.

akwā-bɔ [nea wɔbɔ no kwa] = oboabó, osébow, *q. v.*

inkwā-dá, lit. *life-day, a day of 24 hours*, including the night; da a adekyee nè adesāe wom'; emu nnonfwerew 12 ye adekyee, na emu 12 ye adesāe; cf. adekyee, awia.

kwadā, -dawa, *a. small, little*; syn. kétewa, kúma, kakrá.

akwadā, *a little boy or child* = abofra ketewa; F. *an old man*, = akwakorā. — asem akw. na wokā kyere me = nea wokā no, enyé sɛ wudwen ne no. — inkwāda(wa)sém, 1. *trick(s), sly procedure*, *pr.* 154. — 2. = mmofrasem (?).

akwadamma, *musket*; syn. otuo. *pr.* 2262.

kwadaw, *v. to be exercised and brought to cleverness, to be practiced, accustomed*; wakw. hō, *he is well versed or expert in it, accustomed to it.* Cf. kokwaw.

o-kwādu, pl. a-, a species of antelope; *pr.* 515. s. odabó.

kwadú-ampoñ-kyérefo, = ewea.

kwàdú, kwadú-atlā, pl. id. *banana; banana-tree; Musa sapientum*; cf. obōrode. — kwadu-bakua, a species of *banana-tree*.

— kwadú-dùá, *banana-tree*. — kwadu-dúru, *the whole cluster of fruits of the banana-tree*; s. oduru. — kwadu-fűaw: āno de a etua n'aba no āno. *D.As.* — kwadu-siáw, *a hand or smaller cluster of 4 to 8 bananas*, s. osiaw. — 2. *epaulet, shoulder-piece of military officers*, called so from its resemblance to a hand of bananas.

o-k w á d ú m, *pl. a-*, a large barrel of gunpowder ( $\frac{1}{3}$  keg?); cf. atentením', akótowa.

o-k w à d ŵ é r o, *a-*, idleness, sloth, laziness; óyè-, *he is idle, lazy, slothful*. *Syn.* anihaw, ẁerehunu. — o-kwàdŵófó, *F.* kwadŵefo, *pl. a-*, idler, lazy person, sluggard; *Mt.* 25,26. *syn.* onihafó.

K w à d ŵ ó, *pr. n.* of a male person born on Monday; *Gr.* §41,4. kwadwo-bóẁere, = osebo.

ñkwàdŵó, a kind of bead; s. ahene.

kwadŵem, *F.* lamentation. *Mt.* 2,18.

k w a - d ŵ o m, a song of mourning, a song expressive of sorrow and lamentation, delivered in a dramatic manner; an elegy (dŵom a.s. asem a onipa wu a wòmômā wò n'ayi ase de kã ne nsem a otrāā ase no odii); okobe kw.; onim kw. be = onim sũ; to, tŵa, mômā kw.

k w a e, *v.* to go round about, take a round-about way, by-way or side-way; *syn.* yi akwa, kwati kwan, mañ bābi; — to turn (the enemy); — to avoid, evade, elude; to dispense with; eye ade a wòn-kwae (nto hō), it is an indispensable thing or matter; yebekwae ntam amā wo, we shall absolve thee from the oath.

e-k w á é, forest, wood, thicket; *pr.* 1006; the wooded inland country, bush-country; cf. wura, ahabañ, odoto. — kwae-berentuw, a dense forest. — a k w a e f o, people living in the bush-country. — o-kwaefoni, one of those living in the bush-country. — k w a e m', kwae mu, *pr.* 1873 f. in the forest, wooded inland; north; cf. kusũm'; opp. pom' = po mu. — a k w a e w á [dim.] small wood, grove, cop-pice, copse, shrubbery; underwood. *pr.* 1872.

kwafó, *pl. a-*, *F.* = okuafo.

ñkwafŵéàbā, s. kofŵ. | low, mean people; cf. akwanihumani. ñkwafŵeabañfo, *pl.* | the lowest people; cf. odeseni.

kwágyàdú, = kontromfi. *pr.* 1875.

akwagyansā, = odompo. *pr.* 1887.

akwagycinamòá [akoa-agy., slave of the cat] s. okrámán. *pr.* 1637.

o-k w á h á, okoha, a disease in the limbs, rheumatism; okw. āno ye den kyeñ osénmù.

ñkwahama, *pr.* 1793. cf. ñnuahama.

a k w ā h ō s a ñ, life and health, returning or long continuing health; *pr.* 162. 2519. mā onnyā ñkwā nè akw., = mā ne hō nye no den. (*F.* ñkwā ahōsañ, saving health. *Ps.* 67,2.)

ñkwahũmāfo, s. akwanihũmāni.

a k w à k o, a kind of yam, s. odé.

a k w a k o r ā', akwakwarawá, *pl. ñ-*, an old man; *syn.* akora; wabó akw., he has become an old man.

ñkwakorā-bere, old age; cf. mmerewa-bere.

kwakoram, = akututu? *cancer of the nose?* s. kokoram.

Kwaku, *pr. n.* of a male person born on Wednesday. Gr. §41,4.

o-kwakú, -o, *pl. a-*, a species of *monkey* = osüa. *pr.* 4.521.1009.

kwakú-ntakú-anúm, a by-name of the *goat*. s. abirekyi.

kwakurekure, a kind of *bird*.

o-kwâkwâ = dábòdábò.

kwâ'kwâ'dàbí, *raven*; *syn.* anene, wâwâ.

kwakye, a by-name of the *vulture*, opete. *pr.* 2688.

kwakye-agyei, a by-name of the *apetebi*. *pr.* 2692.

Kwakyé, *pr. n. m.* Kwàkyéwa, *pr. n. f.*, *pr.* 3583.

o-kwā-kyénkyèna = kwae mu akyenkyena, a kind of *hoopoe*.

akwā-kyére [akoa akyere] *pl. n-*, *rogue, rascal, scoundrel, villain, wretch; gallows-bird, crack-hemp, crack-rope, hang-dog.*

Akwam (Akwamu) *pr. n.* of a Tshi tribe, their country or kingdom, its capital and dialect. Gr. p. XII. — O-kwamni, Okwamuni, *pl. A-* -fo, an *Akwam-man, Akwam-people.*

akwám-ma, -mā [okwan, *dim.*] *pl. n-*, a *small way, path, lane, by-way.*

kwāmāñ, *pl. n-* -fo, a *slave of a deceased king* before he has a new master; — *pl. people without a king; the common people, the populace; mob, rabble.* *pr.* 1882.2890. — kwāmāñ-māñ, *pl. -amañ* [ñkoa-omāñ] *republic; democracy; cf. kwasafomañ.*

kwamāñ-māñ-pefo, *democrat.*

kwamāñ-tumi, ñkwamāñifo-tumi, *ochlocracy. Hist.*

ñkwammanōa, *pr.* 2478.

Kwā'mé, Ak. Kwamena, *pr. n.* of a male person born on Saturday. Gr. §41,4. [G. Kwamli.]

kwāme-fwī [*pr. n.* of a man] a kind of bayere, s. odé.

kwāme-tabi, a by-name of the *akwantwea*.

kwā'mèñā, an *ant-hill* of small *white ants.* *pr.* 1883.

akwám-méw [okwan, abew] *the roots of trees running across the road; any obstacle in the way.*

akwam-fān ú [okwan afānu] *clover, clover-grass, trefoil.*

o-kwam-ferene, *alley, walk, avenue of trees.*

o-kwām-fó, *pl. a-* [kwane] *rower.*

akwam-fō, *pl. n-*, [okwan, afō] a *desolate, bad, impassable way.*

o-kwam-fuwi [okwan a afuw] *an overgrown way.*

akwám-mó, *inf.* [bō kwan] *the making of a road.*

ñkwam-móé, a *well-made road.*

kwan, *v. F.* s. kwane 3.

kwan, *v.* [red. koñkwan *q. v.*] *to wind or put round: ode ntama akwan n'aseñ, he has wound a small cloth (of 1½ yards) round his loins (— of a large cloth fura would be used).*

o-kwan, *pl. a-* [Ak. okwane] 1. *way, road, path; ne fi kwan, the way to his house, pr. 483. cf. otempon, osa, akwammā, nnantam', ñkurotam'; passage, walk, route, course; cf. afac, mpotam'. — 2.*

opening: onipa hō akwañ ñhinā, s. fei. — 3. place, space. — 4. fig. way, manner, mode; proper place or manner, order; s. kwanmu, kwanso. — F. means; mboa u'akwañ no, the means of grace. — 4. fig. permission, allowance, leave, liberty, license; occasion. — F. kwanmu, lawfully, righteously. — Phrases with governing verbs (alphabetically arranged): bō kwan, to make a way; — bō kwan (fitā), to clear a way. — fa okwan (bi so), to take a way or road; — fa kwanmu, F. to be lawful. — fwe.. kwan, to expect, look out for. — fōm or tō kwan, to miss the way. — gya.. kwan, to dismiss, dispatch, accompany. — hye.. kwan, to supply with necessities or means for a journey. — hyia.. kwan, kwan mu, kwan so, to meet on the way. — kō kwan, to go on a journey. — kyere.. kwan, to show the way. — kyere..so kwan, to betray. — mā..(hō) kwan, to give way i.e. to give permission, occasion, leave, liberty, license, to permit, allow, suffer; to admit. — nyā (hō) kwan, to obtain permission, be permitted, find occasion, be able. — si kwan (mu or) so, to set out (on a journey), to depart. — siw.. kwan, to hinder, impede, obstruct, prevent, prohibit, forbid. — to kwan, to grant or give liberty, freedom, to give a loose; ode papa kwan ato yen hō, he has laid before us, i.e. enabled us to choose, the way for good. — tō (or fōm) kwan, to miss the way. — tu kwan, to undertake a journey. — twa okwan, a) to make or cut out a way = yi kw. — b) to cross or pass over a way. — c) to shorten a way, pr. 1892. — yera okwan, to lose the way, go astray, to err. — yi kwan, to open, prepare or make a new way. — Okwan no āno afuw, na akyiri-nohōa de, wqabo, the beginning of the way is overgrown, but farther on it is cleared.

akwañ-akwáñ, adv. along the way, in walking; pr. 2474. odii brode no akw.; oreko no, na oto dñom akw. de kō.

ō-kwañ-ase, the end of the way.

ō-kwañ-asō, the edge or border of the way; cf. okwáñkyen.

ñ kwan, soup; nom —, to take (prop. drink) soup. Cf. aduan.

kwáne, v. 1. to cackle; akokō no kw., obeto, this hen cackles, it will lay (eggs).—2. to hawk, hem; okw. ne menewam', he is clearing his throat; kw. hohore, to force up phlegm by hawking. — 3. F. kwan, to row, paddle; syn. hare; deriv. okwāmfó.

ō-kwane, Ak., s. okwan. — ñkwane, Ak., s. ñkwan.

akwanne [okwan ade] passage-money, passage-toll, turnpike-toll, toll, custom, duty.

ō-kwañ-fwe, inf. [fwe okwan] expectation.

akwañ-hye-dé [ade a wode hye okwan] subsistence, money given to carriers to buy their food on the way. pr. 3004.

akwañ-hyia, inf. [hyia..kwan] going to meet one.

akwa-ñihúmāni [akoa onihúmāni] a person of no rank, of low social condition; = odeseni.

akwáñ-kó inf. [kō kwan] setting out on a journey; pr. 1071. akw. hemahema sē de, mintumi menkō bi da, I shall never be able to set forth upon a journey so early in the morning.

akwáñ-ko-gyá, inf. [gya akwañko] accompanying on the way; cf. akwáñnyá.

kwañ-korá, As. kwañkwará, ñkwantá, *pl. ñ- [ñkwañ, kora]*, large spoon, ladle, soup-ladle, carved of wood. *pr. 1896.*

kwañkora-señfo, *a maker of ladles.*

akwañkwā, *pl. ñ- [akoa] youth, young man. pr. 1897. — syn. abërante, -wa, -kwa. — 2. dandy, fop, coxcomb. — ñkwāñkwā-sém, strutting, flaunting, finery, foppishness; ostentation; di ñkw., pr. 230.253. cf. kyēa & inmerantiwasem.*

ñkwāñkwā-dùá, Ak. = osékyedua.

o-kwāñ-kyeñ [okwañ ñkyeñ] *the way-side, by the way, pr. 1898. the edge or border of a road or path; syn. okwañ-asō.*

o-kwāñ-kyeré, *inf. the act of showing the way. pr. 648.*

o-kwāñ-kyerefo, *pl. a-, guide, leader.*

o-kwāñ-mā, *inf. [mā okwañ] permission, allowance, leave, license; admittance.*

o-kwāñ-mu, a-, *in the way, in the proper manner, = kwañso, a-; cf. abrammo-kwañmu.*

o-kwāñ-mù-kā, *inf. occasional high-way robbery.*

o-kwāñmukāfo, *high-way robber.*

akwañ-mu-sém [*a word heard on the way, Gr. § 194*] *news, report, information received on the road.*

ñkwa-nōá [kwae āno] *the neighbourhood of the primeval forest; cf. ñhanōa, nsanōa.*

Kwanokú, *pr. n. of a weak or worthless man. pr. 2969.*

ñkwa-nōmā [kwae anoma] *a bird from the (primeval) forest.*

o-kwan-séñ [ñkwañ, oseñ] *soup-pot.*

ñkwāñ-siāne [okwañ, siāne] *by-way; cf. akwá, akwatikwañ; akwansi-dé, s. akwansisem. [wafa ñkw.*

o-kwan-siñ [okwañ siñ] *pl. a-, the extent, length or distance of a way or road, from one appointed halting place to another; pr. 818. — a mile.*

akwansimma [*dim.*] *pl. ñ-, a smaller division of a way; a stadium; a furlong; cf. ofrétekwāñ.*

akwan-siw, *inf. [siw kwañ] the act of hindering &c., hinderance, impediment, obstacle.*

akwansi-sém, *hinderance, impediment, difficulty.*

o-kwan-sráfó, *pl. a- [sra okwañ] scout, spy.*

o-kwāñ-sò, a-, *on the way, in the proper place, manner, order; fa nneema no toto n'akwañso = siesie nneema no yiye, put these things in order; enyé ne kwañso = ne kronkronso, that is not the proper way. — kwāñsò-kwāñsò, properly, orderly, in due order; óyè n'ade ñh. kw. — akwañ-so-sém, = akwañmusem.*

ñkwan-tá [okwañ nta] *double road i.e. the place where a road branches off into two, or, where two roads cross. pr. 284. 2983. — ogyina owu nè ñkwā ñkw.*

ñkwan-tá [ñkwañ ta] As. = kwañkorá, *ladle; cf. bebeta.*

ñkwantabén, *a kind of bead, s. ahene.*

ñkwanta-bisá, *a plant. — Nkw., pr. n. m.*

Ñkwanta-nañ, *pr. n. of a town or village (in Akem &c.) from which four roads proceed.*

akwanteá, s. opurow.

a-kwántémmèrefúá, a kind of bird.

akwantemfí, somewhere in or on the way, not near the starting-place nor the end of the journey.

akwanteñ-befuá, a single palm-nut found on the way. (Wo ba ñkasa a, na wofa mā no di, na okasa!)

o-kwántenni, wanderer, traveller, tradesman, journeying trader, syn. bataní; nea onám rekodi guá; akwantemfo asafo, caravan, company of travellers or merchants.

o-kwàn-ténten, a long way or journey.

o-kwan-tiā, a short way or journey. pr. 2815.

ñkwán-tía [okwan tia] pr. 1903. the end of a way; the outskirts of a town, syn. kuròtia.

akwán-tú, inf. [tu kwan] journey, travel; voyage. — o-kwantufo, pl. a-, wanderer. — akwántú-kòtokú, travelling-pouch or -bag. — akwantusé [akwantu ase] the reason for undertaking a journey, the intention, aim or design in travelling.

akwan-tweá, a kind of animal; by-name: kwame-tabí.

akwán-nyá, inf. [gya.. kwan] dispatching; accompanying on the way, syn. akwan kogya. — o-kwan-nyafo, pl. a-, companion, conductor; escort, convoy.

akwán-nya [okwan agya] the opposite side of the way. pr. 369.

ñkwán-yé [nea wode ye ñkwan] boot, gain, advantage; what is given in addition (over and above 'nsim' and 'ntoso') in buying fishes.

o-kwapae, fool, blockhead, dullard &c. Rog. 501. > okwasea, ogyennyentwi. — ñkwapae-sem, syn. ñkwaseasem, agyimisem &c.

kwapeñ, by-name of the dog; s. okraman.

kwarifá, -fũá, = okísí, rat; pr. 210. 371.

kwasaâ, ñkwāsā, a kind of tree or shrub; oduahyeñ di n'aba.

kwàsafafo [ñkoa asafo] pl. id., a person or thing belonging to the whole company or community. — kwasafodé, a thing or things belonging to a community or serving for the use of all; common or public property. — kwasafode-pe, communism; kw.-pefo, communist. Hist. — kwasafodùá, a tree (bearing fruit) for common use. — kwasafomáñ, republic; common-wealth; syn. kwaman-mán. — kwasafoman(pe)fo, the republican party. — kwasafoni, pl. -fo, a republican. — kwasafosàsé, a common, common or public ground. — kwasafosem, a palaver in which every body is allowed to give his opinion.

ñkwā-ase, the end of a plantation; afuw (F. akwā) no ñkōa a.s. āno a.s. anafo a ede reko ñhanōa. pr. 1007. cf. ñkōa.

o-kwaseá, pl. ñ-, ñ-fo, fool, idiot, ignorant or stupid person, silly fellow; simpleton, dolt, dunce, dullard; oye okw. se oguañ, he is as stupid as a sheep; — syn. ogyennyentwi, ogyimfo, osesáfó; cf. obodamfo, ogyefo; kwapae, kwātee, tibonkoso. — kwaseá, foolishness, stupidity. — ñkwaseám', in a foolish manner. — ñkwasea-dé, foolish things or deeds; F. (-dze) folly. — ñkwasea sem,



*foolish talk or behaviour, foolishness, folly.* — ñkwaseatow, *a large dumpling of the favourite dish of the negroes called 'fufū'.*

kwàsésá, *a mixture of chaff and red clay to rub [kwaw] the floor of dwellings with; wode osáfō a.s. mposàé a.s. brodeba-akúa na wode ye.*

Kwasi, *pr. n. of a male person born on Sunday. Gr. § 41,4. Akwasiba, -wa, Akosua, pr. n. of a female born on Sunday.*

Kwasi-da, *Sunday; cf. dapeñ. — akwasi-dae = adwēdae.*

kwasi-àma ñkwā, *talebearer, tell-tale; óyè kw. = oye nsá-kyì-nsáyam', he is double-tongued, deceitful, treacherous; cf. ofáko-nè-fábafó.*

kwásiare, *overweening, haughtiness, conceit; wóyè kw. = [woye ahántañ.*

ñkwa-sôm, *inf. F'. = ñkoa-sôm, service of slaves, slavery.*

o-kwāsoní, *pl. a- -fo, a person (pl. people) living on the plantation; s. ofumní.*

kwata, *leprosy; syn. piti, fawohōkodi; yare kw., to be leprous.*

o-kwataní, *pl. a- -fo, leper; syn. opitini.*

o-kwatakýí, *1. a brave person, valiant man. — 2. bravery, valour; — s. okatakýí, akataníni.*

kwātéé [recent] *foolishness, conceit, foppery, flaunting, bragging, pretentiousness; óyè kw. = ohoahoa nehō; cf. kwapae, o-kwasea, kwasiare.*

kwáterekwa, *ragamuffin, ragged or nearly naked fellow; pr. 1916. F'. kwatserkwā, Mk. 14,52. cf. kwatí, kwařow.*

kwáterekwā, *adv. barely, merely; okā kyere wo kw. se: do me! he gives the absolute command: love me!*

kwatí, *v. to omit, to leave, set or lay aside, pass by, avoid, evade; not to come into, not to pass through; it serves also instead of the prep. without: woakwati hene adi asem no, they held the palaver without the king; mokwati me a, muntumi nyé fwē, or, muntumi ñk. me nyé fwē, John 15,5. pr. 1027.1031.1039. — kwati dufūaw or kyem, to go round a "medicine" or a shield = to call upon a fetish.*

kwátí, kwátikwati, *a. bare, bald, naked, nude; smooth; simple, plain; cf. kwařow. — watwítwa ne ti so kw., he has his head close shaved, close cropped; ne ti apa kw.kw.; dua no hō or so (ye) kw. (= patā, without leaves); masen mprampro no hō kwkw.*

kwátía, *pl. ñ-, Ak. a forked stick or post on which the poles for the construction of the roof rest, = akorasimma.*

Kwátía, *pr. n. m. — Akwatiá, Akotia, pr. n. m.*

akwatiá [akoa, tia] *adj. small, short; pr. 2832. — n. 1. a small person, short man; pr. 693.3564. — 2. a wooden bar or bolt, door-bar, cross-bar.*

akwatiá-bìbirí, *a kind of river-fish.*

akwatí-kwáñ, *pl. ñ-, round-about way, by-way, side-way.*

kwaw, *v. [inf. a-] 1. to rub the floor with a mixture of red clay and chaff. pr. 1867. — 2. to wear off; s. red. kokwaw.*

-kwaw, *a. plain, simple, common*; nnua-kwaw, *s. kyeñ dañ.*

Kwaw, (F.) *pr. n.* = Yaw. Gr. § 41,4. 293,6.

akwāwá [akwā, *dim.*] *a small plantation. pr. 2299.*

kwáŵów, *a. bare, empty, unfurnished; mere, alone; plain, simple; cf. kwaterekwa, kwatī; wási dañ-kwáŵów agyaw hō amā no, he has built a single house and left it so to him without any appurtenance (as kitchen &c.) or furniture; wakā n'asem kw., = wakā asem a ehō da hō na nnipa nh. te ase.*

kwe, kwe, kwē, kwi, F. = tŵe, tŵe, tŵē, tŵi. Gr. § 12.293.

kwia, F. = tŵa. Gr. § 12,2. 293,1 *c Rem. 3.*

kwō, kwo, kwu: kw, before o, o, u, is often written in F. (*Prk.*) where other dialects have merely k.; e.g.

kwō, akwoa (*Mk. 12,2.*), kwokwa, = kō, akōa, kokōa.

kwōñ, akwōñdō, ñkwongya = kōñ, akōññō, ñkōnya.

ñkwōñhyefo, akwotuia = ñkōmhyefo, akatua &c.

kyakya, tsatša, akyakyawa, -kyā, *s. akyekyewa.*

ō-kyāme, *s. okyēame.*

kye, *v. 1. to last, endure, continue, hold out, stand for a long time, pr. 1001; to be long i.e. of long duration; n'asem akye dodo, his speech was very long; to stay long, to stay away or out a long time; wákyè bíara neñ, he has stayed out long enough indeed; s. Gr. § 231,1. 3-5., where instances are given to show the rendering by the v. kye of the Eng. adverbs and phrases "long, a long while, a good while, for a long time, long ago, not long ago, a (long, short) while ago, long since, long before, soon, soon afterwards". — 2. to delay, defer, withstand a long time, require a long time before, with another verb in the inf.: okyè né bá, he delays his coming, he does not or will not come soon or for a long time; Luk. 12,45. ekye bō or bu, it withstands breaking, i.e. it will not break soon or easily; eñkyé bō, it does not withstand breaking, i.e. it will easily break, it is fragile; ekye see, it is not easily spoiled or ruined, is durable; eñkye see, it is not durable, is perishable, frail; pr. 1017. Gr. § 231,2.*

kye, *v. [red. kyekye] 1. to divide, or separate into classes, orders, kinds, parts, portions or shares, to cut up, parcel (out); — kye nām, to cut up a piece of meat; often with mu: kye akutu no mu abien, divide the orange into two parts. — 2. to share, part, among two or more, to distribute, divide among several; to apportion; to present or give (also a single thing to a single person): okyee ne mfefo ñhinā ade, he distributed presents to all his friends; ode dukū kyee me, he gave me a handkerchief. — 3. to give away, make a present of: memfá me ba menkye, I do not give away my child. pr. 3528. — 4. to forgive, pardon: ode me bone akye me, = afiri me, he has forgiven me my offence. — 5. to remit, to acquit of (a debt); wamfá me kaw no ankye me, he has not absolved me from (paying) my debt.*

kye, *v. 1. Ak. = kyew. — 2. F. (khe) = kyekye, kyere, kye- [kyere.*

kyě, *v. 1. to become clear, visible; to appear, come to light; to come or bring forth, to obtain or impart consistency; this v. is only*

used in connection with *ade*: *ade kyē*, *the day breaks* (lit. *the things become visible?*) [G. *dše tšere or tšere*]; *wo abofra yi, nea woye yi, woreñkyē ade*, *you child that you are, by so doing you will (not bring things to lasting existence or duration i.e.) not live long or fare well or prosper*; *pr. 585*. — *ade reñkyē no*, *things will not prosper to him*. — 2. *s. red. kyēkyē*.

*kyē*, *interj.* expressing the unwillingness of a monkey to give up what he has got, *pr. 1787*.

*kyê*, *adv.* in an elegant, exquisite or luxurious way; *wakyeke ne fi kyê*. (*ade a ebō tew fēremm, asem biara nni hō*.)

*e-kye*, Ak. *s. kyew*.

*o-kye*, *inf.* lasting, duration; *okyé na añkye*, *it did not last long*.

*akye*, F. = *añkā, aňkănā*. — *ñkye*, F. 1. = *añkā*. *Mt. 1,6.11,21.12,7*. — 2. a word expressive of an attempt. *Mf. Gr. p. 46* (*ñkhe*).

*a k y e*, *fishing-net*; cf. *adwókú & atrā, boā, ebóa, asàwu*. [G. *atšé*.]

*e-kyē*, *ekyen*(?) F. *immortality?* Cf. *akyēwa*.

*akyē* [*fr. kyē, v. a forth-coming?*] a salutation, greeting, espec. in the morning; compliments, respects; cf. *makyē*. — *mā akyē*, *to salute, greet* (cf. *kyia*); *memā wo yere akyē*; *I beg to send or present my kind regards to your wife*; *mā no akyē mā me*, *give my respects to him or her*; *obi aba ha abemā wo akyē*, *a person has come who desires to pay his respects to you*.

*añ'kyē*, a kind of parrot; *s. akō*.

*àñkyē*, a kind of wild cashew tree with fruits eaten by the Krobos.

*kyèá*, *v.* [*red. kyeakyea*] *to become or make oblique, inclined, distorted, wry, crooked, squint &c.; to slope, slant, bend, incline, distort &c.* *akyea*, *it is wry, sloping, not straight*; *kyea asem*, *to wrest judgment, to pervert one's cause*; *okyēa n'asō di asem*, *he perverts judgment*; *wakyea n'asō abu no nteñkyew*. Cf. *kyew, v. & a*.

*kyèá, kyéá* (*inf.?*) a bending sideward or a sideward inclination of the head, as for close or careful inspection; a look from the side; *ófẁè no (or ne) kyéá*, *he looks or cares well for him (her, it), is careful for or mindful of him* = *ommá biribi nhia no, n'ani kā (or kū) no hō*; *onfẁé no kyeá*, *he does not even look at him, does not care the least for him*.

*ñkyèá*: *to—*, *pr. 2853*.

*ñkyeae*, 1. obliqueness, crookedness: the slanting of a wall; *minhū dan no ñkyeae bi*. — 2. a sloping or slanting line. — 3. fig. crooked way; crooks (of the heart &c.); *yenhūū neñkyeae da*, *we never found in him any fault, wrong, trespass or deviation from moral rectitude*.

*kyēa*, *v.* *to walk in an affected, conceited, ostentatious manner, to strut, to behave proudly*; *okyēa* = *odi ñkwañkwasem, oye nehō mmerantede*.

*akyēafo, añkyēāfó, -o*, a person or thing worthy of distinction, excelling others of the same kind; *obedew mu nni añkye*. = *ob. biara nyé fe, biara ñkyén bi*, *pr. 71.1716.1719.3546*.

kyeakyea, *red. v.*, *pr.* 3173. — kyeaw-kyeaw, a kind of sandals.

o-kyěámé, *pl. a-*, *speaker, reporter, interpreter*; one of the elders of a king or a negro-town or community, called *linguist*, who in their councils has the office of a speaker being the mouth-piece of, or reporter to, the king or the assembly; — *di ky.*, *to be or act as a speaker. Cf. opanyin.*

akye-bũro, *parched corn. pr.* 394. *syn. nkye-ŵee.*

akye-de, *pl. id.* [ade a wokyē] *present, gift*; *cf. adekyede, kye-fā, ayeyede.*

akye-duan, *fried meat, cakes &c. Cf. nkyewa.*

kyee, *v. -so, to spare, retain as precious, save, use sparingly*; *cf. kora so*; okyee n'ade so, *he is thrifty, economical, parsimonious, close*; — *red. kyeekyee, q.v.*

kyé-èdŵo [ókyè a edŵo]: òye k. = onipa a okā asem a, edŵo [etŵa]. *Cf. pr.* 2559f. 2606.

kyeckyee, *red. v. 1. s. kyee. — 2. ky. mu, to mix persons or things of different kind or size, to alternate, to cause to succeed by turns, to arrange in reciprocal succession*; owo kyeekyee mu, *she bears sons and daughters alternately* [G. efò ñmāfi]; mómfa mmofra no nky. mpanyimfo no mu; wasina n'ahene akyeckyee mu, *e.s. enyé ahene sukoro, na esonsone na ode afrafra mu.*

kye-fā, *f.* [kye, ofā] *portion, share, allotment, dividend.*

ikyé-gó [ñño a woakyew mā abeñ na wode asi ho mā adan fitā na wuguare a wosra] *palm-oil prepared for anointing one's skin after washing.*

ikye-hāmā [ñhama a ekyere] *bonds*; oda nky. (mù), *he is bound, kept in bonds, fig. he is restrained or hindered in an action, prohibited to act in a matter*; onam nky. m' na obae, *he came in bonds, as a captive.*

nk y e k w ā k y ē m a: b o —, = di ahantansēm. *pr.* 1921.

akye kyā', *s. akyekyewa.*

kyekye (mu), *red. v., s. kye, to divide.*

kyékyé, *the evening-star*; osi sram nkyen, osram yere nen, odi sram akyi dā; hence it is also called kyékye-pè-aware, awaré-m'pé-nò, or, pe-héne-adì, owúòdi, implying that it is *betrothed to the moon and desirous to be married to it*, though never able to come up with it, or, that it is *desirous of becoming king* (instead of the moon), and that, *when the moon dies i.e. disappears, that star takes its place*; *cf. kō-soroma.*

kyékyé, *pl. a-*, *callosity, hard spots of the skin*; ky. asi ne usam', ne nsam' asi ky., (or asisi aky.) *his hand has become (or his hands are) callous*; ne nanškroma anim asi ky., *his knees have become callous.*

kyékyé [full e] *spindle*; ñkorā ntrā-ntrā abieñ a wode dua ahyem'; wode nsatea dan no a, na etŵa nehō na wode to asáwá.

kyekye, a kind of kente, *s. ntama.*

kyékyé, kyíkyí, *spy-glass; telescope.*

kyekye, *red. v.* [cf. kyere, kyekyere] 1. to bind, tie (up), bind together, *pr.* 1923. — 2. to gird, girdle, girt; wakyekye n'asen = wabonehō so. — 3. to precipitate, form a sediment, to thicken, inspissate, coalesce, concrete, congeal; abūrow, dote no aky. (after being dissolved in water or soaked). — 4. to grow or become firm, hard, solid: odé no aky. kakra-ara gyeññ. — 5. ky. kūrow, to build a town. *pr.* 447. — 6. okyekye ne were (lit. he ties up his breast?) he comforts, consoles, solaces him; ne were akyekye, he has been or is comforted, consoled.

kyēkyē, *red. v.* -..so, to keep close together; oky. ne sika so = omfá ne sika ntó aduan nni, ntó ntama mfura.

ñkyèkyè, *inf.* avarice, stinginess, niggardliness; cf. anibere, ayamōnwene, kane. — o-kyékyèfo, *pl. a-*, miser, niggard; *pr.* 1922. one heaping up treasures; cf. oyamōnwenefo.

o-kyékyé, a kind of bat, having bumps about the head. *pr.* 711.

kyēkyē, *n.* a sound agreeable to the ear, harmonious, satisfactory, gratifying; wáfi ky. akyí, he comes behind hand, a day after the fair.

ákyèkyèá, a large fruit (melon?) with eatable seeds; *syn.* [akatewa.

akyékyèá, a dish of roasted meal of Indian corn or maize.

ñkyekyem', *inf.* [kyekye mu] the act of dividing; division; part, section, verse; fraction; *syn.* ñkyem'.

kyekye-maŵe, *As.* a fish of a finger's length.

akyekye-maŵe, *F. locust. Mt. 3,4. Mk. 1,6.* — s. boadabi, abebew.

ñkyèkyérā, ñkyekyérēwa, *Gy. gorō*, a cord made of pineapple fibres (sevenfold, mfiriwa).

ñkyékyere, a kind of grass or weeds preventing the growth of any thing else; sare atenteñ bi a etc se nnuā; papyrus; rush, *Job. 8,11.* cf. sakrāñ.

ñkyékyere, wild sugar-cane; *syn.* fwerew.

kyekyere, *red. v.* [kyere] 1. to bind, tie, tie together; ky. boā, to make a bundle; ky. adesoā, to prepare a load; wokyekyeree ne nsa koo n'akyi, they tied his hands behind his back; bone aky. n'ani, sin has blindfolded him. — 2. to gird, girdle, girt; cf. ñkyekyeremu. — 3. to be tied round a thing; dukū ky. ne ti, she has a handkerchief tied round her head. Cf. kyekye.

kyekyeré [kekere] roasted corn ground into flour; *syn.* osiām; wode abūrow a wōakyew na eyam ky.

akyekyeré-e, *pl. ñ-*, tortoise; cf. awuru, apuhuru.

[*pr.* 1465. 1467. 1924-31.

ñkyekyeree, a weaver's spool; *syn.* dodowa.

kyekyerebesí, a kind of tree; dua bi a ehō wō nsoe, eye den, n'ahabañ ntēantēā, wode ehō hono ye hama, ebon na ebon; wokor ase a, wutu nne.

akyékyere-gyá, -tŵē, a kind of ant.

kyekyerehú, a kind of food prepared of maize.

kyekyeré-kóna, different sorts of precious beads strung together, worn by kings. *pr.* 443.

akyekeyere-kóñmù [nea ekyekyere kōñ mu] necklace; neck-  
ñkyekyere-mú, belt, girdle; *syn.* aboso. [cloth.

ñkyekyere-só [nea wode akyekyere adeso so] that which is bound upon a load in addition to it.

ñkyekyérewa, *s.* ñkyekyéřā.

ñkyekyewa, 1. notch, indentation; osekañ no āno abo ñky., the edge of the knife has got a notch. — 2. a clicking or smacking sound produced to scoff at one; wobō no ñky. (=ntwom), they deride him, scoff at him by smacking with the tongue.

ñkyekyēwā, the spicy bark of a tree; cinnamon?

akyekeyewá, -kyā', a humpbacked, hunchbacked person.

[*pr.* 741. 1046. *cf.* afū.

kyékyewa, *a.* small; okura adaka ky. bi sè or adaka kete-wa bi a ete sē.

o-kyem, *pl.* a-, a shield plaited of twigs; ñwene ky., to make a shield; woye no teterē ahinanañ; buckler; *cf.* ñwákyém, wokyem.

akye-m-akye-m, *a.* [*pl.* of okyem] flat (as the wicker-work of a shield); atutuw nti abofra no nsa adañ aky.

ñkyem', *inf.* [kye mu] division, part, fraction; *s.* ñkyekyem'.

kyēm, *v.* to press (together) forcibly, to force out.

Akyem, *pr. n.* Akem, a country consisting of two territories, Akyem Abúàkwa and Akyém Kòtokú, *Gr. p.* XI. XII. — *pr. n. m.*

á ñkyēm', *pl. ñ-*, a small bird, perhaps 300 living on one tree.

kyēma, *s.* kyima.

kyémadú, *a.* large, said of a bunch of bananas, palm-nuts.

akye-mádùá (kōkō), a kind of beans.

kyēmē', a most precious kind of cloth from the interior (sarem'), made of silk-thread. *pr.* 1365. (*pr.* 805.)

akye-m-medéw, *s.* obedéw.

kyemfére, *pl. ñ-*, potsherd. *pr.* 3669.

o-kyémfó, *pl. a-*, a large spider; its bite is said to be venomous.

o-kyémfó o, *pl. a-*, a shield-bearer (of the king of Asante). *pr.* 799.

Akyemfo, *pr. n.* of a sea-coast town in Fante.

kyémí, a kind of small fish, pounded and made into lumps, stinking = oseé-sāmíná. *pr.* 2345. [G. gbemono.]

kyemmiri, F. a kind of snake.

ñkyem-pae [ñkyene pae] a bag of salt. *pr.* 3609.

ñkyem-pe, equator. *D. As.*

ñkye-mú, *s.* ñkyem'.

o-kyemwá [okyem, *dim.*] a small shield, target.

kyeñ [Ak. F. kyene] *v.* to surpass, go beyond, exceed, excel, be



*larger than; syn. sēñ, cf. tra; it is used for the comparative form of Eng. adjectives and the conj. than; after another verb it is translated by more than, better than, rather than, when negative, by not so .. as, not more .. than. Dabodabo ye kokūrō kyeñ akoko, or d. kyeñ akoko kokūrō; Onyame ñhyira ye kyeñ sika; metumi maye kyeñ nea wosusuw; moanyiñ señ me, enti mutu mmirika kyeñ me; biribi ñkyeñ ogya kōkō. R.p. 202. Gr. § 73. — kyeñ so (without an expressed object of comparison) to be eminent, excellent, superior; nneema a ekyeñ so, extraordinary things.*

*kyeñ, v. to erect the sides of a house; wōkyeñ dan, wōkyeñ nnua-kwaw no, they put in the common sticks for the walls of a negro-house. — Cf. ñkyeñ.*

*k y ē ñ, v. [s. kyēñkyēñ] 1. to become hard, dry, stiff, durable; ekaw kyēñ na empōrow, pr. 1498. — 2. to make hard: wōkyēñ wōñ yafunu, they abstain from food, live on scanty food, s. yaf. — 3. F. okyēñ ne kōñ wō n'agya do, he rebelled against his father; cf. señ kōñ.*

*Okyeñ, pr. n. a surname for the name Atiammo.*

*ñ k y e ñ, the side, side-part or place by the side of a thing; in connection with verbs it is, in Eng., often rendered by prepositions, as, near, by, with, to, from; or by adverbs, as, aside, apart, privately; F. Mt. 14,13. Mk. 13,3. = ofā; — ogyina me ñkyeñ, he stands near or by me; kyekye da sram ñkyeñ, the evening-star is near the moon; meko ne ñkyeñ, I am going to him; efi oheñe ñkyeñ, it comes from the king; cf. Gr. § 122. — Cpds. s. oðankyeñ, okwañkyeñ.*

*o-k y ē ñ a, F. e- [okyē da] to-morrow; the day or a day following the present; oky. bi, some future day.*

*o-kyēñ-kyi, the day after to-morrow.*

*kyene, r. Ak. F. = kyeñ; m'agwima kyene mē, my work is too hard (too much) for me.*

*k y è ñ é, v. to swing, fling one's self, as an ape from one tree to another; okyèné e.s. (kontromfi, duahyeñ) otow fi dua biakō so kō biakō so. — de.. kyene mu; to cross, to throw across: ode ne nan akyene mu, he has crossed his legs. In the combination to w.. kyene the v. to w means to throw, send, fling, hurl from the hand or from a starting place, and kyene points to the end and aim of such movement, s. Gr. § 109,32. 243,b. Kyene is used of single things, gu of a multitude of things or of materials; otow tumpañ no kyenee pom', he hurled the bottle into the sea; watow ne sekañ akyene, he has flung his knife away, or, he has lost his knife (by carelessness).*

*akyene, pl. ñ-, drum; diff. kinds: obommā' (akyenekésè), atūmpāñ, ñkráwiri, adedénkūrā, etwī, akukuá (at Kumase and Akropong); sā ñkyene yi ñhinā di hene anim nè n'akyi; oténté, mpintín; gyamadúdu; — kã or yañ aky., to beat a drum.*

*ñ kyene, salt. Akw. táfòdé, gyiràmm. — Phr. ñky. atem', it is sufficiently salted; ñky. atwam', it is excessively salted, oversalted; ñky. no nté adem', the salt has lost its savour; wōnyé ñky. na woa-hono, the rain will not kill you; wakã ñky. agu (lit. he has cast away salt) he has ceased to use salt i.e. he is dead; n'aniwa soa ñky. =*

n'ani kum na n'aniwam' aye no fremfremfrem or dededede, *he is at the point of dropping sweetly asleep*; akōa yi, oye m'anim ñkyene, medaṇ mehō a, na oye m'atiko yisa, *he speaks good words in my ears, behind me bad ones*; cf. wotoo no tekremakyéne, *they laid salt upon their tongue for him by sweet words*; onañ ñkyene gu n'asōm', *he bribes or persuades him*; obekā ñky. a, mirentie no bio, *though he try his best to persuade me, I will not listen to him any more*. — bō ñky., s. bō 98. — si ñky., s. ñkyenesi.

akyene-bóa, pl. ñ- [aboa a okyene] *ape, monkey* (general name).

akyene-dam, s. adam.

kyenedúru, *a tree the wood of which resembles cedar-wood*; cedar†; dupon a wode seṇ akyene, ye mpurañ &c.

akyene-kā, inf. *drumming, beat of drum*; syn. ayañ.

o-kyene-kāfo, *drummer*; syn. okyeremā, oyañfo; cf. gyaasefo.

a-kyene-késé, *the king's large drum, called obommā*. pr. 711.

ñkyene-mú, v. n. *a crossing of two lines as in the sign of multiplication* ×; cf. osikyi.

kyēnciē, *a barren, sterile, unfruitful female* (of animals); oguañ yi abu ky., *this sheep has become fat instead of bringing forth young*; cf. oponiñ, karawa.

ñkyene-ñkyéne, adj. *salty*; nsu ñky., *brackish water*.

ñkyéne-sí, inf. *the putting of salt into bags*. [Wosi ñkyene = wokyeke ñky. wō abōbow mu a.s. akyem-medew mu a.s. ahabaṇ biara mu.]

o-kyene-soafo, pl. a-, *a carrier of a drum*. pr. 2822.

ñkyene-sóafó, pl. id., *salt-carrier*. pr. 1943.

ñkyeñ-kókó, pl. ñkyene-akókó, *a grain of salt*.

ñkyeñkyémá, *a kind of grass*.

ñkyeñkyemàwé, pr. 1944. cf. kyekyemañwe.

ñkyeñkyen, f. = ñkyene-ñkyene; *saltiness*. Mk. 9,50.

kyēñkyēñ, red. v. [s. kyēñ] 1. *to make or grow hard, dry, stiff, numb*; awów akyēñkyeñ me, *the cold has benumbed me*; wa-kyeñkyeñ na oye awu, *he has become torpid and is about to die*; onipa wu a, okyēñkyēñ, *when a man dies, he becomes stiff*. — 2. *to strain, to put to the utmost tension, exert to the utmost*: kyēñkyēñ wohō mā adaka no so, *exert yourself (call up your strength) to lift up the box*. — 3. f. *to dry up, wither away*. Mk. 4,6.11,20 f.

kyēñkyēñ, a. *stiff*; tadua ky. pr. 3156; s. ky.-ara & kyēñ-  
[kyēñkyēñ.

kyēñkyēñ, *basket, pannier, made of palm-branches and reeds, to carry palm-wine*; syn. akotwé; cf. bedew, apakañ, kyereñkye.

akyēñkyéñ, pl. id., *an unripe palm-nut*.

kyeñkyeñ-be-mū, pr. 310. 1945-47.

akyēñkyēñá, *a bird with a large bill, the toucan or hornbill, buceros?* pr. 1948. — by-names: pebiakrrō, méamēa.

kyēñkyēñ-ara, adv. *hard, forcibly*; needs, necessarily, in-

*dispensably; absolutely, by all means, peremptorily, positively, utterly; mise, memmā ɔ̀nko; na ose kyēnkyēn-ara ɔ̀bɛko, I say, I do not wish to let him go; but he says, he will go by all means. [Cf. G. kē, kēle, still, yet, though.]*

akyēnkyēn-ne [kyēnkyēn, ade] *a forced matter or thing; — ɔ̀do nyé aky., love is not enforced, obtained by force.*

ɛ̃kyēnkyēnē, *something hardened; biribiara a akyēnkyēn, se dote, aduan̄ a ayɛ dennennennen na wudi a enyé bio, nām a woahow na akyēn; — obosu nky.†, hoar-frost; nsu nky.†, ice; amū nky.†, a mummy.*

kyēnkyēnēn̄, s. kyeñkyeren̄.

kyēnkyēnkyēn, *adv. hard, rigidly, inflexibly, unrelentingly, excessively; ɔ̀hyeno ky., he forces him hard, rules over him with severity; Eniresi-abūrofo nhye abibifo ky., the English do not deal rigidly with the negroes; ɔ̀ton n'ade aboodeñ ky., he sells his things exceedingly dear.*

akyēnkyēn-nūru [aduru akyēnkyēn] *a medicine for hardening any thing, for embalming a corpse, for mummification.*

kyēnkyēntakyi-a, *adv. by force, forcibly; enyé kyeñkyentakyi-èkyi do, it is not an irresistible love; kyeñkyentakyi-èsi a, ose mémma yēnko, he absolutely wants me (or, with all his might he forces me) to go with him; syn. kyēnkyēn-ara.*

kyēnkyēntakyi-kūrow, pr. 2818.

kyeñkyeren̄, a. & adv. *very hard, dry, stiff; cf. kyēn & kyēnkyēn, v. — nām no ayɛ kyēnkyeren̄, the fish (or meat) is well dried; asase no mu (or so) yɛ kyēnkyēnēn̄, = emu akyēn or awo, the land is hard and dry, arid, meager, barren; ne ntama no asen̄ ky.; ne nsa sen̄ ky. or kyēnekesē, 1 Ki. 13. — wakyēn kyēnkyeren̄, he has become stiff (in his body or joints, for some hours): eyé akòse abiribiriw-twa, syn. ade atɔ no so, ahun̄mu atɔ (or asi) no so.*

kyeñkyeren̄kyen̄ = kyeñkyenkyen̄.

akye-nyā-de [ade a woakye anyā] *share, portion, = kyefā.*

kyépé, Akw. = pēdua, to.

kyepēn, F. *portion, inheritance. Mt. 5,5.*

ɛ̃kyera, a kind of pot; s. kuku.

kyer, F. kyere, Ak. = kye, v. *to last, endure; F. mambekyer', I am not to remain long; ɔ̀bekyer ahē, how long will it last? bekyer ahē nkō, how long (wilt thou stay away)? Ps. 90,13.*

kyere [kye, v. *to last &c.*] *a delay, lingering, prolonged stay; menhyé wo ky., I do not detain you, will not cause you a delay or detention; wannye ky. yee ntem koo ho, he hastened there without delay.*

kyère, v. [red. kyekyere, q. v.] *1. to catch, lay hold on, seize (by pursuit); to take captive (ky. or fa dommum), apprehend; to detain; agyinamoa ky. nkura, akrômā ky. nkoko; pr. 3111.1954-57. ky. asem, Lk. 11,54. — 2. to bind, tie round (adare, the handle of a bill-hook). — 3. to become thick, to curd, curdle, clot, concrete or coagulate into a thick inspissated mass; nufusu no aky., the milk has curdled. — 4. ..mu ky., a) to be narrow; ɔ̀dan̄ yi mu ky., this room*

is narrow; opp. mu gow, to be spacious. — b) to be hurried and indistinct in pronunciation: Aburifo kasa mu kyere, e.s. wokasa ntem-ntem na emu nteu a.s. emu nná hq. — 5. kyere mu, to interweave, tissue, variegate; woaky. mu = otamanwénéfó adi mu adwini; s. ñkyeremú. — 5. to be in great distress or straits: ne hō kyere no = ne hō hia no wō mmā ñhīnā; ne tirim aky. no (e.s. asem bi ayē no ebū nè awereho ñhīnā), he has become distracted, out of his senses or wits. — 6. to press or be pressed together; kyere so, to throng, crowd: nnipa no aky. so, the people are crowded together; wōkyere nó sò, they throng him; wōkōkyere tow, they huddle together into a cluster, swarm or crowd. — 7. kyere (or kyekyere) sa, to prepare for war (by collecting an army &c.); wakyere me hō sa-bone, he has planned, devised or determined evil against me. — 8. to show or manifest ill will, hostility, animosity, aversion, to bear malice, to make one feel a grudge; s. ñkyeree.

kyere, v. [red. kyerekyere, q. v.] 1. to show forth, produce, exhibit, present to view (often preceded by de, fa, yi, with the object that is shown): fa mfonini yi kyere no, show him these pictures; mede maky. no (or, maky. no mf.); — fa wohō or yi wohō kyere, show yourself; okyere nehō (dodo), he is ostentatious, boastful, vaunting. pr. 382.1318. — yi.. kyere, to manifest, reveal, make known. John 1,31.2,11. — 2. to show, point out (to); to guide or lead to; kyere no kwan, show him the way; kyere no odañ a obedam', lead him to the room where he is to sleep. pr. 1617. — 3. kyere ase, to show the reason, meaning, sense, i.e. to explain, interpret. pr. 1950. kyere āno, to state or declare the amount, number, weight &c. F. to declare. — 4. to teach, instruct in: mekyeree no ñhōma-kan, I taught him to read (cf. red.). — 5. to advise, counsel, exhort: okyeree no se ónnuan, he advised him to flee; pr. 226. — 6. to have a direction or situation toward, to front, face, to look toward: adannim ky. apuei, the front of the house looks eastward; nemfensere ky. abonten so, his window faces or looks into the street. — 7. After another verb, ky. often shows the direction of an action and is rendered in Eng. by the prep. toward (Gr. § 223,4): oterew ne nsam' kyere osoro, he spreads forth his hands toward heaven; or it denotes the reference to a person and is rendered by to: kã.. kyere, to speak or relate to, to tell, give instruction or information to, to inform: okāā ne dae kyeree no, he told him his dream; wanyā asem no ñkã ñkyeree, he has often inculcated this matter; — to make known, reveal. John 1,18. — 8. kasa kyere, a) to speak to. pr. 513. — b) to instruct, exhort, admonish. pr. 911. — 9. to do for a pretence: wobo mpae tenten kyere, they for a pretence make long prayers. Mt. 23,14.

kyere, F. unless, except (= gye); till, until: modo w' ky. owu apa hen mu, I shall love thee till death us do part; cf. kyere-de.

kyere, inf. Ak. = okye, long duration, time. pr. 1949.

o-kyere, the act of teaching; doctrine, rule, precept, instruction.

o-kyére, precious beads and pieces (ingots) of gold, fastened round the wrist; s. okrakyere.

akyere, pl.ñ-, a wretch worthy or destined to be killed; pr. 636.1958.

cf. akwākyere; wode no too akyere, *they sentenced him to be killed, after previous torments in dragging him along the streets.*

kyeree, = aboso, *the batten or movable bar of a loom.*

ñkyereet†, v.n. [kyere, v.] *example, sample, pattern, instance; syn. ñfweeso; ehō ñky. bi ni.*

ñkyerec [kyere, v.] 1. *manner of binding; state of bondage, bonds; ñkyeree a womā wokyeree no yee no yaw sê. — 2. a grudge, ill will, animosity, hostility, malice, aversion; mede ne nā hō ñkyereé (= ne hō tañ, ne hō ahi) na mede merekyere no, I make him feel the grudge I owe to his mother; mfá m'agya hō ñkyeree ñkyérè me, do not make me suffer for the aversion you have conceived to my father. — 3. = duasee, kãasee &c.*

ñkyere-āno, inf. F. *answer, declaration.*

ñkyerease, inf. *explanation, interpretation; cf. asekyere.*

akyerēba, -wa, -bā, pl. ñ-, F. *sister; cf. onua-bā.*

[Mt. 13,56. 19,29. Mk. 3,35. 6,3.

kyérebēññ, kērebēñ-krebēññ, (full e) a. & adv. 1. *erect, upright, straight, not crooked at all; (ogyina hō ky., nnua no anyin-nyin krbkrb.) — 2. fast, firm; syn. pintiññ.*

o-kyérēbēñ, pl. a-, a species of snake; oye ahantañ sē oky.

kyerebēñkuku, *the queen of the white ants, = mfótehéne.*

kyerebià(só), a three-angled piece of wood or shelf fastened in the corner (or nook) of a room to put things on; s. kyereso.

kyerebo, *hardened dung, excrement; onipa, atoteboa biara a.s. akoko biñ a eye dennēññ; syn. biñ, sebew; cf. bintuw.*

kyere-de, F. (in order to see) *whether; = kyere-se; or only: kyere; Mk. 11,13. — kyere obokū no, hoping to kill him.*

akyerédéwá, *a little something to make a show; a small token.*

akyérekye, an animal that eats unripe plantains. pr. 1960.

akyérekýeree, id.? a kind of rodent animal; s. opurow.

ñkyérekýerā, -kyerewa, *dry land, barren desert; ñky. so ne nea wura ntumi mfifi yiye na aduan nso mmq.*

kyérekýere, a. only used together with kañ, s. kañky....

kyerēkyere, red. v., 1. s. kyere; the red. form is used, with the meaning *to teach, instruct*, when the thing or matter that is taught is not mentioned; cf. didi, keñkañ. — 2. kyerēkyere .. mu, *to explain, expound, elucidate, illustrate.*

ñkyerēkyereé, *examples, instances; s. ñkyeree; ehō ñky. bi.*

o-kyerēkyeréfó, pl. a-, *teacher, instructor, tutor; preacher, minister of the gospel.*

akyerēkyere-kwañ, lit. *what shows the way; 1. the forefinger, index. — 2. in a ship the helm, or perh. better, the steering compass. — 3. way-mark, direction-post.*

ñkyerēkyeremú, inf. *explanation, explication, elucidation.*

kyerēkyerew, red. v., s. kyerew.

ñkyerēkyerewá, *engravings, figures, pr. 2583.*

ĩkyérekyerewa, s. ñkyerekyerā.

o-kyeremá, pl. a-, drummer, by the fetish-priests called oyamfo; pr. 1961. ahene nè aky., lit. kings and drummers, i.e. kings and other chiefs.

akyeremadefo, the king's drummers. pr. 477. s. gyaasefo.

ĩkyéremmá, white flakes of ashes (obróde-hono a woahyew mu gyarensó mù apowapów à ededam' fitafitā no).

ĩkyeremú, a kind of precious cotton cloth, mixed of red and black, similar but far superior to mmobom'.

kyeréũkyě, pl. ñ-, 1. basket made of wicker (hama nè mpō-pā), strong & coarse, used to cover fowls, chickens &c. — cf. kēntēn, kyēnkyēn, (akotwē), séséa, pìrebi, tekrekýi. — 2. bird's cage.

kyerepèi, pl. ñ-, row, line, rank, file; wafua ode gyau ñkō kyerepènkýerepèi, he has planted yam in (several) rows consisting only of "gyawu". — F. aky. mu, iŕ rows. Mt. 6,40.

kyere-se, conj. (F. -de) = se ebia, whether or if perhaps; Gr. § 141,1.B. a. kofwē ky. owō ho ana? kōkū kyere no ky. obetie ana? kō ky. wobenyā biribi aba na yeadi.

kyereso, = kyérebiasó, duabon a.s. dua bi a woasen de ahye kokoam' na wode nneema gu so.

kyere-sūa-sēm (-ñhōma)<sup>†</sup>, catechism. Kurtz § 7.

kyeré-tíe, listening to instruction; meko ky., I go to have a lesson; asubō ky., the attending to instruction previous to baptizing.

kyeretiefot<sup>†</sup>, (pl. id.) catechumen.

kyerew, v. [red. kyerekyerew] Ky. tẁere, to write; to engrave; ky. ñhōma, to write on paper, to write a letter, deed, document, tract or book; cf. kurukeyerew.

ĩkyerew: the phrase gu ne ñkyerew is used when of things portioned out successively nothing is left; wokye ade bi mu ẁie a, wokā se: yeagu né ñkyèrew, = yeaẁie korā, we are at the end of it, we have done or finished, all is spent, there is nothing left; aduan a yede koe no, yesan akodi bi a, na woagu ne ñky. dedaw, when we went again to partake of the victuals we had taken with us, they were already done (finished, consumed, used up).

akyeréwa, -ba, Ak. F. sister, = onua-bá, -béa.

kyerewá, screw; cf. mfewa.

kyerew-de, pl. ñ-, letter, character in writing (s. kyerewe) or printing (s. ntintimí).

kyerewé, -ē', pl. ñ-, a line. syn. nsanhō; a mark or character in writing; letter; s. kyerewde.

ĩkyerewé, -ē', 1. engraved or impressed artificial lines or figures on calabashes, pottery &c.; ahina no hō ñky. ye fe. — 2. any engraving, writing, drawing, design, delineation. — 3. the lines in the palm of the hand. — 4. a mark, notch, incision, groove. — 5. the worm or thread of a screw (ĩkyiĩkyimí).

o-kyerewfo, pl. a-, writer; scribe; clerk; author (of a book).

kyere-wō, a kind of bird, catching snakes.



ak ye-ton, *inf.* [kyere, ton] *catching and selling*; wodii Krobo-fo ak y., *they took to catching and selling the Krobo-people.*

e-kyew, Ak. ekye, *hat, cap. bonnet, any cover for the head*; cf. böro-kyew, fo-kye &c. — pa.. kyew, *lit. to take off the hat, to beg submissively, to entreat, supplicate, beseech, petition; to beg pardon; syn. koto, sere, koto sere*; [G. kpa fai, Voc. p. 66.] mepa wo kyew se: fa firi me, *I beg you to forgive me! wo kyew ni! lit. your hat is this, i.e. I beg your pardon! kyew nhina ye wo dea = fa firi me, na fa-firi nhina ye wo dea, enye me dea, I have nothing to forgive, I crave only your forgiveness; mepaa no me bone ho kyew, I asked him to forgive the wrong done by me.*

kyew-pa, *inf. entreaty, supplication, asking for pardon.*

kyew, *v. to fry, bake, roast, parch* (akoko, nam, nkyewa, kafe, abürow, pr. 394., ase n.a., with or without fat, in a pan, on a roaster or potsherd, whereas tö tö is, *to bake in an oven, or, as kisä, to roast at the bare fire.*

kyew, *v. to squint*; cf. kyea; okyew n'ani, *he squints his eye, looks askint; n'ani ak yew, he squints, is squint-eyed.*

-kyew, *a. in cpds: crooked, wry, wrong, unjust; s. brakyew, [ntenkyew.*

ak yew-ak yew, *adv. squintingly; ofwe no ak y., he looks at him in a squinting manner, by side-glances.*

kyéw'kyéw': ne ho ye no ky., *he feels uncomfortable, uneasy, is anxious, timorous, apprehensive, suspicious, from a bad conscience, from fear to be seen.*

akyewa Nyanköpon, F. *the immortal God. Cf. ekye.*

ikyewa, *fried cakes, roasted meat, delicate food*; cf. ak yéduani.

ikyé-wé-e [abürow a woakyew na wo] *parched corn. pr. 1944.*

kyi, Ak. kyiri, *v. [red. kyiky] to turn the back to; 1. to dislike, not to like, to loathe, have an aversion to, hate, detest, abhor; cf. tan; to shun, fear, shrink from. pr. 417. 1190. 1517. neg. not to be against, pr. 1805. wonkyi, it is not objected, not found unallowable, pr. 1488. 1963. wokä no sä a, wonkyi, you may say so, although it is not the right word or answer. — abosom nhina wo ade a wok yikyii. — 2. to abstain from, to avoid, to consider as forbidden (by the fetish) and unclean; mikyi, I am not allowed to eat it. — 3. kyi anim, to shun, keep clear of, beware of, get out of the way of; nea ese se yekyi n'anin ne obonsam, he whom it is necessary for us to shun is the devil. — 4. kyi ayi, to abstain from certain victuals for a month to a year after the death of a member of one's family.*

kyi, *v. [red. kyiky] to press, squeeze, wring or crush out*; wö-horo ntama a, wok yi mu nsu no agu, *in washing clothes the water is wrung out from them; kyiky atam no mu; — kyi nufu, to milk; kokyi nnuan no nufu, go and milk the goats; — kyi nno, to press out oil; kyi bobe-aba, to press grapes; Gen. 40, 11.*

ak yi, cf. ak yiri, Ak. ak yire, Gr. § 119. 120, 4. 130, 5. 1. *the back, the hind(er) part, rear; the outer (outward) part, outside of a vessel or enclosure, of the hand. pr. 468. — 2. the space behind or outside. —*

3. *behind* (owo m'akyi, *he is behind me*; dua bi si dan no akyi; *pr.* 2160); *outside, without* (opoń akyi, *outside or before the door*); *after* (of time); oprannā akyi na osu to dā, *after a thunder-storm it always rains*. — 4. in specific cases or phrases: a) *the property left at a person's death*; b) *the time of one's absence*; c) *one's supporters or relations*. — di ..akyi (di akyiri), *to follow, go or come after; to succeed; to accompany, attend, assist; to pursue, chase*; *pr.* 893. 895. 898 f. — ogyina m'akyi, *he stands behind me, backs me, supports, assists or protects me, stands security for me*. — n'akyi tweri me, *he leans upon me, s. aninsem*. — waba m'akyi, *he has come in my absence*; obi aba wo akyi, *somebody came to visit you whilst you were absent*. — edom abefi yen akyi, *the enemy has made his appearance in our rear, at our back, behind us*. — wafi m'akyi ako ho, *he went there without my knowledge*; — siesie m'akyi, *provide for my coming home (that I may find something to eat)*; ofwe n'akyi, *she looks for the things which he has left*; nea wode fwee m'akyi wo hē? *what did you prepare for me whilst I was absent?* — ohyehye n'akyi, *he boasts of what he has not with him (what is left behind or expected)*; — owo bi wo n'akyi, *he has a rich relation*; n'akyi nyé duru, *he is not of a rich or renowned family*, 1Sam. 18,23.

ńkyi, *F. adv. then, now, afterward*. Mt. 3,10.12,44 f. Mk. 1,14. = eno na; cf. akyiri no, *F. n'ekyir' no*.

kyia, *v. [inf. ñ-, red. kyiakya]* Ak. dwa, 1. *to shake hands, greet, salute, bid welcome*. — 2. *to give or send one's compliments*; cf. mā akyē. — 3. *to bet, wager, lay (a bet or wager), hold a wager*; wokyia wo so, *they hold a wager on it*; me nè no kyia, *I wager with him*; kyia me e! *lay me a wager!*

ńkyia, *inf. joining hands, salutation, greeting*; (pl. ńkyiakya, Mt. 23,7); *bet, wager*.

akyi-de [kyi, *v.*, ade] *a detestable or abominable thing; any food disallowed by the fetish*; wadi n'aky., *he has eaten what he was forbidden to eat*.

akyi-di, *inf. following after, pursuing, pursuit*; *pr.* 300.

kyi-dom, *the rear, rear-guard, reserve of an army, reserve troops of the centre*.

akyi-dua, *a support, stay, prop; a defender*; n'akyidua abu, *the person in whom or the thing in which he trusted is no more*.

akyí-dùan', kunafó aduan a wodi, *bread of mourners*. Hos. 9,4. o-kyifo, nea okyi aduan bi. *pr.* 1965.

akyifo, *pl. n., the succeeding generation*; cf. akyikafo, ńkyiri-mma; yen akyifo a wobae yi de, won ani nso nnipa, *this rising generation has no respect of others*, = ne-mma yi ani nso mpanyimfo.

akyi-fwe-dé [ade a wode fwe obi akyi] *necessities or presents prepared for one to receive him as a guest or on his return home*; m'aky. wo hē? *what is prepared for me?*

akyi-gyíná, *inf. [gyina akyi] support, assistance, protection*.

o-kyigyínáfó, *supporter, protector, counsel, attorney, advocate, comforter*. John 14-16. — 2. *one who handles (a gun), shooter*, *pr.* 1792.

o-kyi-kafó, *pl. a-, 1. one left behind, left in charge of something*

by a departing person. — 2. *heir* (= *owunnyafō, ɔdedifo*). — 3. *straggler*. — 4. *one who remains behind, the last*. *Mat. 20,12.14.16.* — s. *okyirikafō, f. ɔkyirdzifo*.

kyikyī, kyīkyī, *red. vv., s. kyī, kyī*.

kyíkyí, kyékyé, *telescope, spy-glass; cf. afwede*.

kyikyikyī, ye-, *to creak; ɔpɔn no rebue no, eyee ky. = e-  
|kasae.*

kyìkyírikýìkyíri, *unruliness, rashness; ɔyè ky., he does not sit quiet, is rash, unruly, turbulent, refractory*.

kyīm', = *kyī mu*.

kyīm, v. [*red. kyīnkyīm*] *to turn, twist, wind, wring, wrest; syn. dan', kyima; to turn round, revolve, wheel; wókyīm hama, fra, nsa...; wiase or onipa ñkwà rekyim, the world, or human life, is not permanently standing, is turning, wheeling*.

kyīm, v. n. *wresting &c. ogye me kyīm, he takes my word and wrests it, he doubts, disputes what I say. pr. 76. Cf. akyinnye*.

e-kyīm, *a food prepared of blood, spiced with salt and pepper*.

kyīmā, v. 1. *to turn, twist; oky. ne kɔn, ne ti, ne nsa, safē. — 2. to turn aside: dom no akyīmā akɔfa ñkwansiane abesi kūróm', the enemy turned and entered the town by a round-about way; — oko-kyima, he goes to ease himself, to the privy; (pr. 569.) f. he goes about, Mt. 4,23; — wakyima nehō = wadan nehō, a) he has withdrawn; b) he has eased himself (evacuated his bowels); cf. ye nehō yiye, gya ne nan. — 3. = ye bra.*

kyīmā, *blame, blemish, defect, fault; ne hō nni or ntó ky., there is no defect in him; nehō tew or tó ky., there is something amiss or faulty with him; ne hō tew ky. (biribiara ye no a.s. ɔno ye biribi) a, wode bebisa wo, if any thing goes amiss with him, you will answer (be answerable) for it.*

ñkyīmfi, *an engine with a combination of wheels, wheel-work.*

ñkyīmí, *a winding; the thread or worm of a screw (mfèwá no hō ñky. atōrom); wheel(?)*

ñkyī-mú, *inf. [kyī mu] the act of wringing out.*

kyīñ, v. = *kyini*.

o-kyinako, *a kind of bird, s. kokokyiniako*.

Akyínàñ, Akyinántāñ mogyé mogyé, *a surname given to Euro-kyini [Eng.] = king (in Europe); mesom ky. [peans.*

kyini [Ak. kyin; *red. kyīnkyini*] *to circulate; to walk or go (round) about (oky. dan hō; oky. man mu, ɔnyé fṽē; ɔsebo kyini kwaem', oṽia ky. ṽim'); to rove, ramble, roam, range, stroll, wander.*

kyinii, pl. ñ-, *a large parasol of kings, also called kataman; cf. akatawia. — ky.-kurafo, s. gyaasefo.*

kyíñ-hyia, *inf. lit. a turning round and meeting; the revolution or rotation of a wheel, of the hands of a watch or clock; an hour, cf. donfwerew. — di ky., to turn round again and again; mfèwá no adi ky., the screw turns without catching hold in its box.*

kyīñhyia-mframa, *whirlwind*.

kyĩnkyĩm, *red. v. kyim.* — F. *to tarry*, Mt. 25,5. orekyĩnkyim né bá, *he delays his coming; cf. t̀went̀wēn. Mt. 24,48.*

kyĩnkyĩn, -kyini, *red. v. kyin, kyini.*

ĩkyĩnkyinii, fākō a obi kyĩnkyĩn hō.

kyĩnkyirai, bō -, *to be alarmed by sad news, cf. bō t̀wi.*

ĩkyĩn-so, *inf. circulation, the act of going about or passing from place to place or person to person.*

ĩkyĩnso-ñhōma, *circular, circular letter or paper.*

akyĩn-nyé, *inf. [gye kyim] doubt, unbelief (F. Mk. 9,24), disbelief, scepticism; dispute, controversy, debate; ogyeno akyinnye, (better: ogye no kyim) he disputes with him, calls in question or expresses dissent or opposition to what he says; pr. 446. 2147. 2716. — óyè aky., he is a habitual disputer.*

o-kyinnye-gyéfó [akyinnye-gyé, *inf.*] *doubter, sceptic, disputer, controvertist. pr. 1966.*

kyiri, *v. (F. kyir) = kyi.*

akyiri, Ak. akyire, F. akyir, 1. = akyi 1-4. (In Akr. akyi is used with a noun or pronoun before it, akyiri without such.) — di akyiri, *to go or follow after, pursue &c.* — sa ñ aky., *to turn back, return.* — 2. *behind; in a distance, afar off: onam aky., he walks behind, or, in a distance; - ka aky., to stay behind.* — 3. *the time after; - akyiri no, F. n'akyir no, afterwards: kan no ompé se oko, aky. no okoe, at first he did not choose to go, but afterwards he went; - akyiri yi, recently, lately; wo akyiri yi ñhōma, thy last letter.* — 4. *the latter end: aky. besi yēn dēn = ebeŵie yēn dēn? how will it be with us finally? aky. besi mo yiye, it will turn out well for you; misuro aky., I am afraid of the consequences; - ohū akyiri, a) he is far-sighted, long-sighted; b) he can account for it.* — 5. *nam or fa akyiri, to do without the knowledge of another.* — 6. *m'akyiri firi hō, my mother's family, my maternal relations are from that place.*

akyiri-di, *inf. following or going after, pursuit.*

akyiri(di)fo, *follower(s); F. akyir(dzi)fo, the last. Mt. 20,12. 14.*

kyiri-afasé, *a kind of razor [ekyi afasew, it does not agree with af., getting dull when used to cut af.]; s. oyiwan.*

kyiri-ahemfie, *a middle sort of sandals; s. mpaboa.*

akyiri-kàfó, = okyikafó, *one who remains behind, the last.*

akyiri-kyerewfo†, *telegraph.*

akyirikyiri, -kyiri, *far, distant, far behind, far away, (in) a remote distance; oko akyky. asase bi so (or, asase bi so akyky.), he has gone to a distant country; - ..ani ye.. akyirikyiri, s. ani 8 A. - mmā wo ani nnyé wo akyirikyiri se merebehye wo da-tenten bi, do not apprehend that I shall put you off very long.*

ĩkyiri-ĩkyiri, F. akyiri-akyiri, *backwards; s. pini.*

kyirikyirikyiri, *adv. blazing, in full blast, in or with a bright flame, lustily, vigorously; ogya no dew ky. = framframfram, frafra, k̀itikiti.*

ĩkyĩri-mma, F. (Akp. in songs) *the rising generation, = akyi-fó, 'ne-mma, mma a wōaka akyiri a wōwō hō 'ne-yi.*

ak'yiri-sañ, *inf.* [sañ ak'yiri] *backsliding*; cf. nsañak'yiri.

o-kyirisáñfó, *pl. a-*, F. *backslider*.

ak'yí-sañ, *inf.* *going back*.

ak'yiwade, = ak'yide.

## I.

The letter l is used only in foreign proper names. In some Fante dialects l is used for r, probably only by people who are not of Tshi origin. In words adopted from foreign languages, d is put for l as an initial sound, and r in other cases; cf. dagire, brū, dare, dadare, hagire, &c. Gr. § 293, 11 d.

## M.

Words which have m as the first letter of their stem (usually with another m, in verbs sometimes with two ms before it), but are not found under M, — seek under B.

The consonant m, when radical or original, is united with nasal vowels (ã, ě, ĭ, ò, ũ); whenever it is followed by pure vowels, it is a transformation of b, caused by a preceding m (or orig. n, ñ) or by negligent pronunciation. — It interchanges with b, w, n, ñ; Gr. § 18.19 B. 37. — m before f has a different pronunciation, being produced not with both lips, but with the lower lip alone.

m is a frequent *prefix* before stems beginning with p, f, m, and with b which is then assimilated, i.e. changed into m. This prefix is found 1. in nouns in the sing. and plur. (Gr. § 29, 2. 35, 3. 42, 2. 43, 1. 104, 3. 5.), in a few adjectives (as mmerew, or in plural forms as mmia-mmia), in numerals (Gr. § 77, 78, 4. 6. 81.), and in some adverbs (derived from or formed like nouns, as mmom, mpo, Gr. § 134, 3 b). — 2. m is also a *prefix* of the 2nd. imperative and all negative forms of the verb (Gr. § 91, 10. 92. 95, 1. 96 II.) — As a prefix, m, being a semi-vowel, usually forms a syllable by itself, except when it is joined to a preceding vowel or pronounced together with the m of the subsequent syllable in equal tone. Gr. § 23, 2 b. 24, 3. 95, 1. 96, 2.

m' 1. = me, *pron. a)* before a vowel; *b)* after a verb (in quick speaking). — 2. = mo, *pron.* (seldom). — Gr. § 55 Rem. 2. 56. Rem. 2. — 3. = mu. Gr. § 120, 2.

mma, *pl.*, s. o<sub>ba</sub>; mmā, *pl.*, s. o<sub>bā</sub>, *woman*, abā, *rod*, bā, *place*.

-ma, F. mba, *suffix* in diminutive forms of words terminating in m, ñ, ne, ni &c. Gr. § 37, 1. s. bamma, barima, benma, abomma, damma, odammá &c.

-mā, seems to be a *formative suffix* of verbs (buma, hima, kyima) and nouns (adwumā, mframa, aguma, hama, ahema, ñhōmā &c.)

mā, *v.* [red. mēmā, mōmā q. v.] 1. to give, hand, communicate, bestow, confer, impart, grant, present (cf. kye, de.. hye nsa); to deliver, yield up; to allow. When the thing given is mentioned in the form of a simple object, it is usually put after the personal object; otherwise an *aux. v.* (de, fa, yi &c.) is used: o<sub>mā</sub> me sika; o<sub>de</sub> ne

sika ñhīnā amā me; mā me nsu! fa wo ade no mā me! Gr. §206,1.2. *pr.* 1916.3176. — mā ɔkwañ, to give leave or permission &c. s. ɔkwañ. — 2. to put, apply to: wode (asem no) mā nnipa nè mmoa, the word is used in speaking of men and beasts. — 3. to dedicate, s. mōmā. — 4. to address with a salutation, to wish one something (mā akyē, nnopa, akwaba, amo, due &c.) — 5. mā asem, to tell or relate a story; cf. mōmā (hō). — 6. to let, cause, make, allow, permit or suffer one to do any thing (used as an auxiliary before another verb, s. Gr. § 91,10. 107,25. 255,3. *Rem.*): mā ɛntrā ho (Ak. mā no tēnā ho), let it (remain) there; ɔmā wɔkɔkyeree no, he let them go and catch him, he had him caught; ɔmā wɔbɛkyeree no, he suffered himself to be caught by them. *pr.* 403f. 439f. 1969f. — 7. (used as an aux. after another verb, s. Gr. §109,32. 243 b. *Rem.* 1.2.) to perform an action or to be in some state or condition for the benefit of, out of sympathy with, or with respect to somebody: ɔye adwuma mā me, he works for me; odi ñkɔmmo mā ne nua, he laments for his brother; ɔboɔ tuo mää Kofi, he shot himself that Kofi should or must do the same. — Sometimes mā shows a general and indefinite reference of the principal v. without an object following, cf. asempa a Luka kyerew mae; in F. it answers to the adv. very: ɔye few mā, it is very beautiful. — 8. mā.. so, F. do, to raise, lift, lift up: mā adeso a no so, lift or take up that load; cf. kukuru; mā wona so, lift your feet i.e. quicken your steps, be quick, make haste; ɔmā n'aní (ne nsá, ne tí, ne nántin, ne'né) so, he lifts up his eyes (his hand, his head, his heel, his voice); — to hold up; — to elevate, exalt, elate; ɔmā nehō so, he exalts himself; — to take and carry away, to remove; to take up: wamā n'asem so, he has again taken up his speech. — 9. mā, to plaster: wode abantotere mā ɔdañ hō, nsemso ani, they plaster the wall of the house, the ceiling, with a trowel. — 10. mā, to cause, occasion, serves also for the Eng. conjunctions so that, Gr. § 273,1 c.

mā, F. = amānā, amōa. *Mt.* 15,14.

e-mā, a. pl. amā-amā, full, filled up; cf. mātēññ, mātō; m'ahina aye mā, my water-pot is full; ye, hye or gu.. mā, to make full, to fill (up); wɔhyehyee ñhiua no amā-amā, they filled the water-pots; nsu aye tumpa no mā, the bottle is full of water; wakyerew ñhōma yi mā, he has written this paper full.

e-mā, n. fulness; emā mu nni siñ, full is full.

amā, lime, bird-lime; pitch; glue; cf. amāne. [G. id.]

mā, a. slimy, ropy, clammy, glutinous; viscid, viscous, sticky; *syn.* mātāmātā, fā, sā, tǝā &c.

Am'má [contr. of Amemēnewa] F. Amba, *pr. n.* of a female born on Saturday. Gr. § 41,4.

ammā-aññwo-korā = nea wammā asem no aññwo korā.

ammā-aññwo kűrow = kűrow a emmā ɔmañmu ññwo da.

mmabā-bere [ababā, bere] maidenhood. — mmabā-sem, di-, to be fond of dress or finery, to try to appear lady-like.

mabō, interj. [= memā wo aba-ō] welcome! salutation to a stranger arriving; cf. akwaba; Ab. (Amanteñsofo na ɛtā kǝ.)



mada, F. = me ara; m. ñkō = me ara ñkō, *I (of) myself.*

māde, mǎde, a kind of *yam*, s. ọdé. pr. 1988.

madwō, interj. [memā wo adwō] *good evening!*

mmae, inf. freq. [ba] waba ha m., *he has often come here.*

ọ-māfo, pl. a-, *giver.*

inmā-goru [mmā ag.] *unchaste play with women, fornication.*

mmagum', v. n. [ba gu mu] *reinforcement.* pr. 1990.

mahā-ō, interj. [memā wo ahā] *good day!* a form of salutation used in the middle of the day.

màkó, the *pepper-shrub* and its fruit, consisting of pods with many small seeds, of a hot, biting taste, *Cayenne pepper, Capsicum.* pr. 1898. — Diff. kinds: ntón'kó (the largest), nnyerā (the smallest); mako kókō (with *red* pods), m. tuntum (with *dark-green* pods), m. fitā (with *whitish* pods); m. ábòrá, brofo m., ọpapo m. — mako-dua, the *pepper-shrub*. — makowá, [dim.] wabehye m'asem ani m., *he has put pepper in the eyes of my palaver i.e. has made it grievous to me.*

mmākó-mmākó [obākō, pl.] *one by one, one after the other, each by himself.* pr. 789. 2548. 3258.

mmākōmma-se[m] [s. bákōmma] *manners and dealings of high-born persons, imperiousness.* — mmakōmasem-pefo†, *aristocrat, the aristocratic party, aristocracy.*

mākũrúwá [kuruw = tẗwítwá] a kind of *leprosy* (cf. kwata, piti); when it has cut the fingers and toes, it heals.

makýē, interj. [memā wo akyē] *good morning!*

ọ-mámma [ọmañ ba] *citizen; pl. ọmañ-mma.*

ọ-mámma [ọmañ, dim.] *a small town or state; cf. akürowa.*

amánímma [amáne aba] *the fruit of a tree called amáne.*

ammā-mànni-aiwu, a kind of *yam*; s. ọdé.

ọ-màmfo, s. ọmañfo.

amamfō [ọmañ afō] pl. id., *a desolate, deserted and decayed dwelling-place or habitation, ruined town, the site of an ancient town; pr. 2003. syn. akürofō.* — amamfō-hama, *a kind of creeper, climber; wode gye bañ, kyere adare.*

ọ-mamfráñí, pl. a-fo [nea ọfra ọmañ] *settler, a person who has come from another place and settled in a town.* pr. 2004f.

amāmmòé [ọmañ bọ] *destruction or ruin of a town, country or nation.* — amāmmọe-sém [asem a ebọ ọmañ] *a cause of mischief or destruction for a town or nation.*

ọ-māmmọfó, *one who brings mischief on a community or nation.*

ọ-māmmọ-nípa, id.

ọ-mámpám, pl. a-, the *guana, iguana*, a very large species of lizard, eaten by negroes.

ọ-mampanyii, pl. a- [or ọmañ-mpanyimfo] *a chief, elder, alderman, chief officer or magistrate in a town, tribe or nation; senator, pl. senate.*

amám-m-ú, *inf.* [bu mañ] *deportment, comportment, demeanour, behaviour, conduct, manner of living together in a community*; *dén' am. na wo-nè merebu yi?* *what manner of behaving yourself toward me is this?* *wo am. nyé me fè!* *your demeanour in this town does not please me*; *wo am. mu e?* *how are you doing in your situation?* *m'am. mu ye,* *I am doing well.* — *am. pá,* *sociableness, sociable disposition.*

amammùí = amámimú; *mo am. = senea mubu mo mañ fa.*

amammui-sém [nsem a wofwè so bu mañ] *statutes or regulations for a community.*

amám-m-úm [omañ bum] *disturbance or confused state of a country or town.*

māñ, *v.* *to turn or go aside, to turn in somewhere from the way or journey*; *māñ na menseñ,* *go aside, let me pass!* *wamañ (wə) ñkwanta so hō,* *he turned off from the main road to the other way where it branches off from the former (opp. wafa tempon no so)*; *yeduu Mamfē no, yemañ koo ofi bim',* *when we came to M., we turned aside to a dwelling*; *otwam' a, omañ me,* *when he passes through my town, he turns in at my house.* — 2. *to pass by, not to happen*: *eyí mmāñ wò = eyí mparè wo!* *may this not happen to you!*

o-māñ, Ak. omane, *pl.* amañ & amañ-amañ, 1. (Akp.) *town, syn. kūrow = a collection of houses larger than a village, cf. akurā.* — 2. *the inhabitants of a town as a political body, a community.* — 3. *the body of inhabitants of a country united under the same government, a nation, tribe, people, state. pr. 2002.* — 4. *the people i.e. the mass of a community as distinguished from their king or rulers.* — 5. *the representatives of the people, assembled for public transactions with or without the king.* — 6. *pl. amañ-amañ, the nations of the earth, the heathens. [Scr.]* — 7. *Phrase: bu mañ, s. bu 28.*

m'māñ, a kind of *herring*, more common and smaller than two other kinds called *kokúró* & *mpanéí. pr. 216.*

māñ ā, mārā, mrā, *v.* *to send (a thing or things) by an occasion or opportunity, to transmit*; *wamāñā me aduañ, nām, sika,* *he has sent me food, meat, money*; *merekyerew ñhōma mamrā Abūrokyiri,* *I am writing a letter for (i.e. to be sent to) Europe*; *'nēra mede ñhōma memāñā Ñkrañ,* *yesterday I sent a letter to Akra*; (when it was sent by an express messenger, *soma* is used: *'nēra mesomae mā wode ñh. koo Ñkrañ*); — *mmuruku yi fi Abūrokyiri na wode māñāe (māñā me), these books were transmitted (to me) from Europe.*

o-māñ ā, *inf.* *sending, transmission*; — *omāñā ñhōma or-kyerew,* *a letter.*

ámāñā, amārā, amōna, Ak. f'. *next younger brother or sister*; *oye m'am. = oye m'ákyi-bá; oye m'am. kūmā,* *he is the brother or sister coming second or third after me.*

amāñā, Ak. s. amōá.

mmāñā, s. mārā.

amāñā-dé [māñā, ade] *pl. id. a present transmitted; †goods or letters conveyed by the post.* — *am.-fwefo,* *postmaster*; *am.-kurafo,* *postman, letter-carrier.*

amānācɛ, *post, post-office.* — amānāe-fŵéfo, *postmaster.*

mānā-gua: di-, *to trade by sending for articles, instead of one's own going.*

ɔ-mānā-nhōma, mānā-bōma, ɔmānā-kyerew, *letter, dispatch.*

amañ-amañ, *s. ɔmañ.*

ɔ-mañ-anidañ, *revolution.*

ɔ-mañ-anitane, *disorder, disturbances of a town or state.*

ɔ-mañ-aniwa, *pl.-fo, an important or principal man in a town or state (able to care for it and an honour to it); a noble, nobleman, pcer; pl. the chief men, head men of the town.*

ɔ-mañ-ba, *pl. -mma, citizen.* — ɔmañ-nima-ɔbofo or anañmu-sifo, *deputy, representative of the people.*

ɔ-mañ-mmá-panyiñ, *burgomaster, mayor. Hist.*

amañ-bu, *s. amammu.*

amandze, -hunu &c. F. *s. amanne &c.*

amāne, 1. *lime, bird-lime; pitch; glue; resin, gum; any viscous substance exuding from trees and used to catch birds with, to mend pots, some also (as kūrow) to rub one's body with, in order to make it sweet-scented; cf. amā. — 2. a kind of tree; cf. amamma.*

amāne, amāne, F. amandze [ɔmāñ ade] *trial, trouble, affliction, misery, misfortune, calamity. pr. 381. 462. 567. — hū am., to be unfortunate, to be in affliction, to suffer. — nyā am., to get into a mess or scrape, into difficulties, to be prosecuted or involved in a lawsuit. (The word in its primary sense probably was applied to the trial of a cause before the judges in presence of the people, and to the grievous results of such a trial.)*

amān-ne, Ak. -nee [ɔmāñ ade] 1. *a public tax, custom, impost, duty, contribution; cf. tow, akwanne. — 2. custom, fashion, habit, manner, ways or usages (also religion) of a people.*

amanneé, = kaseé.

māné, Ak. māneé, *quarrel, brawl; quarrelsomeness, quarrelsome disposition; syn. atutuw; ɔyè māné, oredi mānee, he quarrels, squabbles, wrangles, brawls.*

ɔ-mānefó, *quarreller, wrangler, brawler, quarrelsome person.*

amanne-aba, *a kind of creeper, climber; wodi n'aba.*

amanne-hínu, *inf. [hū amane] suffering, affliction, tribulation, trouble, adversity, unhappiness, misery, wretchedness, torments; yegyina amandzehunum', F. we stand in jeopardy. am.-kūrow, hell, Gehenna, the place of torment. — ɔ-mannehunúfo, pl. a-, a sufferer, one who labours under affliction.*

ɔ-mannení, onni-bi-amanefó, *one who is in affliction, being without a friend or supporter.*

ɔ-mañfo, *the people in contradistinction to the king or government; the members of a community as distinguished from their rulers.*

ɔ-mañ-fora-nyi, F. *sojourner, Ps. 39,12. s. ɔmamfrani.*

ɔ-māñ-fŵéfo, *pl. ɔm.-a-, consul. Hist.*

maŋgo, s. mǎn'no.

o-mǎn-héne, the *king* or *chief* of a nation, town or village.

o-mǎn-ihyiam', *parliament*.

o-mǎn-ihyiam'fo, *member of parliament*.

o-mǎnní, *pl. amánnífo, an acquaintance* (nea obeh wo abusua hō kakra a.s. obi hunu a wunim no); *guest, pr. 284. — cf. omanmuni.*

— om. dorowa, *a needle of native manufacture*.

manni-amfre, *gag, bridle*; a piece of wood put in one's mouth to prevent his talking or swearing [wo manni gyina ho, nso wuntumi mfre no]. — to.. (anom') m., *to gag*.

manni-anno, *a by-name of the rat*; s. okisi.

mmanin-né [obaniñ ade, mmarimadé] *manful, valiant deeds*.

mmaníñ-wów [obaniñ awow] *shudder, shuddering, as before a daring feat*; — mm. agu no so, *he shudders, shakes with horror*; cf. awosē, ayisē.

mmanin-yare [obaniñ] *any disease of men from unchastity*: beae, okramañ, bàba, akronnoe, tñow.

mmanín-yé, -yó, *manliness, valour*; cf. abaninsem.

amāñkānī, *an edible root, coco = kō'kó*; a small species is indigenous, a larger species was introduced in Akuapem from the West-Indies in 1843.

māñkása [me ànkása] Ak. me ara, *I myself; my own. Gr. §59.*

amāñ-kó [oman akō] *civil. intestine, domestic war*; am., wókō a, wontwá tiri, womfá nnomum nso. — wókō am. = wókō mmà-tókwa, *fighting with fists, sticks &c. abonteñkō, fighting with guns*.

o-māñ-korakórá, *inf. peace between neighbours or parties opposed to each other*.

o-māñkrádo, *pl. a- [G. mañkralo] the first in rank after the king in some of the small states or their capitals (leading towns) on the Gold Coast*.

amāñkrofí, *a kind of tortoise. pr. 1927.*

amāñkú-o, *a large species of beetle*.

o-mañ-kuw, -kuo, *part of a nation*.

amañkwátía, *a kind of bead*; s. ahene.

o-māñkyere-w-ñi, *chancellor of state. Hist.*

mmaníkyíri, = bán akyì, *i. q. duasee, dua-so &c.*

o-māñ-mma, *pl., s. oman-ba*.

o-māñ-mmāra, *public law; constitution*; cf. amānyo-munra.

o-māñ-mmāra-pefo, *constitutional party. Hist.*

o-māñmuni, *pl. a--fo, countryman, townsman, one of the same country or town with another*.

māñó, mǎn'no, *mango fruit; mango-tree (māno-dua.)*

māñó', mǎn'nō' [Ger. bank] *footstool; bench, form*; cf. beñkyi.

mānnó, 1. (sare so dua bim' amāne a wóde tàre ahina) *the gum of a tree, used to plaster up leaking pots; gum elastic, caoutchouc, India rubber. — 2. the tree yielding such gum.*

amānnòné [omañ & ?] *a foreign country; abroad; pr. 1496.*  
 (ahoho a.s. ananafo) kūrōw bi a enyé wo kūrōw-a. Am. asem ye di-nā.  
 o-māñ-perefo, *protector, defender of the commonwealth. Hist.*

Mānsā, Mensā [oba, esā] *pr. n. m. of one born as the third child of his mother. — Mānsā [obā, esā] pr. n. f. given to a girl being the third child of her mother.*

amān-sāñ [omañ, sāñ, cf. santeñ] *all people, all nations; the human race, mankind. pr. 455. 1712. 2844.*

o-mān-sèé, *calamity, ruin, destruction of a nation, state or town.*

amān-sēm [omañ asem] *state affairs, business of state, political affairs, policy, politics, public negociation; diplomacy.*

o-mānsem-difo, *pl. a-, diplomatist.*

o-mānsem-kyerewni, *pl. a-fo, secretary (or chancellor) of state.*

amān-sesew, *organisation, reorganisation of the state;*

amān-siesie, *restoration of peace and order.*

o-mān-siñ, *pl. a-, a subordinate, partly independant, part of a nation; a province; woaye wonhō om., wode or woda won m., they are a separate people for themselves.*

mānsō, *discord, disagreement, variance, mutual animosity, hostility, enmity, strife; — tẁē m., to be at variance; o-nè won wo or tẁē m.; m. wo ye-nè Krobow ntam'. — o mānsō-boafō, pr. 2016.*

o-mānsōfó, *a person offended with, or at variance with, another; quarreller, wrangler, brauler. pr. 2017. onipa yi ye om., this is a quarrelsome, revengeful, vindictive person.*

o-māñ-soafō, *minister or secretary of state. Hist.*

amāñsofo, *people of other countries; heathens. Mk. 10, 33.*

o-māñ-so-fẁe, *the government of a country; reign, regency.*

o-māñsofẁefo, *pl. id. or a- or omañso-afẁefo, a man at the head of a government, regent, ruler, consul.*

o-māñsofẁe-nyansa, *policy, politics.*

amān-sōm, *the service of a subject due to the head of a state; am. na yesōm no, we serve him as his subjects, not as slaves (ñkoasōm).*

mānsō-pé, *quarrelsomeness, quarrelsome temper or disposition, litigiousness. — o-mānsōpéfo, pl. a-, a quarrelsome, contentious, litigious, seditious person.*

amānsō-sēm [mānsō-asēm] *a cause of disagreement, discord, contention or hostility; controversy, litigiousness.*

o-māñ-asōtufo, *demagogue. Hist.*

mānsō-tẁé, *inf. discord, strife, quarrel; hostility, sedition, open rupture, disruption; diff. atūatew. — o-mānsōtẁéfo, pl. a-, a quarrelsome, contentious, brawling person, seditious.*

māntām, *v. to bind, tie, fasten, a cow or sheep with a rope, a ship with an anchor, so that some liberty is left for movement. pr. 1003. — cf. kyekyere, sā. — red. mantam-mantam: ne ntini m. abo-kuw hō, its roots fasten themselves to a heap of stones.*

o-māntám, *pl. a-, a populous district or nation; a people forming a distinctive political body, a state. Akyem nò Akuapem, am. abien yi, Asantefo tumi won. — mantam-fā, part of a state, province.*

o-mān-táń, *pl. a-*, [omań, otań] *a primitive people; a mother-state or country; an independent state; omań a esō, omań kokūroko a ne nkō da ho.*

o-mān-teasé-kūrów [kūrow a efi tetēte te ase se omań] *a nation of long standing or existence.*

amān-tén [amań a etoatoaso ko pi, cf. ten] *a series or succession of towns. Amántén-sò fi Akūropoń kosi Berekuso; mpoānofo am. da po hō. — amanteńsofo, the inhabitants of such towns.*

amānterenú-ade, *double-dealing, duplicity; odi am., he is double-minded, halts between two opinions or parties, shifts or turns from one side to the other, shuffles, prevaricates; s. di 7.*

o-mān-tiá, *pl. a-*, *province.*

mantíase, *subordinate towns, dependent of a leading town (as the coast towns from Osu to Niño are dependent of Nkrań pa).*

amān-tífi [omań atifi] *the upper part of the country, the high country.*

amān-toro [omań atoro] *high treason.*

o-mān-tōtō, *inf. disturbance of the good relations between two countries.*

amān-tów, (*pl.*) [omań, tow] *single states, tribes or districts, towns, townships or communities; Akuapem am. si 17.*

o-mān-nūa, *a neighbouring people; woanyé won manuáfo pa bi, they were no good neighbours to them.*

o-mān-nwōe [omań, dwo] *peace, tranquillity of a people.*

a-manyá k'ń, *a kind of yam, s. odé. [Epe lang.]*

mānyā-mānyā (*n., a., adv.*) *disorderly, in a confused state or manner; scattered; crowded, teeming, swarming; cf. hwanyāń mu, sakasaka; — nnipa nennam ho m., people walk there in a crowded confused manner; mpań nennam danmu m., the house or room is swarming with bats; woaye m., they have been confused, jumbled or huddled (together), are dispersed (won nh. nkō fākō, oyi afa ha, oyi afa ha). Gen. 1,20.21.*

o-mān-nyina [omań gyina] *welfare of the (whole) people; firm establishment of the kingdom or commonwealth. pr. 3010.*

amān-yé, amānyó, *inf. [ye omań] social relation, demeanour, behaviour, deportment (in living together with others); syn. amāmmu, abrao; wo amānyó nyé mè fe! óyè amanyo-pá = obu amammuipá.*

amān-yo-dé [ade a wode ye omań na aye yiye] *good manners; morality, civilization. — o-mān-yéfo, a good, quiet, considerate citizen, onipa a oye omań yiye, ope asem a emā omań mu dwo. pr. 2020. — amanyo-mmāra, constitution; hye am., to give or agree upon a constitution. — amanyo-sem, politics.*

àmapā (síká àmapā), *native, pure gold that has not yet undergone any operation and is unmixed with dross; wode amapā nkō gu petea a, enyé yiye, gye se wofram'.*

Omā-omē [he who grants satisfying] *an appellation of God.*

Amā-osu [he who gives rain] *ditto; s. Amosu.*

Amā-owia [he who gives the sun] *ditto; s. Amowia.*



mmā-pe, *inf.* [pe, obā] *love or fondness for women, courting of or going after women, fornication. pr. 2021.*

mara, m'ada, F. = me ara; *mara a! it is I, Mk. 6,30.*

mmāra, *v. n.* [bāra, bra] *law, commandment, order, decree, edict, regulation, rule, statute. — hye (or di) mm., to make, give (or issue) a law; — di mm. so, (or ye mm.) to observe or keep a law; — tō mm., to transgress a law.*

mārā, mrā, *v., s.* mǎnā. — āmārā, *s.* amǎnā.

amārā, *s.* amōnā.

mmārā, *a broom or fan made of an elephants tail or ear used by the ahōprafo or mmārātofo (q.v.) before the king.*

mmārābāra-mú, *s.* mmrabram'.

mmārā-dáhó [mmāra a ēda hō] *an old law, a standing rule.*

amārā-de, *s.* amǎnāde.

amārādòw, *s.* amrado.

mmāra-frene, *s.* frene.

mmāra-hye, *inf.* *the act of giving laws; s.* mmāra.

mmāra-hyēfo, *pl. id., lawgiver, legislator.*

mmārañ', *s.* mmērañ.

mmārāñññáñ, *trinket, trinketry; jewel; syn.* gùdé.

mmārā-tó, *inf.* *transgression (of a law). — mmārātó-de, fine for the transgression of a law; wobégye ne hō m., he will be fined.*

mmārātófó, *pl. id., transgressor (of a law), malefactor.*

mmārā-tófó, mmǎnāt., *pl. id., nea otow mmarā a.s. opra oheue hō; syn. ohōprafo.*

o-mārátóní, *pl. a--fó, mulatto; better: omurátóní.*

maremáre, *a kind of cloth; ntama bi a enam ahorow beye se 4 a woapam afa; s.* ntama.

mmāra-yófo [nea oye mmāra] *a fulfiller of the law.*

mmarima-dé [obarima ade] = mmaninné, óyè m. = oye nnam, *he is manly, behaves like a man.*

mmarima-sem = abaninsem.

mmarima-so, *manly, manfully.*

mma-sígyáw [oba, sigyaw] *the state of being without children; di mm., to be childless, deprived of children; s.* bas. & 1 Sam. 15,33.

mmá-sú [nsu a ēba, efi nsu aniwam' ba] *living water, issuing continually from the earth; running or flowing water; ode mm. bi a okohūi okwan mu kum ne sukōm, he found some spring-water on the way and quenched his thirst with it.*

matatwéne, *a kind of climbing plant or creeper. pr. 1167.2022.*

mmatahó, *inf.* [bata hō] 1. *the act of adding or joining a thing to another. — 2. the cooking or roasting of different things on the same fire, which is superstitiously avoided. — 3. appendage, appendix, accompaniment; cf. nkāhō, nkekāhō. — mmatahó-kyi, the act of avoiding or shunning promiscuous cooking or roasting.*

mātā, mātāmātā, *a. slimy, clammy, cloggy, glutinous, lubricous, viscous, mucous* (e.g. fwenore); *syn. mā, prāprā; cf. sā, tṽā; dote no ye m. (enyé samsām).*

mā-tēññ, *a. brimful, full to the brim.*

mmá-ti, Ak. batiri [ba, baw, basa, & ti, tiri] *shoulder; — mato ne m., I have empowered him, s. to 17. — okā ne m., he shrugs, gives a shrug.*

mā-to [mā, G. to] *chokeful, topful, crammed.*

mmátókwa, mmātókwa [abā, abaw, ntokwaw] *scuffle, fighting with fists, sticks &c.; wókō m. = wókō amánkō.*

o-māà tṽá, *a medicinal plant.*

amā-wohō-so-ó, *interj. said to a leaving visitor.*

me, *pron. F. eme, I, me, my.* When prefixed to a verb having close sounds (i, u, full e & o, gya, nyā, tṽa, dṽa), it is written mī; the e is dropped before the prefix a-. Gr. § 53-59.

e-m ē, *mint, Menta, an aromatic herb used as a medicine; Mt. 23,23. ebinom due sumañ a, wode fra akokō nōa na wodi.*

e-m ē, *pl. a-, the palm of the hand or a stroke with it; wōabō no mē, wōabobō no amē; F. Mt. 26,67. — cf. ntentemmē, bō tṽere, kutrumōa, kutruku, sōtore; bō fe, pl. afe; guram. [G. gba mā, gbla māi.]*

mē, *v. [red. mēmē] tr. to feed to the full, to fill, satisfy, satiate; — intr. to eat so as to be satisfied, to eat enough; perf. to be satisfied or satiated, to have enough; pr. 243 f. — wamē sē, he has eaten his fill. — didi mē, to eat enough. pr. 2154. — omē, inf. the act of satisfying &c. or of eating enough; the state of having eaten enough, so as to be satisfied; satiety, fulness. pr. 2191.*

am ē, *interj. come in! said in answer to àgō, by which word one's coming (in darkness &c.) is announced.*

mmèá-mmèá, mmeae-inmeac, *pl. s. bea, beae, place.*

méamēa, *s. akyenkyenā.*

mmeamu-dua, F. mb., mberemu-dua [dua a ebi bea mu] *cross.*

me-ara, *pron. even I, just I, I myself. Gr. § 59. F. mara, mada.*

am é ew, *name of the cat in fables, from its voice; s. agyinamo.*

mmé-fé [abé efē] *the refuse or trash of the palm-nut, the fibres from which the oil is taken out.*

méhēmchē (mehē), *a. fine, finely woven, smooth; ne kente or ketē ani ye m.; nhōma or atuduru no ani ye m.; watṽitṽa nām no m., better: nketeñkete.*

mehō, *myself. Gr. § 57. pr. 242.*

mmekwañ [abé ñkwañ] *palm-nut soup, a greasy soup, prepared with the pulpy or mealy and oily substance of palm-nuts, a favourite dish of the negroes.*

ammekyewa, *not having come to stay or last long; onipa yi am. = amma ammekye korā.*

mēm, *v. [red. memmem] to sink (down, nsum', in water, asase mu, in the earth); to be sunk, swallowed up, absorbed; nsu no amēm,*

*the water has been sucked up, absorbed in the ground; to disappear, hide or lose oneself, be lost (wurañ', in the bush); to (cause to) sink, put under water, immerse in a fluid; ɔsrāmāñ amēm fam', the lightning (thunder-stone) has entered the ground.*

ameme, a kind of animal, *pr.* 523.

mēmē, *red. v. mē.*

memmeñ, *F. red. a., s. meñ. — amemen, F. redness.*

meinmene, *red. v. mene; pr. 2694. — red. a. meñ.*

Méméneda, Memērēda, *Saturday. Gr. § 41,4.*

memmene-ahene (*one who swallows up kings*) a vaunting appellation of a king; ɔhene biara a ɔye otumfo, ɔhye ahene ñh. *so.*

amemmenemfē [wamemmene nemfē, *he has swallowed his side*] disgust, displeasure, dislike, distaste, vexation, indignation; eye no am. = ompene, enyé no de, enyé no abodwo, eye no awereho; ode am. sañe, *vered or fretting (at his mistake) he returned.*

amemim, *leech, blood-sucker, Hirudo, Sanguisuga medicinalis.*  
[*G. šiti.*]

meñ, mémmeñ, memmene, *F. a. red;* onipa-mémmeñ, ɔtam-mémmeñ, sika-m'.; *cf. bēñ, kɔkɔ, tofammēñ.*

mēñā, *s. mǎñā, mmǎrā, mrā.*

menāse, mene asé, menewáase, *the under or lower part of the throat, gullet or esophagus; the heart as the seat of suppressed resentment; a grudge; ode me m., ode me ahye m., he bears me a grudge or spite; obi nè wo wo asem na ompé se ɔkǎ a.s. onnyá hō adagyew a ode kǎ a, ode ahye ne yam' a.s. ne menāsé.*

menāse-bofunnuá or -dā' (dawá), *the uvula in the throat; ne menāse-dā ayi, ahōñ.*

menāse-pów, 1. *the prominent part of the throat, Adam's-apple, (the projection formed by the thyroid cartilage in the neck).* — 2. *a grudge, hinderance of cordiality; ɔwo no m., he owes him a grudge.*

menba, *F. = menewa.*

mene, *v. [red. memmene] to swallow (up), suck up, to gulp (down), devour; to ingulf, absorb. pr. 2694. mmene nām sa, na wo-sow ansā-na woamene, do not thus gulp down the meat, but masticate it before you swallow it.*

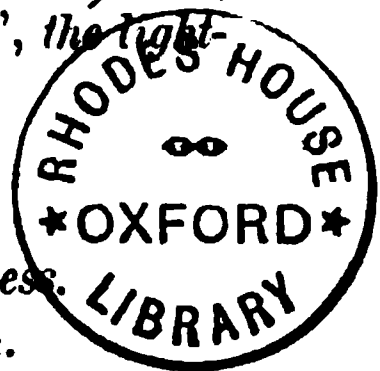
mene, menewá, *the throat, gullet, esophagus; wotwaa ne mene, they cut his throat; pr. 387. — ɔkoseñ ne mene, he went and hanged himself. — ne menewam' awo, his throat is dried up; cf. menāse, amenewá.*

mmeñē [beñ] *nearness, neighbourhood; ɔbeda mmeñē 'ne, he is to sleep in the neighbourhood to-day.*

menem, *v. to swell, e.g. of the virile member.*

menemmenem, *red. v. to swell, of a river; — nsu no ani m. = ye hurututu.*

menemmeneñ: ye m., *to be absorbed, imbibed (water, in the ground). Am. 8,8.*



meneñiua, F. *publicly*. Mt. 6,4.6.18. = gua-so.

menewá, menewáase, s. mene, menāse.

amenewá: otim no am., *he takes him by the throat*. Mt. 18,28.  
menewam' kuru, *sore throat*.

o-ménè-awó, pl. a-, a bird of the savanna, as large as a turkey, in form like a raven, black with a white breast.

me-iikó-medi (*I alone shall eat or enjoy*): ye m., *to be selfish, self-interested*. pr. 3571.

mmeñkyee, mmeñkyeñē [beñkye(ñ)] = mmeñē; mēfē wo akyirikyiri a, gye me mmeñkyeñē, *if I call to thee as from afar, answer and save me as one being near*.

Ménsá, Mansá [qba, nsā] pr. n. m. (= *the third child*).

ménsá, -sá, a kind of yam, s. odé. pr. 2033.2261.2559.

ménsère, = bensere, *basin*.

mmeñ-sóñ [abeñ, nsoñ] a kind of wind-instrument; seven horns blown together (mmeñ asoñ na wode gye dñom biakō sō).

amenson, F. = amansañ.

mměrañ, mmärañ, *surname, by-name*; wobo no or wopae no m., *they give him or cry out his (honouring) by-names*; cf. oběrañ, nsäběrañ.

mměrañte-bére [aberante, bere] *youth*, the part of life between mmofraase and ñkwakorābere.

mmeranté-bó, *exuberance of youthful gaiety, arrogance*. pr. 88.

mmerantiwa-sem [aberantewa, asem] *brag, boast, vaunt, ostentation*; eda adi wo kasam' nè nweyeem'; óyè m. = oye ahántañ; ñkwañkwāsem (*flaunting*) da adi wo nantew n.a. mu.

mmere, pl., s. ebere.

mmere, Ak. mmere, *mushroom, fungus*; s. ananse-ntamma 4.

mmere, s. mmerew. [pr. 373.399.2034.]

amere, amere, mmere [obsol. = bere, bea, nea] *place or manner (in which); where*; amere (= amere a) wufi e? = nea wufi e? — fākō mere ogyinae na ohũ sã no, ommekyere na yentie! — amere woye ni! = senea woye ni! F. mbeye m'adwima de-mre n'a sem kyere n' ara, *I shall do my duty according to his word*.

amere, 1. a plant used as a medicine on sores. pr. 2035. — 2. s. amiri.

mmerebéré [bere] *a disease of the skin*; eye onípa hō kōkó'.

mmerebó, berébó, *liver*.

mméréboa, a species of ant, small, of a reddish colour, having their nest upon trees; ntétéa bi a wowo dua so koka onipa.

mmerchua, pr. 855.

mmeremúdiá, F. = mmeamudua, *cross*; cf. aseñdua.

mmerenkensóñ, -sono, *the young, light-green shoots or blades of palms*; s. ñkoñmu.

mereñkonyañ, pr. 654. = ñkūma.

mmere-nsoñ [bere, asoñ]: nna-m., *the whole round or length of days or of time; all days throughout*. Se wo nè me ańko a, nna-m. (ẹha ara nna oha) ná wodà só tè há! *if you do not go with me now, you will never get away from this place*; s. Qdōmāńkāmā boo nna-m.

mmere-sā [oběre mu nsā] *refreshment after hard work or fighting*.

mmere-su [oběre mu nsu] *refreshment after a journey*.

mmerew, a. [berew, berebere] 1. *soft* (e. g. wood, pr. 1244.), *impressible, yielding*. — 2. *meek, mild*. — 3. *tender; delicate, effeminate*. — 4. *weak, feeble, infirm, sickly*; nehō ye m., *he is not strong* (bodily); — oye m., a) = odwo, *he is meek*; b) *he is weak, yielding, pliable, indulgent*; n'asō ye m., *he is obedient*. — Syn. bētē, bódō, bøkō, bōrògō, dábō, dufudufu, dēfē, fifā, fētefete, hòdwo, horòhorò, n'ā, n'ì, nyāmō, siāmō, pòsoposo, pòsoposo &c. opp. deñ.

mmerew-a-bére [aberewá, bere] *the latter part of life or old age of a woman, following after mmabābere*.

mmerew-a-se m, *dealings, talkings or concerns of old women*.

mmēsā [abe, sā, to hang down?] 1. *a catkin or ament of the oil-palm*. — 2. *a braid, plait or tress of hair*; oñwene ne ti m., owo ne ñhwì m., *she plaits the hair*; m. tetare (fōmfām) ti hō, puā de, egyina ho.

mmesea, Ak. = bosea, mmosea.

mēsēmēsē, 1. Ak. = ñketeńkete. — 2. *a kind of cloth*; Abūrokyiri kente bi na Akyemfo ato no sa.

mmetemma [bētem, oba] *the thorns between the nuts of the oil-palm*. pr. 683.

mmew, 1. *a kind of reed or rush, bulrushes*. — 2. *a kind of printed cloth*; s. ntama.

mmew [bew, pl.] *places, mountains*; mmew-ñhōma, *map, chart, geographical drawing or delineation; atlas, collection of maps*.

mmewa [abe, dim.] *a creeping plant or climber, winding round palm-trees*; abe hō hama; wotwētwe sūm nsemma; wode ye tui.

mì, pron., conjunctive form of me before close sounds. Gr. §54.

mĩa, v. [red. miamia] 1. *to press, squeeze*; atade no ñkó me yiye, emia me, *the coat does not fit me well, it pinches me*; adeso no mia me ti so, *the load presses my head*. — 2. *to press together, to shut, close* (the eyes); omia n'ani, a) = omūa n'ani, *he shuts his eye*; b) *he meditates*; c) *he exerts himself, tries his best in doing something*. — 3. mia .. mu, a) *to press together*: mia mu mā enye tra-wa kakra, *squeeze it to make it thinner*. — b) *to restrain, restrict, straiten*; omia ne kwanñyā mu, *he restricts his privileges*. — c) mia-mia .. mu, *to repair* (odañ mu, biribiara a asee na wopam a ebeye 'ye mu); cf. pompam, dñuw. — 4. *to arm oneself, take arms, be in armour, go in arms*; orebemia = orebebo nto na wasē akōtweā na waso tuo mu. Dawid nè Goliat kōkōe no, wammia na okoe. — 5. *to adorn or dress oneself*; wamia = wakekā nehō, wafura ntama a eye fe, walye atade a eye fe; mia is more used of men, hyehye more of women.

amīa, *v. n.* the state of being armed; armour; woko amia mu, they went in full armour.

amīa-de, (a piece of) armour or dress. pr. 3114. 3195.

mmīa-so, *inf.* 1. exertion. — 2. ade bi a wode amiamia biribi so.

mmiakō-mmiakō [biakō, *pl.*] one by one, one after the other, singly.

mmiehē, Ak. how many? = ahē.

mifua-duam', *s.* kwata.

mikum-ananse, *s.* aturukuku.

mim, *v. F.* to preponderate (?).

amím, *e-*, undue advantage, prevalence or superiority; greediness; fraud; force, violence. pr. 249. 753. — di .. a., to over-reach, defraud, take in, cheat; to do violence. — ye a., to be selfish, self-interested, greedy; inequitable, unfair, unjust. Onyank. nyé amim, neyam' ye.

amím-dí, *inf.* the act of over-reaching, defraudation; violence; ade-kye mu wope se wofa nea esō; *syn.* nsisi.

o-mímfó, *pl. a-*, a greedy, avaricious, rapacious person; *syn.* oniberefó, odífudépéfo.

minsim, *v. F.* to be gloomy, clouded, lowering, of the sky. Mt. 16,3.

amiri, a beast of prey (?); a hunter (?) pr. 544.

A'miri, a surname of the Asantes.

amiriká, *m-*, [*s.* abirika] a run, running, race, rapid course or motion; de m., to be in full speed; tu or tutu m., to run; to hasten, hurry. [G. foi (dše, dšo, hie, ša, tsē f.).]

amiriká-dé, the object or things for which a race is run.

a-mirika-dén: otu am., he runs with all his might.

a-miriká-tú, *inf.* the act of running, a run, course.

mó, mó-ó! or mmó, *F.* mbo, [the o is full & pure] *interj.* a form of congratulation, thankful acknowledgment, and of wishing success: well done! well then! good speed! good luck! hail! all hail! It may be said twice, thrice &c. Cf. amo.

mmo, na mmo (mmo) *F.* = mmom, *adv.* rather; then; but. — Mt. 10,6. 28. 19,25. 22,43. 24,45. 25,9. Mk. 5,26. 10,26. 48. 14,31. 1 Cor. 15,46.

mo (with nasal o), *pron.* (*F.* Ak. often hom) ye, you, your. When prefixed to a verb before i, u, full e & o, gya, nyā, twa, dwa, it is mu-. Gr. § 53-59.

mō, *v.* to tie about, wrap or wind round; mō amōase, to tie the under-garment about the loins.

mō, *v. F.* to be bad. Mt. 6,23. 12,34. *s.* mūō.

amo [pure full o] *F.* ambo, congratulation, felicitation; mā a., to congratulate, felicitate, hail, praise, acknowledge, to wish joy, good speed, or success; memā no amo, I bid him good speed (God speed); womā no amomomo, they hail him. pr. 242. 729. — Cf. mó.

amō [amūō?] badness(?) some moral defect, as ingratitude, stinginess; wayi m' amō = wanná m' ase, he has manifested against me ingratitude, i.e. he has been ungrateful to me; woyi m'amō = woyi



me ayamōñwéne (wose me yam' ye ñwene), *they upbraid me with or accuse me of stinginess.*

e-mō, *rice, Oryza, the plant and the grains; gu mō (in Kyerehi: saka mō), to sow rice.*

mōa, *v. [red. mōamōa] 1. to gather, press or form into a ball, lump, round mass; to roll or wrap up: m. dukū no bye wo ntama mu; wamōamōa ne ntama aliye ne mmotoam'. — 2. to become or make close, narrow, short: wamōa n'akatawĩa āno, he has closed his umbrella; oḍaṅ no āno amōa, the aperture of the room has been diminished; (ne yare nti) ne naṅ āno amōa, his steps have become short, ontumi ntwē ne naṅ mu se kaṅno bio.*

mmóá, *v. n. [boa] help; wodi m., they mutually help, aid, assist each other; cf. di nnōboa, di hiafwe & oboa; f'. mboa, grace.*

mmoā, *s. boā, mmoādi.*

mmóā, *a kind of checked calico, chilloes.*

àmóá, *Ak. amānā, hole, cavity, pit, den, ditch, trench; cf. etū, okā, ñkonon; — bō or tu a., to dig a hole.*

mmoadabi, *s. boadabi.*

mmóa-dí, *inf. [di mmoa] mutual assistance.*

mmoā'-dí, *inf. [di mmoā] the taking of bribes.*

mmóa-dōmā [aboa, dōmā] *animals of all kinds. pr. 540-44.*

amoagyánèwá, -gyanōa, *a species of food for widows, prepared of mashed maize; s. siw 1.*

ammoakúá, *pl. m-, a kind of squirrel; syn. adwere.*

mmoana, *F. which. Mk. 2,9. 12,28.*

mmo-anim, *inf. [bō anim] the state of facing each other; di m., to face each other; wodi m. fwe wōñhō anim' ara, they sit opposite each other looking each other in the face.*

mo-añkasa, *(you yourselves; your own;*

*mo-ara, pron. ) even you, just you; Gr. § 59.*

mmo-āno [ebo āno] *breast, chest; sūmán bi seṅ ne m., an amulet hangs on his chest.*

mmoa-āno, *inf. a gathering together; cf. ānobia, mboaānofo, F'.*

mmo-ase, *inf. [bō ase] beginning, foundation (of a town, kingdom). Cf. ammoase, ñhyease, mfiase &c.*

amō-ase, *pl. m-, [mō ase] the under-garment or loin-cloth of the negroes, syn. otam, oḍánta.*

mmobā [bobā] *dry twigs, brush-wood, small sticks of a fagot.*

mmobā-dua, *a plant, the rods of which are tied across the sticks or poles in the framework of a negro house; s. ñwōrā.*

mmôbitíri, *a kind of bead, s. ahene.*

mmóbò, mmoboro, *pity, compassion, mercy; óyè m., he causes pity i.e. he is pitiable, miserable, pitiful, deserving pity, he is a poor fellow; ohū me m., he looks on me with pity, is pitiful or compassio-*

*nate towards me, pities me, has pity, mercy on me, shows me mercy; hū (or fwe) ye m., have mercy on us.*

mmobò-mmóbò, *a. & adv., miserable, pitiful, in a miserable state or condition; n'anim ye m., he looks wretched, miserable, has a sad countenance, 1 Sam. 1,18; onam m., he walks about in a sad condition.*

mmobom' [bobo mu] 1. *a kind of white cotton cloth interwoven with red threads in squares; kente no ye m., wode adidisika anwene mu ahinanañ-ahinanañ. — 2. a collection, accumulation, mass, heap, assemblage; opp. ankorañkoro.*

mmoboro = mmobo. — mmoborm', *F. humbly.*

mmoborohunu, *inf. [hū mmoboro] mercy, mercifulness, pity, compassion, mildness; cf. ahūmobo, timobo.*

mmoborohunufu, *pl. id. a merciful person.*

mmoboroni, *pl. -fo, a pitiful, pitiable person.*

mmó-deñ, *v. n. [bo v., deñ a.] a strong exertion, effort, zeal, earnestness, ardour; — bo m., to be zealous, strenuous, eager, anxious; mēbo m. mafwè, I will try my best. — mmodéñ-bó, inf. [bo mmodéñ] exertion, zeal, eagerness, diligence.*

mmó-fóro, *v. n. [bo v., foro a.] a new exertion, new beginning; — bo m., to begin anew; mefi 'ne mabo asetra foforo hō m., from today I shall begin a new life; eyi na orebò m. (= orebo asé foforo) ási dán.*

mmofráase, \ [abofra, ase, bere] *childhood, the time from mmofra-bere, | birth or infancy to puberty.*

mmofrá-abròdé, *a siliquose plant.*

mmofra-ṣorowá, -akokoā, -kokote, *different kinds of plants.*

mmofra-ṣem, *childish talkings, dealings or concerns.*

mmofũmá, 1. *a kind of tree. — 2. the inner bark, the bast or fibres of that tree; ototoa hō hono. — 3. a string or cord made of it, = nnūahāmá; cf. mñiriwa; diff. bofũ, bofũnnua.*

amogóm, *a kind of tree; sareso dua bi.*

mógyá [s. bógyá] *blood; cf. kafo, dase, danse; kā or gu m., to shed blood; wqamā m. agu fam', blood has been shed. — mogya-sú-fēñě (-funu?) matter, pus; the serum exuding from a wound.*

mohó, *yourselves; mohóhō, mohó mōhó, yourselves mutually. Gr. § 57.218,1 a.*

mohō [mmóhòó, G. muhō] *curtain, veil.*

mmohó, *inf. [bo hō] doubling, duplication; double; pair (anan-twi m. anañ, four pairs of oxen); multiplication by two or more than two; mitua no kaw m. anañ, I pay him or restore it to him fourfold.*

mmó-káw [mmore a akaw] *leaven, leavened dough.*

mmokwa, *the borrowing of another's garment.*

mòm, *v. [red. mommom q.v.] to roll or wrap up, furl, envelop; to squeeze together (that the hollow space disappears): doroben no amom; mom akatawia no āno, shut or put up the umbrella; wakā ne nneema nhinā amōm āno, he has packed up all his things.*

e-m ô m [or mmom', fr. bô mu?] 1. ordinance, injunction, decree; interdiction, prohibition, prohibitory law; cf. mmära; wôahye mom se obiara mmmo so, they have decreed that nobody should mention the matter: every one is forbidden to speak of it. — 2. agreement; cf. mmom'; wôakohye m. = wôapâm.

m m o m', inf. [bô mu] joining, reconciliation; agreement, convention, contract, stipulation, treaty; communion, peace.

m m o m', adv. (s. bef.) F. mmo (= mpo, Ak.) rather, in preference, more properly; mepe eyi m., I like this better; mepe ha-yi m. kyeñ hō, I like this place better than that one: eno m. na enyé korā, that moreover is not good at all, that is even worse.

m ô m ā, mēmā, red. v. 1. s. mā. — 2. to dedicate, devote to; ode asoredan̄ (sika, ne ba) mōmā Onyame. — 3. to praise, extol, exult, glorify; wômōmā ohene = wôbô ne mmëran̄ kâ nea waye nè nea ne nenānom aye agyaw no nè abusūa kô a ofim'; abrafo m. ohene ye ne hō hū. — 4. onim mōmā = kwadwom-to or -be. — 5. m. hō, = kekā hō nsem, to speak of a matter in detail, to enlarge upon, expatiate on, give a discourse on, make the application of. — 6. red. to talk unintelligibly; wobisa no asem a, n'ano momāmōmā.

m m ô m ā-h ô, inf. (s. bef.) circumlocution; discussion, explanation; expatiating on, (idle) talk; ehō m. ni.

m ô m ā, mōmā-sô, the forehead, front.

m ô m m ô m, red. v. 1. s. mōm. — 2. to shrivel, shrink together; to curl up (as withering leaves).

m ó m m ó n o, F. momon, a. s. amono, raw.

m ò m ò n ò t ò, mōmrōtō [G.] uncircumcised; uncircumcision.

m o m p o r o, a strap of leather put round one's neck and drawn so as to strangle the person.

mon, v. F. (= mō, mū?) to be unrighteous. Heb. 6,10.

m m o ñ (cf. bōñ v.) a neigh, neighing, whinnying; — b o m., to neigh, whinny (of horses). Jer. 5,8. 8,16. — k a m., F. to wail. Mk. 5,38.

m m ô n n ā, s. bonnā; — t ô m., to intrude upon women by night, to ravish. — inf. m-tō.

a m ô n ā, F. mona, s. amănā, amārā & amōa.

m ô ñ k y ē m, v. to bend, turn up, wrinkle; to double down (a leaf &c.); to be bent, turned up, to get a boss (as, a brazen vessel); osekan̄ no āno am., ñhōma nom' am.; aŵowa no am. = bābi atom' sen bābi.

à m ó n o, -móno, red. mòmmonó, or mómmonó, a. raw; fresh, green, soft; unripe, immature; undried; unboiled, crude; s. Gr. § 70,1-3. odé mòmóno, odé-amóno, anámmóno (wodi anámmono, they eat meat, wodi nám mòmónó, they eat raw meat), odé no yè mómóno; cf. ahabámmono. — amóno kânwē, quite fresh or new, used also of persons, as, a blooming youth; cf. buñ.

amono-akā-ogya = nám momono a wôahow dakoro pe.

à m ó n o m' [amono mu, lit. in the fresh] directly, immediately, forthwith, on the spot; obo no bôo no no, a. hōara na otoe, when the stone hit him, he fell dead on the spot. F. amonm hōara, suddenly.

monom, *red. monommonom, mörömmöröm, a. smooth; opon no ye m.; cf. eso ye torotoro.*

mmontoñkyč = okwañ kontoñkyě, *pr. 1900.*

mmópómma [*cf. bapomma*] *s. & pl., a respectable, honourable person (onipa a oye opanyin hó-nè-hó nanso onim de).*

mbordo, F. = mmoro-só, *exceedingly.*

mmore [bo, bore, v.] *dough.*

mmore-hú, = pitahú.

mmorka, F. = mmokaw, *Mt. 13,33.*

mmorokókowá, *a kind of bead, s. ahene.*

mmoromromé, *s. abörömá, -mé.*

mmörö-sũ [büro, nsã] *rum, brandy, brought from Europe or America; cf. nsã.*

mmoro-só, *inf. [boro so] abundance, exuberance, overflowing fulness. — adv. exceedingly.*

mmörótóá, *a kind of bead; s. ahene.*

mmó-sá, nsã *a elbow, strong drink, = mpáhyewa.*

ammose, = mmoase, ase, *beginning. pr. 1891.*

mmósea, *s. bosea, pebble; gravel. pr. 2046.*

mmoseawa [*dim.*] *small pebbles, gravel.*

e-mō-si, *inf. s. emō & si.*

mmōsí, *a kind of country cloth, s. ntama.*

Amosu, Amā-osu [*nea omā osu, Gr. § 39,9.*] *the Rain-giver, a by-name of God; cf. Amōwia.*

mmosuwá [*obosu, dim.*] *the early dew, condensed before day-*

mmotā [*bota, dim.*] *a kind of bead, s. ahene. [break.*

mōtañ, v. F. = mantam. *Mt. 21,2. Mk. 11,2.*

mmoto, -dōmā, *green (plantains), fresh (yam). pr. 598.1133.*

mmotoam' [ba = basa, toa, mu] *arm-hole, arm-pit.*

mmotoam-mā, *a swelling or tumor in the arm-pit; woboapa freno.*

mmotoa-siñ, *na pompo no anhōñ kokūrō anye 'motoam' mā.*

mmotoaase: wabo ne m. afa obā no na ode no aguan akotrā...

mmoto-krōmā, *the new yam of the first crop; wopañ m-; cf. mpow. — m-m', m-bere, the time or season in which the new yam is taken out; mmotokrōmā-bére adù.*

mmow, *mediation, negotiation in a matter between two nations which may lead to war; di m., to mediate, act as a go-between, try to reconcile; abofo yi di m.; woadi ntam' m. dedaw, na anye yiye.*

Amōwìá [*nea omā owia*] *the Sun-giver, he who gives sunshine; a by-name of God; cf. Amosu, Amā-omē &c.*

mmôwá, *a tree, the bark of which is burned to coal and mixed with sweet-scented spices; ohũām bi; dua bi a wotwítwa na wode to gyam' mā edañ gyabiriw, na woyam na wode ñhwāne tom' na mmā de fra won aduru mu de ye wonhō (won anim, akyi, koko so, nañ hō, nsa hō).*

mmoŵerebiwa, -wuwa: oyare m-, *he has lost his nails by the whitlow (s. okekaw 4.) or by gyato; s. boŵerewua.*

amóyí, *inf. [yi amō] ingratitude.*

o-móyífo, *an ungrateful person.*

mmo-to-hó, *inf. [bō to hō] procrastination, postponement, adjournment; delay.*

mmo-to-só, *inf. [bō to sō] false accusation, syn. osusukā, ntŵa-toso; nyé wo yonkō hō mm., do not cast anything upon your neighbour without being able to prove it.*

mmra & cpds. s. mmāra.

mrā, *v. s. mǎnā. — mmrā, s. mmārā.*

mmrabram', *v. n. [s. bra mu] the act of withholding, concealing &c.; unfairness, dishonesty, misstatement; dissimulation.*

amrāde, omrā-kyerew, omrā-ihōma &c. s. amānāde &c.

amrádò, amradow [*Port. governador?*] *governor; cf. brohene.*

mmrañ, s. mmērañ. — mmrāññuauñ, s. mmār.

o-mrátóní, s. omuratoní.

mu, *pron. s. mo.*

e-mu (u = ũ), *the interior. 1. the inner or middle part, inside; any part or point within the limits of a line, surface or body. — 2. the inner parts, cf. anom', asōm', mfēm', yam' &c.; the space within or inside. — 3. the interior of a country: emu nobo (nohōa) tōññ, far in the interior. — 4. As a postposition after nouns & pronouns it stands for the foll. prepp. & advv.: in, at, into, through, within, inward, inside; between; of time: in, at, during, within; of a plurality of things: among, amongst; connected with certain verbs (as fi, to proceed from): out, from. See Gr. § 119. & Rem. on the tone of mu, which is high after a preceding low tone, and low after high tone. When used as a postposition or complement, the vowel u is often dropped, and the remaining m' connected in pronunciation with the noun or pronoun to which it refers, or with the verb. — 5. In some phrases e mu forms the grammatical subject (instead of the thing to which it refers), as: emu da hō, it is or lies open, is manifest, plain; emu dō, it is deep (abura, asu no mu, epo mu dō); emu gow, it is spacious; emu tērew, it is wide; emu ye deñ, it is difficult; ne yare mu ye deñ, his illness is severe; emu ye duru, it is important; emu ye hare, it is easy; emu siw me kakra, emu ntew me yiye, Gr. § 215. — 6. When compounded with nouns, mu expresses a manner of doing = after the manner or fashion of; e.g. mmari-mam', nnipam', brofom', s. Gr. § 131,4. — 7. In composition with verbs, mu has the power of an adverb, meaning in, between, together; cf. bam', bom', dam', gum', wom', nnim', hyiam', tiam' &c. — inu or m' influences the pronunciation of preceding vowels, making the open vowels (a, e, o) half-open (a, F. e; e, o), and the half-close vowels (e, o) close (i, u).*

e-mũ, *the interior or middle part of the body, the chest, thorax, rump, back; espec. the upper part of the back, cf. akyi; oyare né mũ, he has a disease of the chest or lungs; né mũ bu fāññ, his rump*

is flexible; ɔpono ne mũ, he is bending his back; ɔtɕe ne mũ, he stretches his back.

mũ, a. [pl. amũamũ] 1. whole, entire, complete; unbroken, in good condition; opp. sɪn, gow, piece, fragment; ɔdii ɔkono mũ, he ate a whole (loaf of) bread; onipa yi, ɔye mũ (pɪrɪm), this man is not sickly, but lively (indeed); ɔdi mũ, he is without blemish or defect (mpakye ridzi mũ, F. Mt. 15,31); edi mũ = enni dem; nkuruwa no bi ye amũ-amũ, ebi nso ye agow-agow, some of the vessels are whole (not broken), others are damaged. — 2. true, real, full, earnest, serious, sincere; eye me asedá-mũ, it is a matter of heartfelt thanks to me, I am truly thankful for it; eye me nkɔmmo-mũ, it is a matter of deep concern, serious care, grave solicitude to me, I earnestly wish or desire it. — 3. perfect, accomplished, excellent: onipa-mũ, a man of distinction, of rank. pr. 2397.

e-mũ, a-, n. a whole, entirety, totality; bo no mũ, say it at once! mebo no amũ maká se: I will gather or sum it up in these words:...

mũ, mō, v. F. = mūō, to be bad.

amũ, a dead (human) body, corpse; a more decent expression than efunu.

mũ a, v. 1. to shut, close; ɔm. ne nsa āno (pr. 468), n'ani, he closes his hand, his eyes; ɔm. n'ano, he shuts his mouth, holds his tongue, is silent, keeps silence, forbears talking. pr. 247. — 2. to be shut or closed; n'ani amũa, his eyes are closed. — 3. anim' amũa, remũa, s. anim.

mmuadá, s. abnada.

mmuac, v. n. [bua] an answer; asemmisá nè ne m., questions and answers.

mũamũa, a. narrow (as, the opening of a small bottle or phial); cf. dŵedŵewā, hiahīā, tēatēā.

amũamũani, blind-mans-buff.

mmu-āno [bu āno] the edging, hem, skirt of a garment.

mmua-so [bua so] cover, lid, pot-lid; cf. minutuso, nkataso.

mmua-tāmá, Akr.-tam; Ky.-tōmá [ntama a obi de bua (kata) nehō so] a cloth to cover one's body, also in sleep (opp. ɔdāsó); a cover; cloak, pall, pallium (as of the ancient Greeks).

mbubuá, F. = bubuafo, pl. m-, lame persons. Mt. 15,30 f.

mmubui, v. n. [bu, v. red.] 1. lameness, a disease in the legs causing inability to walk. — 2. a fraction in ciphering.

mbubui, F. a) palsy, Mt. 4,24. 9,2. b) fragments, crumbs, Mt. 15,37.

mbubuinyi, F. a man sick of the palsy, Mt. 9,6. Cf. obubuafo.

mũ-dũá [dua a ehye onipa mu na otumi gyina] support, staff of life; onipa m. ne kánkɔyew (F.) or aduan, man's staff of life is bread (food); pr. 2398.

mũ-hāmá, a piece of cloth or rope tied round the chest to show excessive grief; — wabɔ m. = aŵerehow akā no na ɔde hama anase ntama abɔ (akyekeyere) ne yam'.

mũhūmũhū, a. fine, of dry things that are ground; ɔbo be-



dẁiriw wọn aye atoduru m.; óyàm kyekyere m.; *syn.* fékofeko; *cf.* bodobodo.

muká, mukyíá, m-, bukyíá, *hearth, fire-place*; the hearth on which the negroes usually cook their food consists of three roundish elevations, formed of clay, between which the fire is made and on which the cooking-pot is placed.

muka-ase, *the place or apartment where the hearth is; kitchen.*

amũ-kyēñē†, *mummy.*

mum, *a.* 1. *deaf and dumb.* — 2. *having no opening or entrance.* — e-mum, mumu, *deaf and dumbness, dumbness caused by deafness; cf. asitiw.* — o-mum, e-mumu, *a person who is deaf and dumb. pr. 2047. F. Mk. 7,37.*

Mũmō, *name of a month, about December; s. osram.*

o-múmó, múmó, *pl. a-, [mũō, v.] an ugly, ill-looking, ill-shaped, bodily misformed person; (nea n'anim a.s. ne hōnam nyé fẹ, ne ti kokūroko, n'aniwa nkete-nkete, n'asō ntitiwa-ntitiwa nkete-nkete, ne kōn tiā n.a.) pr. 217.1801.2048-50. (mũmo-káñ, mumo-kyiri).*

amũmọ-yé, F. amumuye, *inf. crime, (act of) wickedness; wantonness, looseness.* — ye am., F. Mt. 13,41.22,18. Mk. 7,22.

o-mumọ-yéfó, *pl. a-, miscreant, mischievous, wicked person, villain, scoundrel.*

o-mumọ-ẁésewa [omumo a oye n'ade ẁesē or ẁeẁe] *a person not fair, but clean and tidy; opp. oyiyebúru.*

mumu, *s. mum.*

amumuaha, *a kind of plant.*

amumuyé, *s. amumoye.*

muna, *v. [red. munamuna] 1. to become or be dark, to look gloomy; osu am., the clouds are dark.* — 2. *m. anim, = kumanim, to darken the face, make a sour face, to frown.* — 3. *wamuna, n'anim am., he looks sullen; he is gloomy, sad; wamuna ahye me, he frowns upon me; pr. 248.* — *onam munamuna, he is melancholy.*

o-múnamúnafó, *pl. a-, a sullen, morose, peevish, discontented fellow; woye om., you are always displeased, discontented.*

muni, *v. to roll about. pr. 1364.*

mmuikam-so, *inf. [buikam] transcendancy. Kurtz § 165.*

muntum, *v. to turn over, turn upside down, upset, overset, overturn, subvert; m. toā (or aduru) no = fẁie gu! — syn. dañ ani butuw.*

amúntum-àmúm, *adv. secretly, privately, in secret; yedii asem no am. = yehintaw kokoam' dii asem no na obi ante.*

mũnúm', mūrūm, *v. [red. mũnum-mũnum] to cover entirely, wrap up, enwrap, wrap round; syn. kata; ode ntama bemúnúm' yeñ so, amũnum poñ so nneema ñhinā so, am. ne hōnam ñhinā; — om. fasu so bae, he tumbled over the wall(?).*

o-múnuikúm, *pl. a-, 1. fog, mist; om. resi, a fog is coming; cf. kusukuku.* — 2. *cloud, cf. bow, osu, suwisiw.* — 3. *F. blackness. cf. tumm.* — 4. *a kind of dark-blue cloth.* — 5. *adj. dark-coloured: afasew m. bi ye adẁeadẁé.*

mũḍ, *v.* to be bad, physically or morally; omũḍ = oye omũ-mō; ne nneye mũḍ = nyé.

o-muratonì, *pl.* a-fo, [Eng., Port.] a mulatto.

mmũro-ñño, būro-ñño, olive oil, sweet oil.

mũrũm, *s.* mũnum.

amũ-sie, *inf.* [sie amũ] burial, interment, sepulture.

mmu-só, *inf.* [bu so] abundance.

mmusú, -o, mischief, misfortune, disaster, misery, calamity, adversity; a thing that causes mischief &c. m. aba me so, a calamity has befallen me; ahōḍen bebrē ye m., too much strength brings mischief, *pr.* 581.648.1394. — bō m-, to cause mischief to come, to do mischief; mabō mehō m., I have brought mischief upon myself. — fa m., to suffer for mischief done; *pr.* 555f. 1738. — yi m., to remove or ward off mischief; *s.* mmusuyi; mekobisa me hō, nekoyi me ti m., I am going to ask advice (i.e. to consult the fetish-man) to get rid of my adversity (lit. to remove my head's calamity); *pr.* 398. — Cf. obusufo, obusuyefo, ahabusu.

mmusu-bō, *inf.* the act of cursing; the committing of an act or acts that bring mischief. — mmusu-yi, *inf.* the removal of mischief; oyi ne ti mmusu ne se: ḍde ade a ḍde rekoyi mmusu no si nehō ananmu de kōmā ḍbosom a.s. ḍsamañ-kō a ḍ-nè no anyā no; ne sē nti mmusu biara a wobeyi no, wḍde kwati onipa-kō no ti ansā na wokoyi.

musumusum, F. wim ye m., the weather is foul, stormy. *Mt.* 16,3.

amũ-tēneténe, *inf.* Ak. the act of keeping one's back straight.

amu-téw, *inf.* [tew mu] prop. a rending of the interior or heart, i.e. grief, affliction, distress; *diff.* ntewmú.

mu-twā, *inf.* [of twām' = twā mu] adekyče ye awie mu-twā, the day (daylight) is about to finish passing, i.e. the day is nearly spent or passed. *Mk.* 6,35.

mmutu-só [butuw so] cover &c. cf. mmuasó, ñkataso.

o-mu-yare, e-, a disease in the chest or back, causing difficult breathing, crookedness of the back &c. cf. sisiyare, ḍsénmù.

## N.

Words which have n as the first letter of their stem (usually with another n, in verbs sometimes with two ns before it), but are not found under N, — seek under D, or, when y follows, under G (gy).

The consonant n, when radical i.e. original, is united with nasal vowels (cf. M); whenever it is followed by pure vowels, it is a transformation of d, caused by a preceding n (or orig. m, ñ) or by negligent pronunciation, as in anadwō, Ak. adadwō. It interchanges with d, r, m, n; Gr. § 18. 19. B. 37. — n before y & tw, is not dental, but palatal. — ny is either original before ã, è, ì, or, when followed by pure a, e, i, it is a transformation of original gy, usually caused by a preceding n (m, ñ).

n- is a frequent *prefix* before stems beginning with t, tŵ, s, n, and with d which is then assimilated i.e. changed into n, also before stems with y and gy, (in which cases we write n-y and n-ny). — This prefix occurs 1. in *nouns*; 2. in *verbs*, viz. in the 2nd imperative and all negative forms. It forms a syllable by itself, if it be not joined in pronunciation to a preceding vowel or to the n of the subsequent syllable. See under in-.

n' often stands for ne (*pron. poss.*) before a-, seldom for no (*pron. obj.*). Gr. § 58. It may also stand for na, *conj.*

na, *conj.* 1. *and*. — 2. *but, however, yet, nevertheless, notwithstanding*, cf. de, nso, nanso. — 3. (nà) *for*. — If any part of a sentence (subject, object or other complement, attribute, or adjunct) is to be rendered prominent, it is put at the head of the sentence and na follows with the proper sentence, in which then the part put at the head is indicated by a pronoun. Gr. § 247.

enna (F. inna) = eno na, *then, at that time, after this*.

aná, aná, F. ana, anā, anē, *conj.* 1. *or*; cf. anásè. — 2. a particle noting the sentence, to which it is attached, as an interrogation; when the question is indirect, the dependent sentence is connected with the principal one by se, and the words 'se... ana' are equivalent to the Eng. *conj. whether or if*. Gr. § 139.142.153. — In F. ana is also found at the head of an interrogative sentence. Mt. 6, 26.7, 16.22.

anā, F. = ansā, *before, prior to, previously*. Mt. 5, 18.24.26.8, 21.29. &c.

nna, *v.n.* [da] *sleep*; wada owu nna, *he sleeps the sleep of death*; wakra me nna, s. kra, v. 7. — nna-nna, s. eda.

nnā [s. nnawá], *or*, nnā-ase-nhwi, *the mane of some quadrupedal animals, as the horse, the lion &c.* — gyata wo nnā; gyata nnā-ase-nhwi ye kufukufu (fukufuku); odwennini nò nnā-ase-nhwi dōsō.

o-nā, e-, (*dullness? slowness? cf. nā;*) the exact and original meaning of this n. (or *adj.*?) is not easily determined; we give the derived meanings thus: 1. *scarceness, scarcity, rareness, rarity; want of, lack, defect*. — 2. *rareness or value arising from scarcity, costliness, preciousness, importance*. — 3. *difficulty of access (to obtain or to perform)*. — 4. *dislike, disinclination, aversion, repugnance*. — *Phr.* nā is used as a complement of the verbs ye, di, dō, as the foll. examples will show. a. (1.) Nnipa pa ye 'nā wo asase so, *good people are rare (or scarce) on earth*; pr. 2950. aka kakrá sè ná minni nkesua nā bio, *in a short time I shall no longer have scarcity (or want) of eggs, i.e. I shall soon have eggs enough*; nnansā yi nño hō ye nā, *just now oil is scarce*; ade hō ade ye nā, pr. 805f. — (2.) Ade yi hō ye me nā = ehō hia me yiye, *this thing is valuable to me, I have it at heart*; ō, sē nhōma hō ye me nā; minyā a, ankā mepe! *oh, I desire such a book; I wish I could get one!* — (3.) Ehō ye nā, = eye den se wobenyā, *it is approached or gotten only with difficulty*; nhōma yi hō ye nā, mape bi mape mape, mannyā, *this book is not easily to be got; I sought for one repeatedly, but got none*; (mape meberee ansā-na mekonyāe, *I had long to seek before I found one*). Adwuma yi ye oye-nā, *this work is not easy to perform*; Gr. § 105, 5. onipa nyé dādā-nā, *man is easily deceived* ("Mundus vult decipi");

pr. 573.634.665.788.830. — *b.* (3.) Asempa no dii hō hyeñ-nā kaino, *the gospel (had, or met with, difficulty in entering) had no easy entrance there at first; ofa abufuw a, wodi no pata-nā, Gr. §105,5. — c.* (4.) Qdō menā, *he has (entertains, harbours) a secret hatred against me; he bears me a grudge or spite, he bears a malice or ill-will against me; Laban dōo Iakob nā se wafa n'ade de anyā nehō, L. owed Jacob a spite because he had enriched himself from his (i.e. from L.'s) property. Cf. adonā, Dowuonā.*

e-nā, *pl. enānom, 1. mother; pr. 2057-2069. — in Ak. it is used only of the speaker's own mother: enā aba, my or our mother is come; cf. onī, awo. — 2. an honouring title of another elder female: enā or me nā Aforo frē wo, Mrs. Aforo calls thee.*

anā, *relationship, ancestors, mothers(?); to anā, to give one's genealogy, prove one's descent, claim relationship; pr. 358. e.s. wokwere wo nè obi ntam' abusūasem a cda mu.*

nā, (*n. or a.?*) *weak, dull (cold, sluggish, heavy, phlegmatic?) n'adwenem' (ne tirim', ne kōmam') ye no nā, he doubts, is doubtful, irresolute, in perplexity, at a loss (which way to take &c.) = onhū nea oye, se onnyé nni ō, onnnyé nnni ō, onnīm, Gen. 45,26.; — syn. nanñ, nennanñ; nī, merew &c.*

nnabrabá, = nkōnkōnsá, nkóntompo; óyè n., s. odabrabáfó.

nada, nara, F. = qno ara, eno ara.

nnādā, *v.n. [dādā] deception, delusion, imposition, imposture, deceit, fraud; temptation; cf. nsisi, nnyigye, kusum-di; sofwe.*

nnādā-sēm, *fraudulence; stratagem, trick, cheat, wile, artifice; cf. nkwadāsem.*

nnade-dworo, nnadewa asiñ-asiñ, *a kind of gold used as currency by the Akems in ancient times, before they learned to use gold-dust from the Dankiras.*

anadwo, F. anadwe, Ak. adadwo [da, dwo, lit. *the coolness of the day*] *night. — anadwo-bóa [aboa] a night-animal, nocturnal bird &c. pr. 1283.2072f. — anadwo-de [a thing (ade) brought into the house by night, secretly] bribe; cf. boā, adañmude.*

anadwo-fá [ofā, half, part] F. anafōa &c., *the late evening after sunset (ade reye asā na anim remūa); cf. anwummere, — 2. Aky. any part of the night; cf. odasu.*

anadwofā-sem, *an evening-word, an occurrence, altercation or quarrel in the evening, when men are usually intoxicated by palm-wine. — anadwo-goru, playing in the night. pr. 2186.*

anadze-gua, F. = anañ ase agua, *foot-stool. Mt. 5,35.22,44.*

nnae, *v.n. [da] couch, bed, day-bed, sofa; cf. mpa.*

anāfó, *the place below, the part of a bed or couch at the feet; the under or leeward coast; F. leeward, eastward, syn. bokā; opp. atifi.*

anafōfo, *the people of the lower or nether part of the town or country &c. — anafōa, F. = anadwofā, evening. Mk. 6,47.*

ánàfránàkú, *a plant; n'aba kum nnuañ. pr. 2075.2472.*

anago, F. (anagyo) = anadwo, *night. Mt. 28,14. Mk. 13,35.*

nnahō, *a deep sleep.*

nná-kǎrá-nná [da & kra, v.]: ọ-nè no kọ n., wọkọ n., *they go to sleep bidding each other good night, i.e. they are on friendly, familiar, intimate terms with each other; cf. wakrame nna, under kra. [Diff. wókò, na kránā!]*

nna-kokọ, *a fowl or sheep given by a man to his bride before she comes to sleep with him.*

ọ-nák wá, 1. *a large tree with very fine flowers, hard wood and a thick bark; wowaewae ehō hono de saw wura. — 2. a man notorious for some deed and, therefore, able to do the same thing again; ọn. se ọbeyẹ yi, ọbeyẹ ampa; ade a asi ne tirim' no, ọmfere hō se ọbeyẹ; — wayẹ ọn., he has become famous; wọbọ ne diñ a, na asem bata hō. — Diff. A'nak wá, pr. n. in pr. 2596.*

nam, v. [a = ā; used only in the continuative form (in all other forms fa or nantew is used); red. nennam] 1. *to walk, to be in any progressive motion, to go, run, crawl, creep, swim, fly, sail etc. to travel. pr. 2078ff. Cf. kọ. Onipa bi nam họ, a man is walking there; mihūū no se ọnennam họ, I saw him walking there (to and fro); ehyeñ no nam ntemntem, the ship sails very fast; ọkwadu nam ntemntem, the antelope runs very fast; anōmā nam soro, na apatā nso nam nsum', a bird flies in the air, but a fish swims in the water. pr. 457.1427.2081. — 2. nām is often combined with mu or so before another verb of motion, thus noting the way in which that motion is performed, or the means or mediator of an action, and is then rendered in Eng. by the prepositions through, by; e.g. ọnam mfenserem' kọọ dañ mu, he went through the window into the house; ọnam atoro so dādāa no, he deceived him by a lie. Gr. § 108,27. 223,2.237 a. — In F. it is also combined with nti: ọnam hom atsetsesem ntsi wammā (= moammā) nombra antsim, Mt. 15,6. — 3. nam so, to proceed, walk on; to do forthwith, straightforward; wọnam so reba, they are coming on, draw near. Gr. § 111. Mrk. 15,43. — obi nam so bẹkā kyeree me, somebody straightway told me (of it). — nam ntenteso, s. this. — 4. nam (sūm) ase ye, to do underhand, secretly, privately (Gr. § 111): ọhene pee onipa nam ase koyii Akyem hene asitiw, the king appointed a man secretly to apprise the king of Akem of the matter; ọnennam m'ase (= ọpe me bone, ọpeme amane-nyá, ofitifiti me nsem hō, odi me hō nseku), he aims at me, seeks my hurt. — 5. to exist in a certain number, to be so many together (Gr. § 199,4): yenam bāsia na ebae, we were six of us when we came; ñkyeneboa nam ahorow pī, apes (monkeys) are of many different kinds.*

e-nām, 1. *flesh, meat of any animal; pr. 2077. 3301. 3407. cf. ohō-nām. — 2. fish = nsunām. — 3. the flesh or soft, pulpy substance of fruit, also of palm-nuts: māngo yi hō nām dōsō; abe yi hō wọ nām bebrē.*

nnam, a., red. nnamnám, 1. *sharp, of a cutting instrument, of soap; ọsekan yi āno ye n.; samina no ye n. sê, eye ọgya! — 2. brave, bold, daring, intrepid, courageous, valiant. — nnam, n. sharpness, efficacy; pr. 2939.2723. bravery, boldness, valour; cf. abọoduru.*

nnam-kyeree, nnanky. [nnam, kye] pr. 2809. s. ohūñkyeree.

nnamé, *wedge; dua a woseñ āno afānu de pā ọgya. pr. 2055.*

nnam-merensoñ, *all days throughout; length of days; s. p. 303.*

nāmmōkā [nañ, mñō or bone, kā, to touch] *the striking or knocking of the foot against something, considered as an ill omen (wakā nañ bone, he has struck his foot painfully).*

o-nammōñ, *pl. a-, [enāñ, boñ] 1. foot-print, foot-mark, foot-step. pr. 290. 354. — 2. step, stride. — 3. the sole of the foot; the foot; pr. 2087ff. 2461. — onāmmon-mù, the sole of the foot.*

nammōñ-koro, *a narrow path, pass, way for only one foot.*

o-nammōñ-téntēñ, *1. a long step; fa n., to walk with long steps, to stride. pr. 378. — 2. a person who takes long steps, who is a good walker, a long-shanks. Gr. § 39, 9 d. pr. 3003. 3005.*

nnammōñ-nāmpāñ [s. odāmpāñ], *vestibule, porch, antechamber, lobby, waiting-room, the place of the door-keeper; a house through which a way leads to the inner yard; a covered entrance into the yard of a dwelling. Ky. ntwironoá.*

anām-móno [nām amono] *fresh meat, opp. nanhowe (wodi an., they eat meat; wodi nám mōmonó, they eat raw meat).*

nām-prōwe, *rotten meat. pr. 364.*

nnāñso, *s. nnañso.*

nāñ', *v. [red. nāñ'nāñ] to melt, liquify, dissolve (tr. & intr.), to become liquid, be dissolved; said of metals, wax, tallow, fat (srade, ñkū, ñño &c. opp. da); cf. hono.*

o-nāñ, *pl. id. & a-, Ak. uane, the foot of a man, in Ak. the extremity below the ankle, in Akp. sometimes including the leg (gyā) and thigh (sēre); the foot of any animal; of quadrupeds, the hind-foot, hind-leg (the fore-foot or fore-leg is called usa); the foot of a table, candlestick &c. — Ne nañ ye hare, he is light-footed, swift-footed. — mo nañ-ase ye me hare dodo, you go too fast for me. — wo nañ ye deñ a, (na) wobedu ntem, if you are a good walker, you will soon be there. — odo ne nañ mu kyere, he takes to his heels. — onam ne nañ mu = ne nañ hunu, he walks barefoot; onam ne nañ āno, he goes on tiptoe. — onam me nañ ase, he is my attendant, one of my followers, walks in my suite. — me nañ kā ase, I feel the bottom of the river. — ne nañ tia adare so = ne nañ gyina okwan so reko, he is on the point of starting; pr. 3561. — tutu wo anañ duom na mérebá, go on slowly (leisurely), I am coming after. — tutu wo anañ mu kotrā bābi, change your place; otwē ne nañ mu, he walks quickly, with long paces; otwētwe ne nañ mu, he stretches his feet; otwentweñ ne nañ ase, he lingers, walks lingeringly. — bo anañ (s. bo 27), to walk together, keep pace; mintumi nè mo mmo anañ, I cannot keep pace with you. — Cps. s. nanase, nanhiñ, nankroma, onammōñ, anañmu, nansa, nausiñ, nansoā, nantiñ, nantu, nanñwēā.*

anāñ, *n-, four. Gr. § 77.*

nāññ, nennāññ, = nā, *q. v.* — aye n'ani so naññ, = oñhú nea ònye no; *cf. yā.*

nānā, *pl. nānānom, F. nānām, 1. grandparent, grandfather (n. barima), grandmother (n. bea); pl. forefathers; first parents. — 2. (pl. nēnānom) grandchild. = obanānā.*



o-nānā, -nī, *stranger, foreigner*. pr. 2094.

anānā-dé, *a thing (things) against the rule*; opp. ade-trēnē.

nānāhā, *a cutaneous eruption appearing after some stay at a foreign place*; asē akese-akese; ūkuwa-ŋkuwa bi a etotow nipa hō te se nsēwa.

anānnānnēwá [nān, r.] *a brass box in which shea-butter is molten for anointing*.

o-nānā-ní, pl. a-fo, *stranger, foreigner* (nea ofi kūrow bi so; eye yaw kakra; "ohoho" nyé yaw). pr. 2095.

nnañ-ani, inf. [dañ ani, cf. anidañ] *perversion; subversion; revolution*; n.-mānsō<sup>†</sup>, *revolution*.

nānāñkānsō, *great-grandchild*.

anānā-nsā (Aburifo mmrañ); woye an. = onanani nsā woi (mfrá woi mu). — anana-ansá-fó, *people who do not permit foreigners to mix with them*. pr. 2096.

nāñ-anu, pr. 2127.

nāñ-ase, 1. *the foot, the lower part of the leg*. — 2. *the back or upper part of the human foot from its junction with the leg to the toes*; cf. nānsa. — 3. *the space or place under one's feet*. See enāñ.

anānā-téù, [cf. nteñkyew] *partial, unfair judgment*; bu an., *to have respect of persons in judgment*.

nāñ-hiñ [s. hiñ] *the shin, the fore part of the leg or crural bone*.

nnañ-hō no, *the axis on which a sphere revolves, pole*. D.As.

nāñhowe [nām a how] *dried meat or fish*; opp. anammono. anañ-hyehyem', = anañwuram'.

o-nāñká, *a large horned snake*, syn. ebòre. pr. 524. 2097. 2356.

nañkasa, = ono-añkasa, eno-añkasa, onoara, enoara. Gr. § 59.

nāñ-kom [nām kom] *scarcity or dearth of meat or fish*.

nañ-koiñ, *the joint between the leg and the foot*.

nāñ-koro, pr. 2127.

anāñkotí [enāñ & ?]: tow an., *to kick with the (hind-)foot*; — opoñko tow me an., *a horse kicked me*.

nāñkrómā [enāñ & ?] pl. a-, *the knee*; syn. kotodwe.

nañkrómā-bémmeiñ, anañkrómā-béñ, *a swelling of the knee*.

nāñkúm [nām & ?] *a piece of meat, the leg or any other part*.

nañkwi, F. = nantwi. — nnañ-kyeree, pr. 2809. s. nnañkyeree.

nnañ-mú, inf. [dañ mu] 1. *change, transformation; reform; conversion*. — 2. *inflection, conjugation*. Gram.

anāñ-mù [s. enāñ] lit. *in the feet* i.e. *footsteps*, i.e. *instead of, in the place of*; ogyina m'an., *he stands in my place, represents me*; — (de..) hye or si an., *to supply, replace, make up (for), compensate, restore, repair, repay &c.* Gr. § 237 b.

anañmu-hye, -si, inf. s. ñhyeanañmu, nsianañmu, hye 3, si, r. anañmu-sifo, pl. id., *representative*.

nna-no, nna no bi, *the other day, lately, recently*; s. eda, dabi.

nān-nodow = nām dodow, pr. 3611.

nān-sa, nānsá-bõn, *the foot below the ankles, consisting of nan-ase & nammonmu.* [s. enān, nsa, sábon.] — nānsa-atade, *gaiters.*

nna-nsā [eda] *three days; nna-nsā-yi, in these days, nowadays, in our time; recently, lately, of late.*

nnansā-ò má ñ, *a thing of only three days standing, of no long duration, temporary, provisory, transitory; — eye n.-ade, it is a thing that shortly passes away.* — n.-mansofw̄eto, *provisional government.*

anānse, *spider; cf. kōnnore, ntikūmā, okyémfó; pr. 2098 ff.* — an. akyere me nan, *my foot sleeps.*

ananse-húhú a, *a spider's web, cobweb.* Ak. ntóntán.

ananse-akete-ñwene: eye an., *it is (a thing like) weaving a mat of cobweb, i.e. vain, unsuccessful work.*

ananse-ntám ma, 1. *cobweb.* — 2. *bob-net, bobbin-net, ground of lace.* — 3. *hair-net.* — 4. *a kind of mushroom, s. mm̄ere.*

ananse-se m, *story, tale, fable, fictitious narrative; to an., to tell (prop. spin) a tale.* — [ananse asem, lit. *a tale of An., being a mythic personage, gener. called agya Ananse, to whom great skill and ingenuity is attributed, a personification of the spider; his wife is kōnnore, his son ntikūma.*]

nán-siñ, F. a-, *stump of a leg, pr. 934. one-footed person. Mt. 18, 8.*

na-nso, conj. [na nso] *and also, but also; but, yet, still, however, notwithstanding. pr. 7. 12. 506. 512.*

nnán-sò, *a place in the forest with a hut or huts for hunters to sleep in; eho ye nn. = eye nhada, q. v.*

nán-só ũ, *toe; the particular toes have the same names as the fingers: n. kokūrobeti, the large toe; n. kyerekkyerekwan, n.-hene, n.-henniakyiri or safohene, n.-kokobeto.*

nanta, nantam, *the foot of a bird. pr. 1648.*

nnan-tam' [odañ ntam'] *a narrow passage, alley or lane between houses.*

nantew, v. [inf. n-, red. nantenantew] *to walk, to travel on foot; onantew dodo, onim nántew dodo, he is a good walker; cf. nam; — red. to wander, ramble, rove; cf. kyini.*

o-nante-b̄ere, *toil and weariness by travelling.*

o-nántefó, pl. a-, *walker, traveller on foot; wanderer; pr. 2102-7. syn. okwantemfo.* — anantenante, *inf. wandering, rambling &c.*

anante-sé [nantew, ase] *the reason for, or the cause or aim and object of travelling, of a journey.*

nantew-yíyé, nante-íó, *interj. farewell!*

nán-tiñ, -tini, *heel.*

nantiñ-ka: aye no n., *it caused him to stop where he was.*

nantiñ-ñká fá: òye n., = onantew a, ne nantiñ ñká fa yiye, nso onsí s̄i-pá, *he walks (steps, treads) more with the fore-part of the foot, the heel scarcely touching the ground.*

nan-tú, *the calf of the leg. pr. 2108.*

nnan-tw̄erem' [odañ & ?] *a covered way, thoroughfare, passage, alley between houses, leading into a yard.*

nantwí [Ak. -e, F. neñkwi] *pl. a-, bull, ox, cow; a single bovine animal; pl. (horned) cattle, neat; pr. 976.2109.3612. — by-name: popododobi. — nantwí-ba, pl. nantwí-mma, calf. — nantwí-béré, pl. a-, cow, any female of the bovine genus of animals. — nantwí-buruwa, heifer, young cow. — nantwí-foro, steer, bullock, young bull (from 1 to 4 years old). — nantwí-ihōma, hide of a bullock. — nantwí-kāfo, -fwefo, herdsman. — nantwí-níni, bull, bullock, any male of the ox kind. — nantwí-sàc, a castrated bull, ox-calf or bull-calf, steer, ox or bullock.*

anai-wuram' [enāñ, wura, mu] *an entangling of the feet with those of another; yeadi an., we have mutually entangled ourselves e.g. in using "sakraman" in T'wi for "fox" and "nangbē" (meaning the same as sakraman) in Gā for "wolf". — di anaiwurawuram', = ananhyebyem', to be intermixed, as by marriage, in friendly intercourse, concerning the settlements, as the English and Dutch on the Gold Coast before 1867.*

nāñ-iñwēā, *pl. id., a-, [enāñ, adwe] the ankle, anklebone.*

nāñ-nyehiñ, *pl. id., a-, [nañ, gya, hiñ] the shin; s. nanhiñ.*

anapa, F. = anopa, *(in the) morning. Mt. 21,18. Mk. 11,20.*

anapaṭu, F. = anopa-tutu, *early in the morning. Mt. 20,1. Mk. 1,35.*

nara, F. = onoara, enoara. *Mt. 13,57. — e-nara, s. enera, enēda.*

nnareka [dade, ka, cf. kawá] *bridle (head-stall, bit and reins).*

nnase, *inf. s. ndase, aseda. — nnā-ase, s. nnā, nnawase.*

na-so, F. = nanso, *and yet, howbeit &c. — anaso, F. = ana nso.*

aná-tó, *inf. enumeration of ancestors and their children in the natural order of succession, genealogy; pedigree.*

nnawa, nnā, *mane of a lion &c. See nnā.*

nnawa-se [-ase] *the wings of an army; — twa n., to go, march or follow behind the wings of an army.*

nnawase-twafo, *the reserve-troops of the right and left wing.*

nnaworopéwa: mméa nhwí à wódwere sì wòn atifi sè duā', *the hair of women twisted or contorted and tied up that it stands out from the vertex or top of the head like a straight stick.*

nnawutá [dawura nta] *a town-crier's bell, consisting of two pieces of iron fixed in a wooden handle; s. odawúru.*

ne..., nne..., *in Fante words, are often written nye..., ndze...*

ne, *pron. poss. [ono, eno] his, her, its; their (of things). Gr. §55.*

ne, Ak. de (F. nye), *to be (to the full extent of the meaning of the predicate), to be identical with, to consist in; cf. ye. When ne is used, the subject coincides with the predicate, or entirely absorbs the characteristics of the predicate; when ye is used, the subject partakes of the characteristics of the predicate; e.g. ónehéne, he is the king (the one reigning for the time in the country of the speaker); oye óhéne, he is a king (as there are other kings beside him); óne kèsé, he is the great one (no other being great to the full extent of the word or in comparison with him) i.e. he is the greatest; òye kèsé, he is great (as others may be likewise). pr. 1375.1721.2191.*

From Gr. § 102,1.199,1. it may be seen that this verb occurs only in the continuative form, that the position of the subject and of the predicate or rather the complement of this verb may be interchanged, and that *ne yi*, *ne no*, may be contracted into *ni*, *neñ*. — The negative is expressed by premising *enyé* to the positive sentence: *enyé ohene ne me*, *I am not the king*. Gr. § 247,3b.

*nè*, *énè*, F. *onye*, conj. [fr. *de*, v. *to have, hold*, Gr. § 139.] 1. *and; with*; pr. 63.249.1015.3460. It connects not sentences, but words or parts of sentences, viz. collateral subjects, complements or attributes, Gr. § 245,1.3.4.5. — 2. *with, from, an account of*; *orewu nè serew*, *he almost dies with laughter*; *due-nè-awow*, *bear up against the cold*, cf. *due 8 a*) & Gr. § 240b.

*ne* = *de* or *nè*: *obeko a, onè kánā* = *obeko a, gye okyēna*, *if he says he will go, he means to-morrow*. (pr. 1962.)

*e-né*, *enné*, *nné*, *'ne*, F. *nde*, *to-day*, transformed and contracted from *edá yi*, *this day*, which is often added: *ené-dayi*, *this very day*; cf. in French *aujourd'hui* (*hui* = *hoc die*, *on this day*), and in Gã *ñmene gbì ne*.

*ane*, F. *west; westward, windward*. Mt. 8,11. = *anafo*.

*anē*, F. = *anā*, or.

*nē*, v. 1. *to cack* (Lat. *cacare*), *ease the body by stool, go to stool*; less offending or euphemistic expressions are: *kyīma*, *kō dua so*, *yē nehō yiye*, *gya ne nan* &c. — inf. *enē*; pr. 407.501.2112. — 2. *to exude, discharge, s. red.* *nēnē*.

*e-né*, *nné* (formerly written *e-nē*), F. *ndze*, 1. *a sound, voice, noise or report of any object perceived by the ear*; cf. *gyigye*. — 2. *the human voice*; *ode 'né kēse tēm'*, *he cries with a loud voice*; *ne 'né nsō*, *his voice is not loud enough*; *ne 'né afā*, *he is hoarse*; *ne 'ném' asi pow*, *he is hemmed in his voice*; *omā ne 'né so*, *he raises his voice*; *osi ne 'né ase*, *he speaks low or softly*. — 3. *the tone, pitch or degree of elevation of the voice or of an instrument*: *ené a ekō soro*, *a high tone*, *ené a esi ase*, *a low tone*, *ené a eye ho-nè-ho*, *a middle tone*. — 4. *clamour, vociferation, complaints, quarrelling* &c. — *bō 'né*, *to set up or raise a clamour, make a noise, vociferate*; *ne 'né a obō dā no tuatua m'asō*, *his constant complaining rings in my ears*; *obō 'né* = *okasakasa dā*, *n'āno nnā*, *biribiara a ne fifo yē nsō n'ani*.

*nea*, Ak. *de a*, F. *nyia*, *dzea*, *dza*, [the *n. de* = *ade*, or the *pron.* of the 3rd pers. sing. (*ono*, *eno*) together with the *rel. part.* "a"] 1. *he or she who, he that, that which, what, also him or her who, he whose, he whom* &c. according to the context of the sentence and the succeeding *pron.* belonging to the *rel. part.*; see the explanation and examples in Gr. § 64. 65. — 2. *(the place) where, the manner (extent &c.) in which*; Gr. § 65,11.12. — pr. 2113--2283.

*nné-bō*, inf. [*bō 'né*] *clamour, vociferation, chiding, quarrelling*. pr. 331. — *nnébófó*, *a contentious, quarrelsome, peevish person* (*onipa a ope akasakasa nè kō dā*); syn. *omānefó*, *wénāfó*.

*nneda*, F. *ndeda*, *to-day a day i.e. yesterday*; s. *nnera*.

*'ne-dadu*, *today ten days, ten days ago*; *'ne-dadu-dabiakō*, *today*

*it is 11 days since...; -dadu-nuamien, 12 days &c. (Gr. § 80,5); 'ne-dadu-nna'num, this day fortnight.*

nnēdéé, *inf.* [dēdē] *lying in wait, lurking; wile, artifice. Eph. 4,14.*

nne: tu -, *to walk softly, slowly, carefully, stealthily, on tiptoe, — nam brēō, betē, de nansoā nantew; cf. tu nsoŋgo.*

nneema (F. nyemba, ndzemba), *pl. of adee with the dim. suff. ma (= mma), things; furniture, goods, property; pr. 2284. s. ade; sometimes it is put twice; nneema-nneéma tŵam', all things pass away.*

nné-fā, *inf. hoarseness of voice.*

nnefedefe-sem [dēfedefe, asem] *blandishment, flattery.*

anefōa, anofwā, F. Mt. 2,14. 14,25. = anadŵo, anadŵofū.

né-h'ā', Ak. = ha.

nehō, F. nohō, *pron. refl. himself, herself, itself; de n., nyā n. see de, nyā. Gr. § 57.218,1 a.*

nne-kae [ade a ekae] *a relic, relics.*

nēm, *v. to be diligent, assiduous, sedulous, persevering, industrious, careful; — onēm n'adŵunia (anyamesem-kañ, sukū-ko) hō, he is diligent in his work (in reading the bible, in going to school); on. nehō sē = onyé nehō sesàsesà, ommó nehō ahora or anyampa, he is cautious, he takes care, is mindful of himself &c.*

anēm, *diligence, industry, activity; assiduity, constancy, perseverance; care, carefulness, heedfulness, — yè or di anēm = yè nsì, to be diligent, persevering, of an active mind; to be careful, heedful, mindful of, and taking up, every thing. pr. 2020. 3550. Qyarefo nni (nyé) anēm, a sick man cannot carry out any thing.*

anēm-de-yo<sup>†</sup>, *inf. [ye anēm ade] industry, manufacture.*

anēm-dŵūmā<sup>†</sup>, *manufacture; an.-dāñ, manufactory.*

nne-mma, *children of to-day i.e. the present generation. pr. 2285.*

neñ = neno, Ak. deno, dono. Gr. § 53.199,1. pr. 1837.2833.3591.

nena, *grandchild; s. nana.*

nennam, *red. v. nām, to walk (much, about, to and fro). pr. 953.*

'ne-nna-nnañ. *four days ago; 'ne-nna-ñkron, 9 days ago, ne-nna-nsā, 3 d. a., 'ne-nna-nsia, 6 d. a., ne-nna-nson, 7 d. a., ne-nna-num, 5 d. a., né-nnà-awótŵe, a week ago. Gr. § 80,5.*

nēnē, *red. v. 1. s. nē; wanēnē nehō = wakyima nehō. — 2. to exude: dua no n., = nsu a ewo mu no, wutŵa (wobō) hō a, efifi ye apowapow wo dua no hō.*

anēnē, *pl. id. or n-, raven; s. kwākwādabi, wāwā.*

anēnē-duru, *resin, gum; s. ehye. — anene-duhūām,† balm; the resinous and odoriferous or aromatic sap or juice of certain trees.*

anēnē-mmea, *nea onē gu mmea-mmea (here and there). pr. 2286.*

nnéñkyènema, -kyèrēmma, *a kind of coral or bead of a red colour; s. ahene. pr. 3117.*

nneñkyen-sē [odeñkyem, esē] *a prickly plant, thistle.*

nnera, F. ndeda [to-day a day] yesterday.

nne-yee, v.n. F. ndzeyē [ade-yē] doings, works, actions, dealings, proceedings, practices, conduct, manner or way of acting; cf. adwuma, bra, abrabō.

nī..., nni... in Fante words, are often written nyi..., ndzi...

nī = ne yi, ne oyi, ne eyi. Gr. § 199,1 Rem. — wuni-ō! here you are! wuni mini a, ankā eneu (= ene no), if we both were together in one place, that would be the right thing.

nnī, neg.v. di, standing also instead of the neg. form of wō, not to have; not to be at a place. Gr. § 102,2.3. pr. 906-922.2305ff. — nnim', nni mu, not to be in or among; not to be true.

nī, Ak. v., = nim (F. nyim), to know. Gr. § 102,2. •

o-nī, Ak. mother (not that of the speaker, but of another person); cf. enā, niwa, onua. pr. 1.

o-nī, 1. relative, relation, kinsman or kinswoman, = obusūani; onipa yi, me nī nī (me bi nī); ne nī awu. pr. 251.2287f.3176. — 2. a person in general: a) in compounds or derivatives, forming, as it were, a suffix which in the plural number is replaced by fo; Gr. § 38. — b) in the lengthened form ónī', when followed by no, kō or the rel. part. 'a'. Hena na wasee m'ade yi? — minnim ónī'-kō; — ónī' nó nnuè! óuf à óbeseèe m'ádé yi mmeyi nèhō adì kómm! Cf. onipa, oyā.

e-nī, honour; di no nī, show him honour, honour him. pr. 900.

nī, a. weak; waye nī, = wagurow; s. nā, merew.

ani, pl. id. 1. the eye or eyes; a look; pr. 2293ff. syn. aniwa (dim.); m'ani nyé nhū akirikyiri ade, I am short-sighted; n'ani abo, his eyes are destroyed; n'ani biakō atu, one of his eyes is taken out; ani mūa nè ne tew, the twinkling of an eye. — 2. the face, visage, countenance, cf. anim'. — 3. the face, front, fore part; also the front of an army. — 4. the face, surface; ntamá no ani atù, the cloth has become thread-bare, shabby; asasé ani, the surface of the ground, country, globe; nsú-ani, po-ani, on the water. — 5. the face, visible part (cf. nyame-ani), pr. 2109. outside appearance, external aspect. — 6. colour; ntama no ani ahoa = nt. no apa, the cloth has faded, lost its colour, its colour is gone. — 7. a key-hole; a lock; cf. adakani. — 8. Phrases. The eye and its look being expressive of understanding, intelligence and prudence, of affections, of moral qualities &c., ani (or ani so) is used with the following verbs (which are alphabetically arranged). In A) ani or ani so is the grammatical subject; in B) ani, ani so, ani akyi, is the grammatical object of the sentence.

A) n'ani ba me so, he remembers me; n'ani ba asem no so, he recollects the matter; n'ani ba nehō so, he comes to himself, recovers his senses, Acts 12,11. Lk. 15,17. — n'ani a bere, 1. he is in a passion, impassionate, strongly affected, in a rage, angry; pr. 2290. — 2. he is grieved, sorrowful, mournful, in a fit of grief or melancholy; pr. 2292. — n'ani bere ade (sika, mmea), he covets, desires, eagerly wishes for, lusts after something (money, women); pr. 2298.2291. n'ani bere a-dwuma, he cannot rest satisfied till he gets something to do. — n'ani so



biri no, *he is giddy*. – n'ani b<sub>o</sub> me so, *his look falls on me*; n'ani bota me, *he has a look of me*. – n'ani a bu, *he is tired by expectation, impatient*; yeatwēn no mā yēn ani abu (mā afono yēn) = yeatwēn no abēre, *we waited for him till we were quite tired*. – n'ani da h<sub>o</sub>, *he is modest, unassuming; he is sober, temperate, moderate, cool, considerate; he is awake, in his (sober) senses, in his right mind*; n'ani so da h<sub>o</sub>, *he is awake*; n'ani da h<sub>o</sub> k<sub>ā</sub>n<sub>n</sub>, *he is fully awake, lively, brisk, cheerful, quite clear*. – n'ani da kwan (so), *As he expects, is in expectation*; n'ani da sa, *so is his intention*; s<sub>e</sub> m'ani da ni, *so is my intention, thus I have purposed*; – n'ani da me so, *he hopes, trusts, confides in me, relies on me*; n'ani daa so s<sub>e</sub> meba, *he hoped I would come*; n'ani da akatua so, *he hopes for a reward*; m'ani da Nyankp. so, *I trust in God*. – n'ani da nehō so, *he is cautious, circumspect, considerate*. – ani adañ (ani = *surface, appearance*), *the matter has changed, circumstances have altered, the aspects are different*; oman no ani adañ, = mansōtwē aba oman no mu, *the people or public affairs are in a state of disturbance*. – n'ani d<sub>o</sub> ñkrān, *he rages, is furious, frantic, rabid, infuriated*. – n'ani d<sub>wo</sub>, *he is quiet, peaceable, calm, tame, soft, mild, gentle, meek*; oye n'ade kōmm kōmm; aboa no ani ad<sub>wo</sub>, *the beast has lost its wildness*; cf. n'ani ye merew; opp. n'ani abere; – n'ani ad<sub>wudwo</sub>, *he has been softened, appeased, pacified*. – n'ani afa so, *he has overlooked it*; cf. n'ani apa so, ne w<sub>ere</sub> a<sub>fi</sub>. – n'ani a<sub>fi</sub>, *he has arrived at the age of discretion, is cunning*; cf. n'ani apae, atew; – ani a<sub>fi</sub>, *the surface is clean*; s. fi 3.7. – n'ani afura (Ak. afira), *he has become or is blind*. – n'ani (a)gye, *he rejoices, is joyful, glad, cheerful*. pr. 2208. 2296f. – n'ani gyina (ne nā, ne k<sub>ū</sub>rom'), *he longs, is homesick for (his mother, his country)*, syn. wafe (ne nā); cf. n'ani akisā, t<sub>wa</sub>. – n'ani ahaw, *he is lazy*. – n'ani ahān, *his eyes are wide open i.e. he is astonished*. – n'ani ahye me hō, *he has had a glimpse of me*. – n'ani ahyew, *he has become passionate*; opp. ad<sub>wudwo</sub>, fiase d<sub>wo</sub>, k<sub>ā</sub> fam'. – n'ani aka no so, ato no so d<sub>wen</sub>, *he stares at him*. – n'ani k<sub>ā</sub> = gye, *he is glad, joyful*; n'ani akā m'anīm, *he has become familiar, intimate with me*; n'ani k<sub>ā</sub> me hō, *he (or a tame beast) is quite used to me*; n'ani k<sub>ā</sub> fam' or ase, *he is quiet, cool, considerate, thoughtful, modest, discreet, moderate, unassuming*, = n'ani da h<sub>o</sub>. – n'ani so k<sub>ā</sub>, *he is crazy* = ne tirim k<sub>ā</sub>. – n'ani akisā, *he is longing or homesick for*. – n'ani k<sub>ū</sub> me hō, *he cares for me &c.* s. k<sub>ū</sub>. – n'ani k<sub>ū</sub>m, *he is sleepy, drowsy*, pr. 2298. – n'ani ak<sub>yew</sub>, *he is squint-eyed*; s. ok<sub>yew</sub> n'ani (B). – n'ani nni nehō so, *he is beside himself, not in his right senses*; cf. n'ani w<sub>o</sub> so. – n'ani anyān, s. ani-nyāne. – n'ani apa so, *he has forgotten it*; cf. n'ani afa so. – n'ani apae (= a<sub>fi</sub>, atew), *he is cunning*. – n'ani s<sub>ā</sub>..., *he aims at, is after, is bent upon, tries to find out*, pr. 1652. 2754. n'ani s<sub>ā</sub> me, *he seeks my harm*. – n'ani aseñ hayi p<sub>e</sub>, *he feels quite comfortable or happy in this place*; n'ani nseñ, *he is never happy, does not feel comfortable*. pr. 3416. – n'ani s<sub>o</sub> no, *he is pleased or content with him, he respects or honours him*; pr. 570. 2299. – n'ani atātā (nsu), *water i.e. tears have filled his eyes, his eyes are swimming with tears, – the tears standing in the eyes*. – n'ani so aterew no = n'ani so aye no teterē, *he is absent, wandering*. – ani tew, *it (its surface)*

is pure, clear; tam fufu a anyi tsew, F. a clean linen cloth, Mt. 27, 59. – n'ani atew, his eyes are open, he is intelligent, prudent, shrewd, cunning (syn. waben); he is civilized. – n'ani so atew, he has become sober, conscious of himself. – n'ani atetew, he has recovered, collected himself, come to himself. Acts 12, 11. – n'ani atɔ, he is disappointed. – n'ani atɔ dwen, he looks and looks, forgetting himself, stares at one place; cf. n'ani aka no so. – n'ani so toto, tɔtɔ, pr. 2300. – n'ani atɔ (nehɔ?), he is bashful, ashamed, disgraced(?). – n'ani too so, it came into his remembrance, = okace. – n'ani tra no, he is pretentious. pr. 580. – n'ani atra ne nton, he is supercilious, presumptuous, haughty, arrogant. pr. 2302. – n'ani at u atɔ ne nsam', he is in anxiety, confusion, perplexity (by grief &c.) = n'ani abere, onhɛ bābi, awereho akata n'ani twom, ete se n'ani atutu agu. – n'ani tua no, he sees him with his eyes; anyi tuia hɔ, F. it is visible. – n'ani twa = n'ani gyina or kisā, his eye is turned towards, he longs for. – n'ani wo so, he bears it in mind. – n'ani awo = n'ani ye den, onsure fwe, he is not timid. – n'ani awu, he is ashamed, abashed; pr. 2303. – n'ani wu ade, he is bashful. – n'ani awia no, he is fallen asleep. – n'ani ye den, he is hardy, forward, presumptuous, insolent, self-willed, stubborn, obstinate, impertinent, impudent, audacious, bold, daring, dauntless, resolute, intrepid. Roq. 742.861.885. – n'ani ye hyew, he is hardy, rash, fierce, unruly, turbulent. – n'ani ye krāmākrāmā, he is fierce, unruly, wild. – n'ani ye no kwanmu kwanmu, he looks out for (or, is expecting) some news or message. – n'ani so ye kra-kra(kra), he is in anguish or anxiety. – n'ani ye no akyirikyiri, he apprehends, fears, suspects. – n'ani ye merew, he is soft, meek. – n'ani so ye sākāsaka, he is bewildered, confused. – n'ani ye osoro-soro, = ɔye n'ade sakasaka, he is fickle, inconstant, careless. – n'ani so aye no teterē (or aterew no), he is absent, wandering, his mind is troubled. – n'ani ye no ntirentire or totɔtotɔ, he is in consternation, alarm, confusion, perplexity = eye no aniani. – n'ani so ye no yā, he is astonished. – n'ani so aye yiye, he is tipsy, flustered, &c. – n'ani so nyé, he is tipsy, muddled &c. cf. bow (nsā).

B. Wode abare ani, they have engaged in battle, have come to the close, are fighting hand to hand; cf. bare; ani = face, front, face to face; oko no abo ani, the fighting has begun, both fronts meeting together, encountering each other. – obu no ani, he winks at him; cf. anikyew; obubu n'ani, he winks, twinkles; obu n'ani gu .. so, he winks or connives at, overlooks, does not take notice of. – oda or odeda n'ani akyi, odwudwo n'ani akyi nantew, he (she) has the eyes half shut, has wanton eyes (nea wode ye ne se: mmarima de frefre mmea, na mmea nso de frefre mmarima). – oday n'ani, he turns his eyes somewhere; oday asem bi ani (= surface), he changes a matter (e.g. a word said yesterday); woday abusua (or oman) no ani, the family (or nation) has got a new head; waday n'akoa ani, he has changed his slave i.e. sold one and bought another in his stead. – odwo n'ani, he moderates his haste, his demand. – ofwe m'ani akyi, he looks whether I make a dark or cheerful face. pr. 343. – ogow n'ani kae, he said in a low or soft voice, gently. – ogyen n'ani fwe no, he looks sharply or closely at him. – ohan'han n'ani kyere me, he threatens or

*frightens me by his looks.* — ahénhàn n'ani so, *it has become unimportant in his eyes, s. hàn.* — akā n'ani, *he has got to suffer for it, has been served out for it.* — okā n'ani gu so, *he shuts his eyes for sleep or death.* — omia n'ani, *he squeezes his eye, i.e. he exerts himself, he tries, endeavours;* memia m'ani maye prekò, *I will try and do it at once.* — omūa n'ani tew, *he twinkles.* — opupuw n'ani (kasa) kyerec wòn, *he spoke roughly to them, Gen. 42,7.30.* — esi n'ani so, *it presents itself before his eyes, i.e. it enters into his thoughts, mind or head.* — esò n'ani, *it pleases him, he is pleased with it, has complacency in it.* — wode asò ani, *they have fallen in with the enemy, are engaged in battle or close fight. cf. wode abare ani.* — susuw wo ani gye me kakra, *lit. measure your eye take from me little i.e. moderate your demand, do not overcharge me.* — otane wòn ani, *he disquiets, disturbs, teazes, troubles, annoys, deranges them;* ohye nè hia nè awerèhow taue nipa ani. — otew n'ani, *1. he opens his eye (from sleep); otetew n'ani, he opens the eyes; 2. he is cautious, cf. n'ani atew.* — nsà atew n'ani so, *he has become sober after his intoxication.* — ototo n'ani, *he casts his eyes or looks in different directions, he looks about.* — ode n'ani to me so, *he confides or puts his trust in me;* ode n'ani too m'anim yee, *in deference to me he did it;* fa wo ani to m'agya anim ye mā me, *for my father's sake do me this favour.* — woatu(tu) n'ani, *they have put out his eye(s);* tu wo ani kyere Sidon, *set your face against S. Ez. 28,21.* — woatu wòn ani de refwè no = worefwè no diññ, *they set their piercing looks at him;* eden na wututu wo ani refwè or rekyere me, *why do you look at me so piercingly?* — otwa n'ani, *he turns his eyes, looks around;* pl. wotwītwa wòn ani, *they look around.* — otwaa m'ani so nnyinam, *I caught just a glimpse of him.* — owo me hō ani, *he has an eye upon me, aims at me, seeks to get at me.* — eyi n'ani, *it (turns off his eyes, i.e.) displeases him.* — wayi m'ani ahye me ñkyeñmu, *he has disappointed me.* — mekoyi m'ani so kakra, *I am going to take a nap.*

ani, *a disease of the eyes, ophthalmy.*

ani-adam, *1. a red eye. pr. 3273. — 2. a kind of shell-fish; its shell, of a red colour; s. adam.*

aníaní, *1. (adv.) the surfaces only i.e. superficially; perfunctorily, negligently, carelessly;* mefwèe no an.; onyamesom nyé ade a woye no an. = ebínèbí; okō aniani, *he has to face or fights with opponents on more than one side(?) pr. 1592. — 2. n. embarrassment, puzzle, distress, perplexity;* eye no an., asem no ye wòn an., sōtore abien ye an. = anikrákra, *pr. 3041. — aníanì-dé, a superficial, outward thing. — aníanì-dwūmā, superficial, perfunctory, negligent work.*

aniape, *a kind of jumping insect.*

aní-ase, *1. the cheek; nsensañe abien twa n'an., two lines are cut across his cheek. — 2. the side or slope of a hill: bepow no ani ase fā ye kūronkūronkūron, na u'an. fā de, esiāñ ñkakra-ñkakra; — sūare bi aniase, s. sūare.*

àní-berè, *inf. [ani bere] 1. desire, longing, concupiscence, cupidity, covetousness; sika ye no an., gold excites his cupidity. — 2. excitement, irritation, exasperation; desperation; pr. 1597. — 3. grief, sorrow, distress, bitterness. — 4. hot displeasure, animosity, anger,*

*wrath, rage.* — 5. F. (anyibir) *violence, Mt. 11,12.* — ani-berebééré, *covetousness*; ani-bereberee, Ak. *rage.* — anibere-de = ade a eye wo anibere. — oniberefo, pl. a-, *a person easily excited.*

anibere-sém = asem a emā anibere. Obūroni uè yēn redi an., *the European brings us to desperation.* — àníbere-sò, *adv. flushed with anger; in defiance*; nea wote yi no, wote no anibereso; F. anyiberdo, *vehemently, Mk. 14,31. earnestly.*

ani-biri, onibirifo, F. anyibir, anyibirfo, Mt. 11,12. s. anibere 5. ónní-bíe, *one who has nobody, a helpless, destitute person.*

onni-bi-amanne-dwom, s. dwom.

onnibiamannefó, = omannení.

ani-bi-annà-só, *forgetfulness, carelessness, negligence*; anibi-annàsó-sò, *by negligence*; cf. asōbiannaso.

ani-bu, inf. [n'ani bu] *impatience, the state of being tired of waiting.*

ani-da-hó, inf. [n'ani da ho] 1. *modesty, decency, continence*; 2. *mindfulness, attention; circumspection, carefulness*; 3. *discrimination, judiciousness, good sense, intelligence*; 4. *taste for the fine arts, sense for mechanics.*

ani-da-hō, inf. *the state of being aware or conscious of some matter*; eye no ah. na oye, *he was well aware of what he did*; opp.

ani-dà-só, inf. [n'ani da so] *hope.* F. anyidado, anyidar. [nsapa.

nīdī, inf. [di ni] *honour*; enyidzi a ofata, F. *due reverence.* — enyidzim', F. *reverently.*

nidó [oni = onipa, do] *humanity, gentleness, affability, kindness, amiableness*; oye n., *he is humane, kind, benevolent.*

ani-dwo, inf. [n'ani dwo] *calmness, mildness &c. of temper.*

ani-edeñ, ani-ehyew, s. anuoden &c.

nīfā, F. enyifā, anyimfā [eni, fā, *the side of honour?*] 1. *right* (opp. beñkum, *left*); *the right side*; ote me n., *he is sitting at my right (hand)*; mefa n., *I shall turn to the right.* — 2. *that which is on the right side*; (nsa) n., *the right hand*; asō n., *the right ear.* — 3. *the right wing in an army.* — 4. *the south, as the region or direction to the right of a person who faces the east*; cf. kesē-fām'.

o-nīfāfo, *a right-handed person.*

ani-fà-só, inf. *an oversight, error, mistake, inadvertence*; eye an., *it was done inadvertently.*

anífere, inf. *sharpness of sight, quick-sightedness, penetration, sagacity, acuteness, cunningness, skillfulness, slyness*; — anitew; oye n., *he does every thing cunningly, in a sly manner*; commonly in a bad sense, sometimes in a good sense: woye an. a, nnipa nsa nkā wo.

o-niferefo, pl. a-, *a keen-, sharp-, quick- or clear-sighted, sagacious person or animal*; anōma n., *a quick-sighted bird.* pr. 2491.

ani-firàé (Ak.), anifurae, inf. [n'ani afura] *blindness.*

o-nifiràéfò, onifuraefo, F. nyifurafo, pl. a-, *a blind person.*

ànígye, inf. [n'ani gye] *joy, gladness, delight, happiness, pleasure, gaiety*; syn. anikā, ahōsāñ, ahōsepew, ahōmekā, ahōto, abotoyam'. — anigye-bea, *a place of joy*; an. señ awobea, pr. 2310. *ubi bene ibi*

*patria, where it is well, there is one's country.* — ànígye-de, a pleasure, pleasurable thing or performance, enjoyment, amusement, sport.  
 àní-gyeñ: F. anyigyeñm', soberly.

àní-gyina, inf. [n'ani gyina] homesickness; longing after, de-  
 àní-hā, staring eyes; ofwē no an., he stares at him. [sire for.

àní-haw, inf. [n'ani ahaw] sloth, laziness, tardiness; pr. 2314f.  
 syn. akwadwero, werehunu (Ak.). — oye an. (or an. akā no), he is  
 lazy, idle, inactive, — àníha-bōa, a kind of fly.

o-níhafo, pl. a-, one too lazy to do any thing except eating and  
 chatting; sluggard; pr. 2311ff. syn. okwādwōfo.

àní-hā-yi, outward, -ly; an. señkyerene, an outward sign.

o-ni-hūm āni, one who is not a fetishman or priest, one of the  
 laity; layman; (= onipa hunu?) cf. akwa(ni)hūmani, ayemfo.

àní-kā, inf. [n'ani kā] joy, gladness &c. s. ànígye.

anyikaber, F. covetousness. Mk. 7,22.

anyikaberedze, F. covetous desires.

nni-kae, v. n. [di, ka] remains of eatables; diff. nnekae.

àní-kā ñ [ani, kañ] prop. being of a bright or clear eye, i.e. alive,  
 living; syn. animono; wosiee no an., they buried him alive.

o-nikañfo, F. nyikanfo, a living soul; pl. a-, the living.

àníkān-ne, property given to a son in the father's lifetime; opp.  
 awunnyade. M'agya amā me an. ansā-na orewu.

à-ní-kisā, inf. [n'ani kisā] homesickness; cf. anigyina. pr. 2316.

ó-ní-kō [oní, kō] the person concerned or in question, the parti-  
 cular or respective person.

àní-krakra, bewilderment, anguish, anxiety; desperation; owu  
 an., agony, pangs of death, mortal fright.

àní-kum, inf. [n'ani kum] sleepiness, drowsiness, inclination  
 [to sleep.

àní-kyew [ani, kyew a.] a wry look; obuno an., he eyes him  
 askance, askew, he squints at or leers upon him.

nim, v. [Ak. ni, F. nyim; used only in the contin. form; cor-  
 rel. v. hū, Gr. §103,2.] 1. to know; minnim no, miñhūñ no peñ, I do  
 not know him, I never saw him; nim dé, to know things; onim dé sēñ  
 me, he has more knowledge than I; nim nyansā, to have wisdom, to  
 be wise, learned; nim ñhōmam', to have book-knowledge, to be in-  
 structed, educated, learned. — 2. to know or understand how to do  
 a thing, to be able, can (denoting an acquired ability or skill, de-  
 pending on knowledge and exercise, Fr. savoir; cf. tumi); wunim  
 deñ ye? what can you do? what acquirements or accomplishments  
 have you? onim ayañ or akyene-kā, he can beat the drum; onim  
 asēnkā, he can deliver a speech, is a good speaker; onim nantew, he  
 is a good walker; minnim kō, I cannot fight; minnim ye, I do not  
 know how to make it; minnim di, I have never eaten it, do not like it.  
 Gr. § 203,1. — pr. 2318-50.

nnim' = nni mu, not to be in (without, pr. 581.); not to be true.

e-nim, praise, honour, laud, approbation; perh. acknowledgment,



recognition, recognizance; pre-eminence; victory, triumph; cf. *ńkōnim*. *Meyē ade yi mamā me wura, na manyā n'anim nīm; nīm ne ade a woaye so ayeyi a woyi wo; wode abaninsēm na eyē, enyē adow n.a.; ohene kō a nso, odi nīm.* — *gye nīm, to gain the victory; di nīm, to triumph.*

*anim* [anímù] 1. the face, visage, countenance; *n'an. apompono, his face is wrinkled; pr. 2352ff.* — 2. the front, frontside, forepart; cf. *adanim*. — 3. the space in sight, in front of, before; *pr. 413.* = (prep.) before, in front of, in the presence of; *abofra fwe nsum' wo n'agya anim a, onwú; pr. 1319.* — (= adv.) forwards, on, onwards. *Gr. § 119.* — 4. the face, surface, top, upper part, e.g. of the stump of a tree, *pr. 403. cf. ani.* — 5. the surface of the earth within the horizon, together with all the things visible by daylight; s. the first phrases under 7 A. — 6. *m'anim'*, my paternal relations; cf. *m'akyiri.* — 7. Phrases in which *anim* is A) the grammatical subject, B) the grammatical object or locative complement:

A) *anim* (5) *baebae, bōebōe, buc, it dawns, the day breaks, morning twilight sets in; anim aye fōntāfontān, n'wānīnwāni, sesāsesa, it dawns, gets twilight; anim tetew, the sky clears up, it gets daylight; anim aye wē, it is full daylight = ade akyē korā, about 6 o'clock.* — *anim te ase, it is still daylight.* — *anim akata, the surface (of the earth) has been covered scil. by the shades of evening or of night, = ade sā, the night sets in, it is growing dark; anim abiribiri, amūa, aye kusū, it has become dark.* — *n'anim gu ase, lit. his face falls down i.e. he is ashamed, put to shame.* — *n'anim kisā, siām, bō tuo, tow tuo, his face changes, loses colour, grows pale, perf. he is pale from anxiety, he is anxious about past or impending calamities; he is ashamed (n'anim asiām = n'ani awu).* — *n'anim amuna, he looks dark or gloomy from resentment (anger) or sadness, he is sullen or sulky.* — *n'anim tew, he looks kind, friendly, affable, cheerful.* — *n'anim t'weri, he is welcome; asem a mekōkāe no, m'anim t'werii = minyāā anuonyam.* — *n'anim awo, s. n'ani awo.* — *n'anim ye duru, he is grave, dignified, venerable (owo anuonyam, wodi no nī, wuntumi nkā n'anim mmofráasēm).* — *n'anim ye fere, he is venerable, has a solemn, majestic air, inspires or commands respect.* — *n'anim ba or ye nyam, he is illustrious, dignified, honourable, honoured, respectable, respected.* — *n'anim ye hare, he is lightminded, fickle, frivolous; he is a mean, base, vile, disreputable fellow.* — *n'anim ye tañ, he is ugly, detestable.*

B) *waba n'anim dodo, he has gone too far with his promise.* — *obu n'anim = oyiyi ne nhwi āno, he shaves off the hair from the forehead.* — *ofwē m'anim ye, he does it from respect to, in deference to or with a regard for me; pr. 262. syn. ode n'ani to m'anim ye, s. ani; odi asem a, ofwē onipa anim yiyi mu, in litigations he has respect of persons; cf. Rom. 2,11. James 2,14.* — *okum or omuna n'anim, he darkens his face, is sullen, sulky, gloomy.* — *okyi m'anim, he detests me.* — *oye m'anim nkyene, he flatters me, speaks well of me in my hearing; s. nkyene.* — *oyi n'anim (ye), he sets his face, has the intention (to do something), is serious, earnest, upright (in doing something): mayi (m')anim se merekyerew ūhōmā 'ne, I have the decided*



*intention to write to-day; .. se nhōma ara na mesūa, I have devoted myself to study; wayi anim se bone ara na obeye, he is bent on nothing but misdeeds; obi anyi anim aḱkā ne hō asem pefē, John 7,13. — opirim n'anim, he sets his face fixedly, has the decided intention, is fully resolved (to). — otiatia m'anim, he scorns, disdains, abuses me; opp. obu me, odi me ni.*

aním mǎ [onini, dim.] *a young or small male animal; cf. odwēn- [nímmā.*

nimdeé, F. nyimdze, inf. [nim de] *knowledge, understanding, intelligence, wisdom; s. nyansā. — wahū or wanyā or owo n., he possesses knowledge, is intelligent, wise, prudent, considerate; pr. 191.2355. — ne n. dōsō, he possesses extensive, vast, immense knowledge; osēree Nyaṅkp. n. pa, na wamā no n. kēse.*

nyimdzem', F. *according to knowledge, 1 Pet. 3,7.*

o-nimdefo, pl. a-, *a well informed, intelligent, sensible, judicious, prudent person; cf. onyansāfo, obadwemma. pr. 3005.*

anim-dúru [n'anim ye duru] *gravity, dignity, solemnity (fere, nidi, anuonyam, suro wom').*

nimfā, enyimfā, a-, F. = nifā. — nimfī, pr. 2356.

anim-gu-asé, inf. [n'anim gu ase] *shame, shamefacedness, bashfulness; confusion; ignominy; cf. aniwu. — aninguase-dé, shameful things, disgraceful deeds, acts or actions.*

anim-háre, *lightmindedness, fickleness, frivolity; baseness, vileness, infamy. — o-nimhárefó, pl. a-, an unprincipled, disreputable, mean, profane, impudent, insolent person, a blackguard; obo bra bone nti, obi ani nsq no; n'ani n̄wu ade.*

animháre-sem, *frivolity, impudence, blackguardism &c.*

anim'h o, *in front &c. s. anim.*

anim-hoa, inf. *paleness of the face, pallidness; green-sickness, [chlorosis.*

ani-mia, inf. [omia n'ani] *exertion, endeavour, fair trial, per- [severance.*

anim-kūm, inf. [okum u'anim] *sullenness, sulkiness.*

aním'ūkyéne-atíko-yìsá, pr. 2353. s. ūkyene, sereserebokron.

anim-enyam, -onyam, Ak., enyimnyam, F. s. anuonyam.

nnimmó, inf. [= diñ-bó] *mentioning of one's name in a bad way; — nnimmó :: dōsō, afei gyae! it has been mentioned enough, leave off now; nnimmó-dódow ye owu, pr. 253.2357. — wqaso a no nnimmó-kyéw = wqmmó nò diñ pa, na dā wqbo ne diñ a, oyáw nè nnomé na ekā hō.*

ani-mommono [ani, amono] *adv., n., alive; cf. anikañ.*

animpi? F. enyimpi, Mt. 11,12. *by force; cf. mpi.*

anim-pirim, inf. [opirim n'anim] *earnest, earnestness, ardour, zeal, fixed determination or attention.*

anim-te-ase, *before dusk, when it is (was) still daylight.*

anim-tew, inf. [n'anim tew] *friendliness, graciousness, cheerfulness. — animtew-ade, delightful, acceptable things.*

animu-tete, inf. [anim tetew] *Kuk. daybreak.*

anim-tiá, -tiā, [anim, tia, v., tiā, adj.] *disgrace, disdain, scorn spurn; bu.. an., = tiatia.. anim, to hold in contempt, make light of, set at nought, think nothing of; to despise, contempt, slight, scorn, spurn, kick.*

anim-tiatíá, *inf.* [otiatia n'anim] *scorn, disdain, abuse.*

o-níni, *pl. a-*, 1. *the male of animals; pr. 2359. akoko yi ye n.; it occurs espec. in cpds. (odwenníni, akókonini, nantwínini, opoñkoníni &c.) Gr. § 41. — 2. a person distinguished in or notable for something, reputable, notorious; — onipa yi, oye 'nini, s.eb. oye opa-nyiñ bi a owo sika bebrē na owo nnipa. Deriv. animmā, niñkunu, [aninsem.*

e-nini, *the largest species of serpent found in W. Africa, boa, python? syn. opantene.*

ninnim, *red. v. to recover, to be or become better, regain some degree of health after sickness; ne hō an. no, he is a little better now; wayare na ne hō aye no deñ kakra.*

niñ-kún u [onini, okunu] *jealousy of a man; pr. 2360. cf. kora. — t w ē n., to be jealous.*

o-niñkufó, *pl. a-, a jealous man; cf. korafo.*

anin-sém [onini asem] *manliness, manfulness, bravery, boldness; di an., to act courageously; mise medi an. a, na mo na m'akyi t w e r i mo na midi.*

o-ninsémfó, *ony., pl. a-, = opémfó, a woman who is with child.*

ninseñ, *v. [F. nyinsen] to conceive, become pregnant; s. yem.*

nniñwō [diñ, wō, cf. kwa wō] *the bare name without the official title; obo me n., he addresses me unceremoniously.*

ani-nyan-ne [ani, nyan, ade] *prop. things which make the eyes get sour (?) i.e. torments, extreme pains, severe suffering; pr. 2361. óyè me an., he torments me, inflicts excruciating misery upon me.*

o-nípa, *pl. n- [F. nyimpa] 1. man, a man, human being, person (it may be used also of God or spirits); pl. men, people; pr. 2362-2439. — it is frequently put as an object or attribute, where it is not expressed in Eng.: owo ka onipa, a snake bites (man); abeñ tua onipa āno, the horn is put to the mouth (of a man). pr. 79. Gr. § 202. — 2. a man of note, a notable, respectable, reputable person; oyi ye, oye on., this is a good or worthy, respectable man. Cf. oni, odesāni, onipa-mú.*

o-nípa-ba [onipa 2., oba] *a person of the king's family, espec. by his mother; on. na oko no! on. ni!*

nipa-báñ, 1. *the stature, frame, bodily structure, make or build of a person; ne n. ye duru sē, he is a very heavy man. — 2. the character or qualities of a person; stamp, kind, sort, set or race of people; wo n., woye a w i, thou art of a thievish set of people.*

nipa-dùá, 1. *the figure, form, shape of one's body; the body; cf. uipamū, ohōnam; ne n. ye ase oyi, as to his bodily appearance he is nearly like this one; onipa yi, ohyehye (okekā) ne n. hō, na, ne kára de, oda adagyaw, this man trims his body, but his soul is naked. — 2. the character, stamp, kind or sort of person, nipabañ; wo n. wo ho yi, wún'yé! such a one as you, you are not good! wo n.*

wo ho yi, metañ wo! (— medo wo!) mempe wo n., *with one like you I will have nothing to do!*

o-ni-pa-mû [mû, a.] 1. *a complete man, the whole man or person*; wo n. yi, mempe wo (metañ wo, medo wo); onipa mû a ote ho, ade kyê a, onyé fwê; adidi nkô na odidi, *he is an idle fellow; all day long he does nothing but eat.* — 2. *a full i.e. fresh or vigorous man*: wo n. a wugyina ho yi, wuntumi nkukuru adaka yi! *such a strong man as you should be able to lift up this box!* — 3. *an excellent, distinguished, honourable, eminent man.*

o-nipa-sàé, s. osae & oyítótoní.

nipa-sú, F. = nipabañ; ne n. nyé fe.

o-nipa-tén, a (physically) *perfect or completed man*; s. ten 2. àní-pūñ, *the cavity or socket (orbit, glene) of the eye.*

nni-so, inf. = eso-di, *rule, ruling, domination, mastery, government, sway; control.* — nniso-pe, *lust, thirst of power or ruling.*

ani-sièí [oni = onipa, asiei] *burying-place, burial-place.*

àní-so, inf. [so ani] *pleasure, gratification; delight, contentment; will, intention*; enyé me aniso, a) = ensó m'ani, enyé me fe; b) = enyé se mimmú wo a.s. m'ani sã wo (wode to opanyin bi tafrakye kasa), *not that I disregard or disrespect you.*

àníso-de, *a thing or deed affording pleasure; syn. anigyede*; ade a eye an., wodañ no biribiara a, enye yiye, *any pleasant thing (e.g. a meritorius deed) cannot be turned into anything else.*

aní-sò-heñhán, inf. [ehenhan n'ani so] *negligence, carelessness, heedlessness, recklessness; syn. anibianuáso.*

aní-sò-teréw, inf. [n'ani so atërew no] *distraction, wandering, absent manner, absence of mind.*

ani-so-wohō, *self-complacency.*

ni-sú [ani, nsu] *tear(s)*; more frequently pronounced nusú, q.v. ànísuatetèw, *eyelash(es).* pr. 2440.

nitáñ [oni = onipa, otañ] *envy, spite, hate, hatred, enmity, rancour, malice, malignity*; opp. nido; cf. otañ, akaw.

enyitañ, F. id.; nyã-, *to be envious*, Mt. 20,15.

o-nitámfó, pl. a-, *an envious or spiteful person.*

àní-tane, inf. [tane ani] *teazing, continued chiding, troubling.*

anitaneé, v.n. [ani atane] *disquietude, disturbance, disorder, confusion, tumult; syn. gyegyēgye, sakasaka, mansôtwē; an. aba kūrōw nom', the town is in an uproar.*

o-nítefo, pl. a-, [anitew] *a prudent, intelligent, shrewd person.*

àní-tew, inf. [n'ani atew] *prudence, intelligence, sagacity, shrewdness; good sense, judgment, judiciousness, understanding.*

ní-tiri [oni = nnipa, eti] *a man's head; skull; cf. tikora.*

nítiri-sò, *a place of skulls; a place having the form of a skull.*

àní-tò, inf. F. [n'ani atō] *shame, bashfulness*. James 4,9. syn. aniwu.

a-ni-tore [nea n'ani atō?] *a one-eyed person.* pr. 2441.

àní-twá, inf. [otwã n'ani] *the turning of the face or head in looking round.*

àníwa, *pl. id.* F. anyiwa, anyua [ani, *dim.*] 1. the eye as the organ of sight or vision; *pr.* 2444ff. — obu n'an., *he shuts his eyes*; cf. aniwabubu, mia, mūa, tew; n'aniwam' aye kūrónn or hó, *his eyes lie deep, are sunk in their orbits, he is hollow-eyed* (from leanness or by nature); n'an. di atwasi, *his eyes are rolling from pride, haughtiness, anger*. — 2. the eye of a plant, bud, sprout, germ. — 3. nsu an., *a well or spring of water, fountain, source*. — 4. of other things resembling an eye: a) pāne an., *the eye of a needle, syn. pāne asō or fwene*; b) the eye or catch for a hook; c) adaka an., *key-hole*, cf. adakani. — 5. aniwa-so: F. anyiwa-do, *outward*, 1 Pet. 3,3. n'anyiwa-do, *rightly and duly*. Cf. ani-hayi.

niwa, *a single cowry* (from its similarity to an eye); *pr.* 2442f. — niwa-du, nuodú, *ten cowries*; cf. ntrama.

níwa [oní, *mother, ba, child*] = nūa, *brother &c.*

níwa-mma [oní, *dim.*] *relatives on the mother's side*; nua mma, *brother's children*.

aniwa-bubu, *inf.* [bubu aniwa] *the twinkling of the eyes*; o-nè no di an., *they wink at each other, they have a mutual understanding, they give each other hints by winking*.

aniwam'-kekaw, *s. okekaw, 3.*

aniwam'-kuru, *a sore eye*.

àniwa-àníwa, *a kind of yam, s. odé.*

ní-wú, *death of a relation. pr.* 296.

àní-wu, *inf.* [n'ani wu] *shame*; cf. aninguase, afere, anitò.

àníwu-dé, *shameful things or deeds.* [*pr.* 464.2451.2953.]

ani-yiyi, *inf.* [yiyi ani] *carelessness, negligence, neglect, heedlessness*; oye an., *he is careless*.

o-no, *pron. he, she; him, her*; me-nè no kō, *I and he (or she) fight i.e. I fight with him (or her)*. The poss. form is ne (F. ne & no), *his, her, its*. For the *pl.* w on is used. Gr. § 53-59.

e-no, *pron. it; pl. eno, enonom, they, used of things*; *pron. poss. ne, its, their*. In the place of an object it is usually omitted. Gr. § 202,4. — 2. *interrog. part.*, eno dabeñ na obebba? *on which day will he come?*

no, *pron. dem. 1. that, the*. Gr. § 74,2. It is sometimes not translated at all: aka abofra no biakō, *one boy is missing*; when added to biakō, it imparts to it the meaning *the other, the second*: aka abofra biakō no, *that other boy is missing*. Cf. yi, *nom.* — 2. When added to a subordinate sentence, it answers to the *conj. when*. Gr. § 264,1. (As it points out a thing as already mentioned or known, so it may likewise point out a fact expressed in a sentence.)

āno, 1. the mouth of any living creature, snout, muzzle, beak, bill, nib; espec. the outward mouth, the lips (as the borders of its opening); the mouth as the instrument of speech; *pr.* 2452-61. hence in some phrases (*s. below*) speech, language; opp. a nom', *the inside or cavity of the mouth*; the mouth as the organ of taste; *s. ānom' & cf. the phrases under 12.* — 2. applied to inanimate objects: opening, aperture, orifice, spout, of a bottle, pot &c.; the opening for a door (o pon āno da hō, *the door stands open*); the entrance or door of a house

(odañ āno); the *mouth* or *muzzle* of a gun. — 3. *mouth, mouth-piece*: a) = a *speaker*, Ex. 4,16. — b) of any wind-instrument. — 4. *edge, end*: a) *edge, verge, brink, brow, brim, rim, margin, border, skirt, end* (cf. mmuāno); e.g. opon āno, *the edge of the table*; hence *shore, beach*: mpoāno, *the seashore*, asubontē āno, *the bank of a river*; also *the cutting or sharp edge*: osekañ āno, *the edge of a knife*. — b) *point, upper end, top* (cf. ti, atifi, fṽeti, opp. ase); peaw āno, *the point of a spear*; — *sting, prick, prong*. — c) *the outer or utmost part or end, tip*: tekrema, nsateā āno, *the tip of the tongue, of the finger*; onam ne nañ āno, *he walks on tiptoe*. — d) *the remotest or hindmost parts, extreme end, extremity, limit, termination, boundary*; ofi asase āno noho bae, *he came from the uttermost parts of the earth*, Mat. 12,42. enyé āno bi ni (lit. *there is not: some limit is here, i.e.*) *there is no end to be seen, it is excessive, infinite, unspeakable, indescribable*; ohaw a ohaw me nyé āno-bi-ni; Gr. § 137. ehō awow nyé āno-bi-ni, *the cold there is or was excessive*. — e) *the fore or foremost rank, point, part or parts, the front*: ogyina dom āno, *he stands at the front of an army*. — 5. *the space along, at the end or border; the place of performance*; = *prepp. on, at, along*; Gr. § 119. owō n'adwuma āno, *he is at his work*; onam āno āno, *he walks along the shore (of the sea)*, Gr. § 128. — 6. *the end, limit, or bounds of a heap, collection or number of things; number, amount, sum; the worth or price of a thing*: wonni āno, *they have no end, are numberless*; wodi āno (*they adjust the end*), *they agree about or stipulate a sum to be paid, they come to terms*. — 7. *the (well-)defined state or condition, order*; ewo āno āno āno, *every thing has its order*; cf. wo-āno; me de, mahū me de āno ampa, *I do know how my matters stand*; nehō āno, *his own welfare*, pr. 977. — 8. *efficacy, efficiency, onward course, power, strength, severity*: aṽia āno ye deñ, *the heat of the sun is very great*; ehō awow āno ye deñ, *the cold is very severe there*; ne yare āno ye deñ, *his sickness is very severe*; ne tumi āno abēre ase, *the efficiency of his power has abated*; mā ne bēre no āno mmēre ase, *grant that his sufferings be mitigated*; wabēre ne bra-bone āno ase, *he has moderated the course of his bad conduct*. — 9. *agreement with*; = *prepp. after, according to*; oye no brofo usa āno, *he performs it after the fashion of the Europeans*. Gr. § 131,4. — 10. *answering or corresponding to, on account of, for*: osom me kaw no āno, *he serves me for that debt*; bo me bosea dare du, na wobo me a, mesom wo āno. — 11. *opposition to, counter-action to; prep. against*: oyare no āno aduru ni, *this is the medicine against that disease*. —

12. *Phrases in which āno or ānom' is A) the grammatical subject, B) the grammatical object or other complement, or its attribute.* A) āno bere ase, *its efficacy, severity &c. abates*; cf. āno 8. — n'ano da mu, *he is (or was) all the while heard crying aloud*. — n'āno ahoa, *his mouth has become pale from long continued hunger*. — eba na m'ano abesō, lit. *my mouth has reached to here, i.e. this is my last word, the utmost I can promise, so far I can go in the bargain*. — n'ano tew, *he is eloquent, speaks fluently*; cf. ne kasam' tew, *he speaks plainly*. — n'ano ato, *he has done speaking, finished his speech*; mā m'ano nto (or nsi) ansā-na kā wo de, *let me speak out, and then you may speak*

*what you have got to say; n'ano a obuei anto, he had begun to speak, but did not finish. — n'āno ato me, his mouth has reached me i.e. he has spoken bad of me; dā n'ano reto wo, he always speaks ill of you, challenges you; — n'ano tōtō, he speaks confusedly; okā asem no a, — ontumi nkā mmā entēe, he cannot relate it aright. — m'āno ntwae e, my mouth is not yet cut off, i.e. I have my own mouth still, I also have something to say. — n'āno awo (wósē), he is eloquent, has a voluble tongue. — n'āno ye birebire, kurokuro, pērepēre, he is hasty, inconsiderate, indiscreet in speaking. — n'āno ye de papa, dew dodo, dōkō, frēmfrēm, his mouth or tongue is (too) sweet, i.e. he is a flatterer. — āno ye deñ, s. āno 8. — n'āno ye deñ, he has a sharp tongue, uses strong abusive language, is quarrelsome; pr. 194.571. — n'āno ye duru, he is not talkative; he is close, reserved; ne tam or n'amōase āno ye duru, his purse is heavy, he has a well-lined purse. pr. 493. — n'āno ye tōro, tōrōfe-tōrōfe, he has a slippery mouth i.e. he cannot keep silence or secret, he blunders out or lets out secrets. — n'anom' ahunu, ahycbye no, pr. 254. — āno akum or asiām, the edge has become blunt, dull. — n'anom' (cf. āno 1.) akum or asiām, his mouth is tasteless or undone, he has lost his appetite. — n'anom' atew, he has recovered his appetite. — n'anom' ye no de, he has a lickcrish mouth, likes dainties. —*

*B) bēre.. āno ase, to abate, allay, mitigate, moderate; cf. āno 8; kañ-no n'āno ye deñ, na afei wabēre n'ano ase, formerly he talked blusteringly, but now he has moderated his tone. — bō āno, to stop, ward off, resist, pr. 2. s. bō 62. — boa(boa) āno, lit. to lay or adjust the ends, i.e. to gather, collect; to prepare; s. boa. — di āno, to come to terms, to agree, accord, to strike a bargain; cf. āno 6. — agye n'anom', s. gye 26. nantwinām agye n'anom', he has become fond of beef. — ohyira n'āno, s. hyira 6. — aka n'āno, his mouth has been used to it, he has learned it well, is able to repeat it easily, s. ka 5. — okasa amrado āno, he is interpreter to the governor; wōnkasa wōnhō āno, they do not speak with each other. — wakum obosom no āno, he has prevented the fetish from eating (taking the yam offered to him). — wakum (n'adwuma) āno, he has finished (his work); better: wawie (n'adwuma). — kyere āno, F. to declare. — mesañ m'ano, I justify, vindicate, clear myself. pr. 436. — so āno, to keep back, restrain. pr. 2. — oto(to) n'āno ase, he lets his mouth be at rest; onto(to) n'ano ase, he does not hold his tongue. — otōtō m'āno, he falsely accuses me, slanders or calumniates me; pr. 435f. watōtō nehō āno = wanōa bore asā nehō, s. nōa. — ontow n'anom toā mā, s. toā. — mitu n'āno mewo fam', I refuse to hear him (lit. I pull out his mouth, I put it to the ground). otutu m'āno sisi, he contradicts me, he distorts or confounds what I am saying (prop. pulls out what I have stated and puts it somewhere else). — yi āno, 1. to interpret, to explain; 2. to refute, confute, disprove (a statement); perh. to remove the force (āno 8) of the accusation or opposite argument; to defend, apologize, make excuse.*

*nōa, v. to cook (aduan, food, nām, meat), to boil (nsu, water); pr. 2467ff. — nōa osa, to prepare for war by some superstitious proceedings: boiling certain herbs and sheep's blood, mentioning the enemy's leaders and calling on the fetish to make them weak. —*



wanŏa bore asū nehō, *he has prepared poison to stick fast in himself*, = wakā asemmone agu nehō so, watōtō nehō āno, watow dua afwe nehō so, *he has injured or slandered his own character*.

an ŏá, n- [āno 4. *dim.*?] used only in compound nouns, a place, space or region adjoining or contiguous to or bordering on that which is indicated by the first part of the cpd., s. nhànŏá, ñkokonŏá, ñkōmānŏá, ñkwanŏá, mpenŏá, nsanŏa, nsunŏa, ntentennŏa, ntonānŏa.

o-nó-aì kasa, nānkāsa, *(he) himself; (she) herself*. — nānkasa nè bá, *his (her) own child*. — o nŏ-ara, *id.*; *just he, even he (or she); the same*; obarima a 'nera wuhū no no, o noara ni, *this man is the same whom you saw yesterday*. — e-n o-aì kasa, nānkasa, *itself*. — e-no-ara, *itself; even that, just that; the same thing*. Gr. § 59.

ā no-bābáé, *inf.* [āno, baebae] *dispute, contention*; — di an., *to be engaged in a dispute*.

nnobae, *v. n.* [dow, ba] *plentiful produce of husbandry or of the fields*; mā nn. ñkata yen mfuw so, *let our plantations be covered with produce!*

ā no-bi-ni, *lit. some limit is here*; enyé āno-bi-ni, *it is unlimited, excessive, extraordinary*; s. āno 4, d). Gr. § 137.

ā no-běreběre, *soft speech*. pr. 2452.

ā no-bīrébīre, *a talkative, prattling mouth or tongue*; óyè an. = óyè bīrebīrefo.

ā no(boa)b óá, *inf.* [boa āno] *the act of gathering*.

nnóboa, *inf.* [dow, boa] *co-operation in farming work*; wodi nn. = wōboa wōnhō dow, wōsonsom wōnhō, *they aid each other, co-operate, are allied, work together*.

ā no-bone, *a quarreller, brawler*; onipa a asemmone fi n'anom dā, obua ñkūrofo sō dā. pr. 2453.

ā no-bów, *inf.* [āno a ebow, a stinking mouth] *a scornful, mocking or jeering reply*. 2 Ki. 7, 2. omā me an., *he gives me a scoffing, ironical, abusive, insulting or defying reply*.

ā no-brámmram, *cf.* āno-bīrebīre, -kūrókūro, o brámmramfó.

ā no-da-so [āno a eda so] *the upper lip*; an. bogyese, *mustaches*; gyaw an. bogyese, *to grow mustachios*.

ā no-dé, *flattery*; enyé me ānode ō, *it is, I assure you, no flattery, when I say this*. — ā no-défedefe (āno a enkā ahupōsem) *fair, mild, flattering speech*.

ā nŏ-clí, *inf.* [di āno] *agreement, bargain, compact, contract*.

ā nodi-sem, *resolution of an assembly, decree*. Kurtz § 7.

nnódowa-nnodowa, s. dodowa. — nnodowē, s. dodowē.

ā noennam [āno a eye nnam] *sharp-pointed; a sting*; mā bone āno ānoennam ñkum, *grant that the sting of sin may be blunted*.

ā nŏ-fàfa, *the lip or lips* (ase an., *the lower lip*, osoro an., *the upper lip*); F. anofamfa, Mk. 7, 6.

nofŏa, nofŏā, F. = anefŏa, anadwŏ(fä).

ā no-fŏa: tŵitŵa .. an., *to cut or wound with the sword of one's mouth, i.e. with grievous speech, to scold*, = yaw, bo .. ahohora.

o-nofòé [nea ofow obi āno] *one who makes one's mouth moist or fat* (fōfō, with meat), *a benevolent nourisher, beneficent entertainer* (wosom no a, womē, ommá wo āno ñhoá).

ānòfránakó, anafranaku? pr. 2075.2472.

āno-ohare, *quickness of speaking*. pr. 1051.

nóhōa, nóhōà, nóhò, Ak. dóhāá, *beyond; the place (places) or regions beyond*. Gr. § 127.

ano-hoba, F. [āno, ahoba] *promise; cf. ebo, ñhyease*. — bo an., = si ānowowá, *to promise*, Mt. 14,7. anōhoba-man no, *the promised* āno-ñhōma, Ak. = ānofafa. [land.

ano-hyìrá, inf. s. hyira āno.

āno-kese, *a large-mouthed person*. pr. 2454.

òno-kō [āno, okō] lit. *mouth-fighting, dispute; jest, raillery*; wo- (tẁi)tẁa on., *they have a dispute with each other*; o-nè no tẁa on. (or di akásá) kwa, *he is merely jesting with him*.

nókòásìri, *a valuable kind of cloth, softer than silk* (kōkō, fufu, tuntum, ankāhono, bonẁoma, apopóbiri); cf. nnokua.

nnokonnók o-a de [dòkō] *sweet or agreeable things, pleasures, luxuries; cf. mfefewade*. — nnokonnók o-a se m, *sweet, pleasant words; flattery; cf. dokodokosém*.

anokorampoii, *a certain parasitical plant (climber) growing on trees*. pr. 2473.

no-kóro [āno koro] *unanimity, unison, common consent*; ye n., *to be unanimous or in unison, to agree*. — nokóro-sò, *unanimously, with one accord, by or with one consent, to a man*.

o-nokō-tẁá, inf., s. onokō.

nnokua, *a kind of cloth*, s. ntama, nokoasiri.

• āno-kum, inf. [kum āno] *completion, bringing to an end*.

āno-kũrókũro, pr. 1085.2455. = āno-brámmram, āno-bírebire; óyè an. = òyè okũrokũrofo.

Anókwà', pr. n. m.

o-nokwáfó, pl. a-, *a truthful, trustworthy, faithful, honest, upright person*. pr. 755.2474.

nokware [āno koro?] *truth, truthfulness, faithfulness, honesty, probity*; pr. 761f.2475ff. — di n., *to be true, truthful, faithful, honest, to speak the truth, to act honestly*; odi no n., a) *he assures him*; b) *he acts according to his promise, deals faithfully with him*.

nokware, nokwarem', F. nokwar, nokworem', *truly, in truth*.

a-nokwá-sém, *truth, a true saying or story*; kã n., *to speak truth; — honest dealing*. pr. 755.

nokwere, Ak. = nokware.

nom, pl. pron. *the (company of)*; in most cases it may be considered as a *suffix*, used espec. when a plurality of persons known as connected is referred to, but also with the neuter pron. eno and the local pronouns ha & ho, s. Gr. § 42,5; 60,1.3; *the companions or party of*, Gr. § 63. owura W. nom abesen kò, *Mr. W. with his party has passed*.

**nom**, *v. to drink* (nsu, water, nsã, palm-wine &c., or any fluid); **n. ñkwañ**, *to take soup*; — *to smoke* (tã, tobacco); cf. *we*, mene, som (asra), num; — **nom mframa**, *to inhale air*; pr. 859. cf. gye 6. — **nom abosom**, *to confederate*, s. abosom.

**anom'** [ãno mu] *the mouth*, viz. *the inside of it*, espec. as the organ of taste; s. *ãno*, 1.12. with the phr. *n'anom akum, atew, ye no de*; gye *anom*, tow *anom toã mã*; pr. 2464ff. — *wososo n'anom' ankã*, *they drop lemon-juice into his mouth (to be spit out) i.e. they in a cunning way and with ill intention compel him to give his opinion*.

**anom'-kékáw**, s. *okékáw* 1.

**anom'-kuru**, *sores in the mouth*.

**anõmã**, *dim. anõmã'*, *pl. n-*, 1. *bird, fowl*; pr. 2481ff. cf. *atuboa*, *atakraboa*; *an. atu nennam dan hõ*, *a bird flies about the house*; — *kõ nn.*, *to fowl, to shoot birds*; *y i nn.*, *to catch birds*. — 2. a certain appurtenance to a weaver's loom. — 3. Phr. *anka anõmã*, *without any exception*.

**nõmã-fúru** [*anõmã afuru*, *bird's belly*] *a finger-ring thickening at the back part, having, as it were, a 'belly' of gold, silver, beads*.

**nnómma**, *a kind of river-fish*; *syn. ofurēi*.

**anõmã-kw ád é é**, *a kind of bird in the Akem woods*.

**ànómmãñne**, *an evil, wicked, vicious deed*, espec. when done in secret; *vice, wickedness, viciousness*; *óyè an.* = *odi nsemmóné*; *oye me an.* = *óyè me ayayáde*, *óyè me hó sá wò nsém mù*; cf. *amumoye*, *mmãratõ*, *abususém*, *abonefosém*.

**o-nómmãnení**, *pl. a-fo*, *a vicious, wicked person*.

**o-nõmañkõma**, *F. 1. s. Odõmãñkãmã*. — 2. *eternity(?) Ps. 90,1*. — *on. gya*, *everlasting fire, Mt. 18,8*. — *on. ahemmañ*, *eternal kingdom*; *On. Nyankõpon*, *the eternal God*.

**anõmãwá**, *pl. n-*, *nnõmã'*, *nnõmã mma*, *dim. of anõmã*, *q. v.*

**anom'-d e w**, *lickerishness*. pr. 392. 3548.

**o-nom déw-fó**, *pl. a-*, *a lickerish person, dainty-feeder, sweet-tooth*; *nea ope nãm pi*. pr. 2494.

**anomdze**, *F. Mt. 25,35*. = *anonne*.

**anomẽ** [*nom, v.*] *a drinking-place*.

**nnõme**, *inf. [dõme] cursing; curse, malediction, execration, imprecation*; pr. 198. cf. *nsew*, *nnuabo*.

**anom'-hohoro**, *inf. pr. 2495*. cf. *anohyira*.

**nnompe-nnompe**, *a. [dompe, pl.] 1. bony, strong-limbed, stout* (*woye beran a won hõ nn.*) — 2. *extremely lean like a skeleton* (so that the bones are perceptible); s. *fõfõ*.

**nnommúm**, s. *dommúm*. — **nnommúm-fá**, s. *dom...*, *capture; captivity*.

**nnõñ**, *inf. graceful, affected walking*; s. *don'*; pr. 230.

**nnoñ-abieñ**, *two o'clock*; **nnoñ-abiesã**, *three o'clock*; **nnon-nañ**, *four o'clock*; **nnoñ-du**, *ten o'clock*; **nnoñ-dubiakõ**, *eleven o'clock*; **nnoñ-dumieñ**, *twelve o'clock*; s. *odon*, Gr. § 80,4.

anonne, F. anomdze, [ade a wɔnom] *a drink, beverage, potion.*

nnónnèémma [wɔn a wódo adé mma = amañmma] *children or members of the community or people.* (Qhénéba da mo ase, nn.!) .

Nnònkó, -m', *the countries in the interior to the north of the Tshi and Epe tribes, inhabited chiefly by Mohammedans; cf. odoñko & Gr. page XIV.XV. (Introd. § 2).*

nnòikó-besā, *a kind of country-cloth, s. ntama.*

nnòiko-nnòikó, *a kind of yam, s. odé.*

nnòñ-kõe, *s. doñkõe'.*

nnòñ-kròñ, *nine o'clock. Gr. § 80,4.*

nnonnommá [dɔn, dim.] *a little bell.*

anonnom-nsá, óyè brofère no àn., *he sucks out the papaya-fruit as if drinking liquor.*

nonnontutuo, Gy. *rags?*

nnónnówa, *a kind of bees; cf. odowá.*

non-sīa, *six o'clock; non-soñ, seven o'clock.*

non-núm, *five o'clock; non-wotwe, eight o'clock.*

nnopá-ô, *interj. mennopá = mémã wo nnapá, (I give i.e. wish you) good sleep! good night! (reply: da yiye!) Gr. § 147,3.*

anopá, Ak. adopa, F. anapa, [eda, pa] *morning; in the morning.*  
anopa-héma(hema), anopa-tutu, *very early in the morning (about 5 o'clock.); - s. anapa, adekyēe.—anopa-didi, anopa-duaii', breakfast.*  
— anopa-dwuma, *pr. 2497. — anopa-nõm' [ãnõm'] pr. 2496.*

anopa-sóre, *morning prayer or service.*

āno-pá [āno pa] *a mouth that uses pleasant language; pr. 2458-60.*  
*a good or friendly reply; omã me āno-pá, opp. anobów.*

ono-pòñ-hunu, *empty boast or bluster, ade a wunni bi hō ahō-hoahoa. pr. 1086.*

nnora, Ak. = nnera, *yesterday.*

o-nò-se [āno, se] F. *concord; bɔ on. tēnā (awar m), to live together (in the state of matrimony).*

āno-sém [āno asem] *boast, vaunt, rodomontade, bluster, swagger; óyè an., he boasts, exaggerates (always in a bad sense).*

anosemfo, *a (vain) boaster, swaggerer, braggart. pr. 2498f.*

āno-sese-ade, *braggart. pr. 959.*

āno-síñ, *one without lips, whose lips are cut off by way of punishment; cf. asōsiñ.*

āno-so, *pudenda, genitals, nakedness.*

nnotee, Ak. *s. dote.*

āno-téw, *inf. fluency of speech.*

ānó-tó, *inf. sending an abusive word.*

ānó-tó, ānó-tõtō, *inf. false accusation, denunciation, sycophancy.*

anowátère, ándwátère, *a species of melon. F. anumúna, ane-ánòwàtere, lavender-water.* [mura?

āno-wowá [āno awowá] *promise*; wasi me an., *he has given me a promise*; s. ānohoba.

ānó-yí, *inf.* [yi āno] *defence* (by answering or accounting for), *vindication*.

nū, *v.* [red. nunu] 1. *to stir* (kutum', mmekwan mu, mogyam' = kā kyim); *pr.* 2500. — 2. *to move*; mframa nū frankā nom', *the wind moves the flag*. — 3. *to poke, pick; to cleanse*, by removing, with a pointed instrument or the fingers, that which is objectionable; onū n'asōm'; onū n'aniwam' = oyi n'an. (with a hair of the 'bew'). — 4. nū abe, *to get out the palm-nut-cluster from near the stem and between the branches*, by pricking or pushing with a long-handled pick or digging bill, *to pick or gather the palm-nuts from the trees*. — 5. nū nehō (*refl.*) *to repent*; manū mehō wq me bone hō or mu, *I am sorry for the sin I have committed*. — nnū wohō, *do not be uneasy about it*. *pr.* 473. — 6. nū.. fū, *to touch, lay hold on, seize or lift up and remove*; nū ahina no fū, *lift up that pot*; munnū no fū (= mómamā no so) mfa no nko, *lift him up and carry him away* (on your arms); onū no fū = oso obea no ahené or aseimudé mu, oso obarima no dántá mù; onūfū wofū a.s. ofaa wo fa pá? *did he only show the intention or really commit lewdness with you?* — 7. nū agoru, *to perform plays*, e.g. before a new-made king. — 8. nū nyimpa, *F. to catch men*. *Mk.* 1,17.

e-nu, *two, both*; this simple form is only used in counting and in compounds; more frequent is the cpd. form abien' (= abienú), mmienú; won bānu, *both of them*. *Gr.* § 77.80. *pr.* 1390.1731.1859.2081.

o-nūa, *F.* nuiā, [= onīwa, onī-ba, *mother's child*] *brother; sister* (*F.* akyerewa); *cousin, the mother's sister's daughter* (enā-kakra ba); — me nuanom, (*F.* nūianom, nuiamo, nuiam) *my brothers and sisters*; anuanom, (*voc.*) *brethren!* woye nua(nom) *F.* anuiam (*Mt.* 23,8.), *they are brothers or sisters (or cousins)*; *pr.* 2502 ff. — onua-panyiñ, *an elder brother*, *pr.* 2501; onua akūmā, *a younger brother*. *Cf.* niwamma, akyeréwa.

o-nua-banín, o-nua-bàríamá, *brother*; *pl.* nuabarimanom.

o-nua-béa, onua-bá, onuawá, *pl. -nom, sister*; *cf.* akyerewa.

nnuàdéwa (*As.*) & nnuafwé, *s. ntorowá*.

nūe-nūe, *slowness; carefulness; syn.* bēreō; — b o n., *to be cautious, to act considerately, with circumspection*; obo n. akokyere anōmā; obommofo no boq n. koyii ne foto.

anu-edén, anu-ehyéw, anu-enyám, *s. anu-odeñ, -ohyew, -onyam*.

anūfo, *F. fishers, catchers*. *Mt.* 4,19.

nūfù, (*conn.* né nūfu) *F.* numfo, *the breast of a female, udder; meton. milk*. — mā.. n., *to suckle*; *Mk.* 13,17. — num n., *to suck*; — twa .. n., *to wean*. — nūfú-ānò, *pap, nipple, teat*. — nūfu-boā, *mammal*. — nūfu-kyí, *inf.* *the milking of goats, cows &c.* — o-nūfu-máfó, *a suckling woman, wet nurse*. — o-nūfu-númfó, *a sucking child, suckling baby, nursing-child*; *F. pl.* nūmfoanōmba, *Mt.* 21,16. *cf.* ako-koā. — nūfū-sú [nufu nsu] *milk*.

o-nūfu-tén, *the Baobab, or Adansonia digitata, a famously large*

tree, and its fruit called *Monkey's-bread*, having the size and shape of the *long hanging breast* of an elderly woman.

nūfu-twá, *inf.* the act of *weaning* (a child), *ablactation*.

mūhó, F. = ahōnū, *repentance*. Mt. 3,8. — n.-kwañmu, *hearty* [*repentance*].

nuñā, F. s. onūa. — nuñam-benyiñ = nua-barima-nom.

nmuku-nnúkúwa [dūkū' *dim. pl.*] *handkerchiefs, small pieces of* [*cloth*].

nnukũro-guá [adukũró, egua] *smuggling, clandestine trade*; — di nn., *to smuggle, to barter, traffic or trade behind the stems or in the niches or nooks of large trees*; cf. dupūñ.

nūm (nufu), *v.* to suck, to draw the breast. — nūm' = nūmu.

anúm, n-, *fire*. Gr. §77. — anum-anum, a plant, the squashed leaves of which are put on a sore caused by the Guinea-worm.

A'num, *pr. n. m.*, sign. *the fifth child*.

Anúm, *pr. n.* of a town, country and tribe to the north-east of Akwam. Gr. p. XX. The town was destroyed by the Asantes and Akwams in 1869.

nūnū, *v. red.* 1. to stir up; s. nū. (onūnú ñño mu). — 2. to tickle; wanūnū mè má maseréw, *he caused me to laugh by tickling*.

nūnū, nūrū, *v.* 1. to blame, censure; pr. 1067.2505f. — ónūnú no = obo no sōbo; asem yi de, memfá hó fwè, na téta nà wúnūnú mé yi, *this matter does not concern me in the least, and you blame me undeservedly*. — 2. nūnū nehō, *to blame oneself, to repent*.

o-nunúm, an aromatic plant, used like emē. pr. 2507.

anu-odéñ, F. anyiedzen [n'ani ye deñ] *hardiness, forwardness; presumption, insolence, self-will, stubbornness, obstinacy, impudence; audaciousness, audacity, boldness, daring spirit; Mf. heroism*.

anuodénne [ade] *proofs of, or deeds proceeding from, hardiness &c.* — o-nuodéñfo, pl. a-, a *hardy, forward, insolent, impudent, audacious, bold, daring fellow*.

anu-ohyéw [n'ani ye hyew] *hardiness, rashness, fierceness, un-* [*ruliness*].

anū-onyam, Ak. animonyam, F. anyimnyam [n'anim yenyam] *lit. splendour of the face, hence 1. glory, splendour, brilliancy, excellency, celebrity, honour, dignity. — 2. condescension, grace, favour, undeserved kindness. — o-nuonyamfo, pl. a-, a glorious, praiseworthy, eminent, excellent, illustrious, celebrated, person. — anuonyampe, inf. eagerness for glory or distinction, ostentation, pretentiousness, selfishness. — anuonyañ-hunu, -pe, vain-glory, boastfulness, empty pride. — anuonyáñne [ade] glorious things, deeds, actions, properties*.

nnura-hō, *inf.* [dura hō] 1. the act of *covering, decking, lining* &c. — 2. a *cover, covering, case* (of a pillow), *coat* (over a thing), *coating; envelope, wrapper*.

nnura-mú, *inf.* [dura mu] 1. the act of *lining, finishing the inside* of &c. — 2. the *lining of the inside*.

nūrū, *v. s.* nūñū.



nnurui, *v.n.* [duru] *a divine ordinance, will or decree; infliction, fatality*; nn. abeduru no, *an affliction came (down) upon him by some unknown agency or reason*; cf. obubuafo.

nusú, nisú[aninsu] *tear, tears*; n. gu, *tears are shed*; pr. 1509.2508. — n. atātā no, *tears stand in his eyes*; n. abu ne kōn, *tears start from her eyes, she bursts into tears*; n. tere or tetere no, *tears gush out, trickle or run down the cheek*; < n'aniwa poroporow nsu.

nusuwa, F. nyisua, Mk. 9,24. *id.*

nyā, *v.* [red. nyinyā] 1. *to get, receive, obtain, acquire, find, gain, come by, come into possession of, win; to receive as a reward*, pr. 396. — in the *perf. tense*: *to have, possess*; dā osram wu a, onyā n'akatua, *at the end of every month he gets his wages*; minnyā da-bere, *I have no sleeping-place*; pr. 2298. — manyā! *I have found something!* ményām' (= mo), *I shall get you (i.e. I will avenge myself on you)!* pr. 693.1198.2509-34.2816.3251.3407.3677. — 2. nyā *ade*, *to get things, grow rich*; pr. 975.1371. — nyā nehō, *to get oneself i.e. to become a freeman*, pr. 1623., also *to become rich*; in the *perf.* *to be free* (cf. de nehō), *to be rich*, pr. 2524. — 3. Phrases in F.: nyā (obi) abufu, *to be angry, vexed, indignant*, Mt. 20,24.21,15. — nyā afodi, *to receive condemnation*, Mt. 23,14. — nyā anyitān, *to be envious*, Mt. 20,15. — nyā (obi) yam'gya = de (obi) hye ne yam', *to have a quarrel or grudge against*, Mk. 6,19. — nyā ayamhyehye, *to be moved with compassion*, Mk. 6,34. — oyer nyā okun hō fekwu, mboa na awerekye-kye, *the wife enjoys the husband's company, help and comfort*. — 4. Phrase: me-nè no anyā (scil. okō), *I have got into a quarrel or conflict with him, we are at variance, I shall fight with him*. — Cf. the foll. examples of 1 & 4: me nè no ntumi nnyā, *I and he cannot get (it)*; mintumi nè no nnyā, *I cannot get (it), though he get (it)*; me nè no rennyā, mintumi me nè no nnyā, *I cannot be at variance with him*. — 5. nyā, put as an *aux. v.* before another finite verb, denotes the setting in of the action expressed in the latter: onyā ba a, *before me, as soon as he comes, call me*; wanyā aba, *he has come now*; when both verbs are negative, it denotes that the action has up to the time present or in question not been performed, and must accordingly in Eng. be rendered by *not yet*: onnyā' mmae(-e), *he has not yet come*; onnyā nhūi no, ose, orennye nni da, *when (or as long as) he had not yet seen it, he said, he would never believe it*. Gr. §107,14. 230,3. pr. 642. — 6. nyā with the freq. form of the infinitive denotes repetition, frequency or acquired habitualness of the action expressed by the inf.; wanyā sã nkāe, *he has become used to say so, he often says so*; manyā ntee, *I have often heard (it)*; manyā no fo ntui, manyā no nkā-kyeree. Gr. §104,5.105,1c.107,22.230,2. pr. 2219.

o-nyā, *pl. a-*, *slave* (prob. called so from his or her being bought or acquired); pr. 2534. cf. akōa, afānā', odoñko, anyénsón; odi me nyā, *he deals with me cruelly, sets me hard to work*.

o-nyā, *pl. a-*, Ak. onyīnā, *silk-cotton-tree, Bombax*; esow tentrehu; pr. 2536. wode señ okorow nè abyemma.

ny'ā, *adv., a., n., slowly, tardily*; pr. 719. — *slow, slack, tardy, lazy, languid, drawling, drowsy, sluggish*; — *slowness, tardiness*,

slackness; — óyè nyā, *he is tardy, sluggish. Syn. berēw, pòntwě; cf. nyāmō; anihaw &c.*

nnyā, *pl. of gyā, gyawa.*

anyāà do, *a word of civility added to yā in reply to the salutation of a man superior in rank. Gr. § 147,9.*

anyā-búw: obò no any., *he calls him his slave. pr. 434.*

anyā-de, *invention; cf. ahūde.*

anyā-dí, anyādimò, *rigorous treatment of slaves; akoa yi, óyè any. sè biribi, this fellow treats his slaves with excessive rigour.*

anyā-duasā, *thirty slaves. pr. 2535.*

nyāfi, *v. 1. to despise, contemn, look down upon, think nothing of, treat with contempt, to scorn, disdain, spurn, kick, trample upon. — 2. to maltreat, use ill, abuse; edēn na wunyāfi no sē? nnyāfínyāfi abofra no sa!*

nnyāfiñ [ogya mfiñ] *an old fire, fig. an old palaver. pr. 3444.*

nnyāfiñ-kàé, *remembrance or producing of old grievances; s.*

nnyāfoa, Akw. [gya,?] = mmobā ñketeñkete. [gu..so nsu.

nnyahyèé [ogya, hyew] *a burning, large fire, conflagration, e.g. on or proceeding from a prairie. — Da bi nny. fi Huām nohò hyewe arā koduu Nkrañ.*

nnyam, *inf. [gyam] commiseration, compassion. pr. 2144.*

nyam, *v. F. = yam, to grind. Mt. 24,41.*

nyam, *v. [red. nyinnyam] 1. to move quickly, rapidly, one way and the other, to wave, brandish, flourish; ónyàm (ohim) gya, he waves a fire-brand. — 2. to wink. — 3. to squint; onyam n'ani nifā, he squints with his right eye; n'ani anyàm, he is squint-eyed. — 4. to wither, fade, decay; red. to shrivel together (of plants); cf. guāñ, twām &c. ahabañ, dua no anyam; wányàm, he has become lean, is consuming, wasting or pining away = waye nyāmō or siāmō.*

nyam, *a. shining, bright, splendid, illustrious, glorious; dignified, honourable, stately, august, majestic; graceful, beautiful; acceptable. — o-nyam, n. glory, dignity, majesty, grace &c. Cf. n'anim yenyam', n'anim ba onyam, pr. 18. & anuonyam. Na wo de, woanim ye nyam deñ ara na wokyerē wohō sē? who are you (in what consists your dignity or claims) that you behave thus?*

nyāmá, *v. to move to and fro; to beckon; ony. nensa, he beckons with his hand.*

nyām ma, *a. small, now only confined to proper names: Botwē Nyām ma or Nyāmmā. — Anyāmmá, pr. n. f.*

o-nyàmé, (no pl.) *1. heaven, sky, pr. 227.2052., prob. called so from its splendour or brightness, cf. nyam and the root div- in Sanscritic languages; cf. osoro, wim'. pr. 234.1653.2436.2538.2777.2787.2855. — 2. Onyàmé, the Supreme Being, the Deity, God, the Creator of all things; Ony. nnyae ade bò da, God never ceases to create things (according to the notions of the negroes); in recent use also: a god (of polytheists, with a newly introduced pl. a-; the heathen negroes are, at least to a great extent, rather monotheists, as they apply the*

term for God only to one supreme being). Cf. nyankom, Onyankōpon. — 3. Onyamé, *pr. n.* of a slave, given him in acknowledgment of the help of God enabling the owner to buy the slave. Other names of this kind are: Onyamé-asém, Onyame-ye-adom.

nyame-ani, *the firmament, the visible expanse of heaven, the sky* in which the sun, moon and stars are seen. — o-nyame-bayero, a kind of *yam*, s. *odé*. — o-nyamé-bewu-nà-mawu, a small *trailing plant*. — o-nyame-dua, s. *osennuru*. — o-nyame-kyifo, *pl. a-*, an *impious, ungodly person*. — nyame-mã-mu, *F. heaven*. —

nyame-mu, *in a godlike or godly way or manner, after God*.

nyame-so, *the upper (inward, invisible) part of heaven*.

anyame-sém [Onyame asem] 1. *the Word of God, the Bible, the Scriptures*. — 2. *the religion of the Bible*, opp. abosonsém, *idolatry and fetishism*. — 3. *a divine ordinance, will or decree*. *pr.* 3547. — o-nyamesẽnkāfo, *preacher*.

o-nyame-sóm, *a-*, *the service or worship of God; (the true) religion; godliness*. — o-nyamesómfo, *pl. a-*, *a worshipper of the true God*. — o-nyamesóm-pa, *true godliness, piety*.

o-nyaméwá [*dim.*, denoting a female] 1. = onyamébéa, *a goddess*. — 2. *pr. n.* of a female slave or of an 'apentéba'.

nyāmō, *a. lean, feeble, tender, small*; waye ny. = siāmō, *he has been emaciated*; wawo ba ny. bi, *she has born a weakly child*; abūrow no afi ny., *the corn has come out slender, meagre, poorly*.

nyāmō, *adv. weak, powerless, strengthless, faint, drooping, languid, slow*; n'awerehow nti onam nyāmōnyāmō = berēō-berēō; — asem to oman so a, woye nyāmōnyāmō.

anyāmpā, -pā, *disgrace, disparagement, dishonour, infamy*; obo me any., *he heaps infamy upon me, he abuses, disgraces, defames, vilifies me*, = obo me adapā or ahohora, ommú mè &c.

anyāmpa-bo, *inf.* = adapābo, ahohorabo.

anyāmpā-sítiw, 1. *s. asitiw*. — 2. *simulated deafness*; oye-, *he feigns himself to be deaf*.

nyāñ, Ak. nyàne, *v. [red. nyinnyāñ] to sour, become sour, turn acid*; aduan' no anyāñ, *the food has become sour* (from being kept over night &c.) Cf. nyane, nyínyānyinyā.

nyāñ', Ak. nyane, *v. [red. nyan'nyāñ, q. v.] to awake: 1. to cease to sleep; to awake, rise, arise from sluggishness or from death; perf. to wake, be awake*. — 2. *tr. to rouse from sleep, to wake (up), awaken; to raise, cause to rise up from death*. Cf. kānyāñ; sore.

o-nyāñ, *inf. awakening; resurrection*. Cf. osore.

anyāñ [*cf. ogya, fire, fuel*]: kō anyāñ, Ak. kō nnyina, *to go for wood or fuel*; *inf.* anyankō.

nyane, *v.* Ak. *s. nyāñ & nyāñ'*.

nnyāne, *a kind of bead*; *s. ahene*.

nyāne, nyanenyané, *n. & a. the sour taste of food rising from the stomach; the sour or pungent smell of a fish being carved*; nām no yè nyāne, *the meat begins to smell*, e.s. ennyā mmon kankān e, nanso eyi hūā a emā onipa bo yerew no; — éyè me nyane, *it* (e.g.

a medicine, food) is repugnant or offensive, highly distasteful to me, goes against my taste or inclination; mémène a, ɛ̀nkó; — *nausous, loath-some*; — cf. nyāñ, aninyāñne.

anyañkāmā, a tree and its edible fruit resembling sweet-sop; pr. 577.3491 brofo-any., sweet-sop, *Anona squamosa*.

Nyañkāmāgó, pr. n. of the first child born after one called Taŵia, q. v. — Nyāñkāmātúakosañ, pr. n. of the second child born after one called Taŵia.

anyañ-kò, inf. [kò anyañ] the going for wood or fuel.

nyañkóm, F. = osu, rain. — anyañkōma, pr. 577. s. -kama.

O-nyañkōme, F. the name for God in F. (Afutu). W.T.Müller, 1670.

nyañkōmméremere, osu a yete se ɛ̀to bābi na ɛ̀mmeñ yɛ̀n ɛ̀ (ɛ̀to ahuñm, ɔsoro akyirikyiri). pr. 2549.

nyañkōmmeretere, a kind of tree. pr. 2550.

o-nyāñkó(m)póñ, Ak. -koro(m)pono [cf. onyame, nyañkóm, kô or koro (?), poñ] 1. the visible expanse of the sky, the apparent arch or vault of heaven; ony. atɛ̀rɛ̀tɛ̀rew ɔsoro ñhina, the heavens are expanded all over (this earth); mihũ ny. akyi na minhũ n'anim, I see the backside of ny., but not its (or his) face. — 2. (O)nyañkōpoñ, God, the Supreme Being, the Creator and Sovereign of the universe; cf. Onyame, Qdōmāñkāmā, Borebore and the by-names Amā-omè, Amosu, Amoŵia, Totōro-bo-nsu, T'wɛadu-ampon, Otumfoo; R. p. 220. — pr. 1653.2023.2538-48.2656. — 3. onyañkōpoñ, in recent use, pl. a-, a god, a deity, an object of worship. — 4. rain: ony. ba, rain is coming. — (5. thunder: ony. bom', it thunders.)

o-nyañkōpoñ-fi, heaven, the house or habitation of God and of the departed spirits of good men. R.

o-nyañkōpoñ-kũro, heaven, the city of God, the place where God lives and under his dominion the departed spirits of good men. R.

anyāñkōn-né [nyañkōmade] fate, destiny, appointed lot; eye ny. bi a ɛ̀da ho dedaw; wo bra mu yiye a.s. bone a wunya; syn. ñkrabeá, hyebeá.

nyañkōn-soroma [nsoroma] star(s). pr. 2551f.

nyāñkōn-su, rain-water. pr. 2534.

nyāñkōn-tóñ, rainbow.

nyāñkōn-núru [aduru] a parasitical plant growing on trees and used as a medicine. pr. 2553.

nyañkrente, s. nyeñk..

o-nyāñkyereñ, a kind of tree; its leaves have a rough surface. pr. 3423.

nnyāñ-mú, inf. [nyāñ mu] revival.

nyanobérètē, = onufutén.

nyānsá, -sa, knowledge, learning, wisdom; skill, dexterity; art, artfulness, craft, cunning; pr. 2554. cf. nimdee, anitew, anifere; okyere me ny., he teaches me knowledge, instructs me; wahũ ny., onim ny. (trēnēnē), he possesses (true) knowledge, is wise, intelligent.

anyansa-dón, Ak. = ɛ̀don, watch, clock, called so because it is skilfully made.

o-nyansafó, *pl. a-, a person who possesses knowledge, a wise, intelligent, cunning, artful man. pr. 2555-60.*

anyansa-hũde, *incention; s. ahũde 2.*

nyánsám', *in a wise, prudent, intelligent, skilful, artful manner or way, wisely, discreetly, artfully.*

nyansa-mpatabom'-sukū, nyansa-poñ-sukū, *university, s. [sukūpoñ.*

anyansa-ye: woyeē wōnhō any., *they behaved wisely.*

nnyansín [ogya sín] *a large log of wood used for fuel; yeaso nny. āno, we have kindled a fire of two logs of wood placing their burning ends opposite to each other.*

nnyá'-nnyà', *a. prickly, spiny; syn. kànyaññ, ñwràññ; cf. a-gyañ; s. adwókú.*

Nyānyā, *name of a month, about May? s. osram.*

nyān'nyāñ, *red. v. 1. s. nyāñ'. — 2. me hō ny. me, I shudder, I am struck with horror.*

anyanyañ-biara, *F. perhaps, peradventure, perchance.*

ny'à-twōm, *1. hypocrisy; simulation, a feigning of good qualities, or dissimulation, a concealment of bad qualities; the assuming of a false appearance of modesty ending in a sudden dash at an object [fr. nyā, slowly, twōm, to catch at once]; oye ny., he is a hypocrite. — 2. a certain disease. — nyàt'wōmní, pl. -fo, hypocrite.*

nye... F. = ne... — nye-, F. = ye-, *we. Gr. § 58.*

nyēm, F. = yem. — nyeñ, F. = yen, *to nourish. Eph. 5,29.*

anyeñ, *pl. n-, F. = ayeñ.*

nyeñkō, F. = yenkō, yonkō, *friend.*

nnyenenyemma, ?

nyéñkrénté, *a certain star, asterism, constellation; Orion?*

anyénsón [anyá nson] *seven slaves or their value demanded or paid in expiation of a murder or manslaughter; woakum obi nī a, na woregye wo nnipa ason a.s. won ti sika de tua kaw.*

nnyéntía, *s. gyéntía.*

nnyénnyáñ, nnyénnyéñ: bō-, *to be in anguish, pangs or agonies; wabō (owu) nny. = ehū nè awerehow amā n'ani aye kràkra; cf. nnyiunyam, nnyinnyañ.*

nnyennyentwí, *heedlessness, foolishness; licentiousness, lasciviousness; óbò-, = òye gyennyentwí (q. v.) 1. odi ñkwaseasén; 2. obō ahofwí.*

nnyépi, *the (upper & lower) jaw; cheek-bone; the gum(s); cf.*

nnyerā, *a kind of pepper; s. mako. [abogyē.*

nyere, *Mf. = yen, our; -nyerehō = yēnhō, ourselves. Gr. § 58.*

nnyerétía, *ññw., a species of plantains; ditto of bananas.*

nyew, F. = yiw, *yea, yes. Mt. 5,37.*

nyi... F. = nī... — nyia, F. = nea.

nnyigye, *inf. [gye] mutual or alternate receiving; wodi no nny., they perform it alternately, in reciprocal succession, by turns.*

nyim, enyim, enyimfa, nyimpa, F. s. nim, anim, nifā, onipa. enyin, *Mf.* = onini.

nyĩñ, nyini, *v.* 1. to grow, to increase in stature or size and in years, to grow up to full size, to become old; *pr.* 2561f. 3119. — *perf.* to be grown up, to be old; wanyĩñ, ne tí afuw dñeñ; wanyĩñ señ me, he is older than I; minnyini e, I am not old; — n'asō anyĩñ (*s.* asō). — 2. to grow, to become gradually, by a gradual process, by development (*cf.* dañ); omamfrani nnyĩñ kroñkroñ, *pr.* 2004. — 3. to get full-sized, to ripen, of edible roots in the ground.

o-nyĩñ, *inf.* growth. *pr.* 2563.

o-nyina, *pl. a-*, Ak. = onyā, silk-cotton-tree.

nnyina, Ak. F. fuel, (fire-)wood, = ogya 2., Akr.; oko nnyina = oko anyañ, he goes for fuel.

anyina-boā, nnyinabóa [nnyina aboa] a beetle in fire-wood, wood-fretter; mmóawa bi a wohunu nnua mu.

nnyinā, nnyinana, nnyinara, (F.) = ñhinā &c.

nnyina-só, *inf.* [gyina so] something to stand upon, foundation, groundwork, basis; stay, support. — nnyinasodé, principle, element, fundamental substance. — nnyinaso-sém, principle, fundamental truth or tenet, maxim, axiom, postulate.

nyinam, *v.* to glimpse, to appear by glimpses; to flash; to glitter, gleam; *s.* red. *v.*

anyinám, *v.n.* lightning; any. apa, apa any., osoro pa or tew any., it lightens; *pr.* 510. (any., epa kwa na entumi nye fñwē; na osra-man de, epae, na enyā nipa a, ekum no, na enyā dua a, epaem';) obi bọ wo ani so a, na wo ani pa any., if one strikes you in the eye, it flashes with light. — anyinam-ahōodeñ†, electric power.

nnyinám, *adv.* in a glimpse, hurriedly; etwāam' ara nny., it passed in a sudden flash; otwāam' wọ m'ani so nny., he passed so quickly that I caught but a glimpse of him.

nnyinam-nyinam, *a. (n.)* sparkling, glittering; etwā nny., lightnings are flashing; añia no ye m'ani so nny., the sunshine dazzles or glares in my eyes; osu rebetọ a, osoro ye nny., when it is going to rain, the sky assumes a peculiar lustre.

nyinán-nyinam (ani, so, mu) *red. v.* [nyinam] to overspread scantily; 1. *intr.* to be thinly spread or scattered over: dote kakrā na enyinannyinam ani, abo no so; nsu, ñhwēa nyinannyinam so kwa, na emu nno. — 2. *tr.* to spread or scatter over: wode ñhwēa gudañ mu (fam' or nnua so, on the boards of the floor) ansā-na wotwiw; ode prāse kakra ny. ntama ani; akōa no se, onnó dọ-pa bi, na obenyinan-nyinam m'ani so kwa, that fellow does not mean to work (with the hoe) properly; he will only deceive me by a false show.

o-nyĩñ-kye, -kyere, *inf.* length of life. *pr.* 2564.

nyinseñ, nyinsemfo, F. = ninsen, oninsémfó.

nyinnyám, *red. v.*, *s.* nyam; to shrivel together &c.

nnyinnyam [gyam]: owu nny., agony, pangs of death; = owu hū, mortal fright; *cf.* nnyennyañ, nnyinnyañ.



nnyínnyáñ, b o -, *to be confounded, disconcerted, bewildered, perplexed, put out of countenance; to lose one's self-command; syn. gyigya. Cf. nnyinnyam, nnyennyāñ.*

anyĩnyĩrēñ, a kind of *bead*, s. ahene.

nyiseñ, F. *Mt. 24, 19.* s. nyinseñ. — nyĩsua, F. *Mk. 9, 24.* s. nusu.  
nyõ, F. = kórā.

nyoññó, F. abo no ny. = eye no ñwõñwã, *it astonishes him.*

nyĩnyã, a *trailing plant*, the *sour* leaves of which are used against fever; atiridii ye wo a, wode n'ahabañ potow nsām' uom, wode bi uso gu nsum' guare.

nyĩnyã-nyĩnyã, a. *sour*; ankā yi ye ny. or ákàw.

## N.

Words beginning with ññ or ñw, ñw̃, and not found here, seek under g, or d w̃, or hw, or w & w̃.

The consonant ñ, as an *initial consonant*, is either 1. a transformation of g before the vowels o, u, by the influence of the nasal prefix ñ, or (in compounds) of an m, n or ñ terminating the previous syllable; or 2. it is combined with w before the vowels ā, ē, ī, ō; in this case it seems to serve as a nasalization of the w; — 3. when combined with w̃, before a, e, i, o, u, it is a) either a transformation of d w̃ by the same influences as mentioned under 1., or b) it serves as a nasalization of the w̃ (in ñw̃ini and its derivatives), as mentioned under 2. — As a *final consonant*, ñ is more frequent in the Akuapem dialect than in Akan and Fante. In Akan we usually find an n with a vowel in its stead (ane, ene, ene, ini, ono, ono, uno or unu = añ, eñ, eñ, iñ, oñ, oñ, uñ), and in Fante we find n for it. — It stands in the place of an initial n and a lost vowel in abien & neñ = abienu, ne no. — In compounds, ñ frequently interchanges with m & n.

ñ- is a frequent *prefix* before stems beginning with k, kw, ky, h, hw, hy, f w̃, ñw, ñw̃, also with w & w̃, and with g & d w̃, which are then, by way of assimilation, changed into ñ & ñw̃. — This prefix occurs in the cases mentioned under m- and n-, and may likewise form a syllable by itself.

ñ'ñòó, ññō', *interj. no*; cf. dabi. Gr. § 146, 3.

ñño [ño] *oil, palm-oil*; s. ñno-ye; cf. ñkyego, agohina, ogosoafo; — mmũro-ñño, *European oil, sweet-oil, olive-oil*. Oyi na ogu kuru mu ñno yi, *this one puts oil into the wound* i.e. (not as in *Luk. 10, 34*) *he makes evil worse*.

ñño-toá, -toā', *calabash, flask, flagon, vial of or for oil*.

ñño-ñhwēā [ñhwēa, sand] *palm-oil coagulated (concreted, congealed or thickened)* so as to present some similarity to sand (ñño da na wofw̃e ani a, eye se ñhwēa).

ññoru-hō [goru hō] *inf. = fewdi*.

ññoru-me-nsa [*do not trifle with my hand or power*] a kind of *amulet*; s. sumañ.

nnó-yé, the process of *making oil* of palm-nuts; *syn.* abéyé. (Wóyé nnó dēn? Wókónú abé na woadwōw na woabuw na apōrow, na wode akogu antwērim' na woawow na woatiti afi antwērim' na wode agu fam' a.s. korow mu, na woasa adwē no atow agu, na wode betū no akogu opō'dó mù wō ogya so anōa, na betū no akyl' nño no nhinā wom' mā woasesaw agu sobuwa ana agohina mu ansā-na woatōé afi gya no so, na woasān de betū ahye bedéw a.s. otān mù na woakyi agu antwēri mu, apa ani nño mā aka mmésú. Cf. abesa.)

nnua-dañ, *inf.* [gua, dañ' v.] *sale, opportunity to sell, return for goods sold.* pr. 820.

nnua-hāmā [egua, or oguañ, pl., h.] *a cord* with which sheep and goats are tied; wode mmofūnā (ototoa hō hono) *na eye.* pr. 1378.

nnuam-moá [oguañ, pl., boa]: pr. 269. di-, *to unite in buying a sheep or goat in order to share the meat.* [ññ. ne oguañ a unipa bāsā a. bānañ abom' atō na woakum akye; dabi wodi ññ., na mede mehō mekofraam' midii bi.]

nnuáñ-fwé, *inf.* [fwē ñnuan] the act or occupation of *tending, feeding and guarding sheep.* — ññuannyā, pr. 2565.

nnuare, 1. *a bush or shrub* with a dense tender foliage and full of thorns; okuafo dōw twē ñnuare (wura bi a nsoe wō hō pām) ansā na wanyā biribi adi. — 2. *fig. difficulty, difficult place or situation, in a battle* (ne mpasūa asi no ñnuarem'), in the circumstances of life.

nnugu-só [ade a wode gugu 'mati so] *mantle; cf.* ñkataso, ñkatakōñmu, kótoku.

nnù-só [nea wode gu so] Ak. = ntòsò; *something to boot, given over and above, given into the bargain.* Cf. ñkwanye.

ñwa..., ññwa... see also under wa..., ññña..., ñññwa....

ñwām, v. *to walk about, rove, ramble, roam; òñwām wúrám' = ókyìni wuram'. Ps. 59,16.*

q-ñwām, pl. a-, *a large bird (with a large bill), feeding on palm-nuts; toucan, Rhamphastos.* pr. 2566ff.

añwañ-héma, *a species of qñwam.*

q-ñwama, = ofuruntum, *a kind of tree; drums, negro-stools, soup-ladles are carved of its wood.*

ñwáññ, F. *adv. clear, light, bright; clear, plain, evident; oðai mu, wim', n'asem mu tew ñw. = hāññ, kāññ.*

ñwānām, ñwānāñ, s. ñwōrām, ñwōrāñ.

ñwāne, v. *to scrape or scratch; to scrape out the soft parts of (or ñw. kora foforo mu, to scratch figures in) a calabash; ñw. (abūrow ase) wúra, to weed, to hoe, to clear of weeds; - apōñkōkwañ no, wōañwane no afānu, the road has been cleared on both sides.*

ñwāne, s. ñhwāne. — añwañ-héma, s. qñwam.

ñwāñi-ñwāñi, 1. *twilight; dusky, dim, gray, dimly visible; - anim aye ñw., the morning dawns; the evening-twilight has set in.* — 2. *a kind of butterfly.*

ñwānsānā, fly. pr. 2570-75. — ñw.-biri, *a small species, ñw.-pobi, a larger species of fly.* — ñw.-tiri, *a kind of bead, s. ahene.*

ñwānsī, *v. to sneeze. pr. 671.* The sneezing of another person is considered as lucky (favourable) or unlucky (ill-omened).

ñwántám', = ntonkā ntam'.

ñwāntāñ-ñwāntāñ, *a. dim, gloomy; n'ani so aye ñw. (= wusiwusi), his eye is dim, gloomy, weak.*

ñwàtā-ñwàtā, *a. dazzling, dizzy; n'ani so ye no ñw., he is dazzled by some glaring light.*

ñwáñwá, Ak., F. *Mk. 6,51. wōawōa, Mt. 8,10.9,8. = ñwōñwā. añwā-ñwene, s. awōñwene & ñwa-ñwene under w.*

ñuware, *s. ñnuare.*

ñwem, F. = dñom, *song. Mt. 26,29. Mk. 14,26.*

o-ñwemfó, *pl. a-, [ñwene] 1. potter; cf. okuku-ñwemfo. — 2. otama-ñwemfo, weaver; okete-ñwemfo, plaiter of mats.*

o-ñwēm-mó [ñwene, obo] *potter's clay; obo ñw., he digs clay.*

ñwēñ, *v. 1. to remain hard, not to become soft; to lose softness; odé no añweñ e.s. odé no rebo wó fam' na woankata so yiye a, aye dennennenneñ; ñkrūma no añweñ = aseh(?); wode aduan si gya so na woankata so a, osoro de ñweñ. — 2. to be insufficient, too short: ntama a worepam na wantwa n' 'iye na biakō akyeñ biakō, na wuse: emu tiā no añweñ. — 3. to reluct, to become or be unwilling, reluctant, backward, obstinate: wañweñ = meretwē no na oñko, makofreno na ose oremma; cf. sorow; onípa no atéw añweñ, that man has broken off connection and keeps away in a stubborn, manner, has become obstinate. — 4. oñweñ(ñweñ) ne sē kyere me, he shows me his teeth, grins at me. pr. 500.*

ññwēnnā', *pl. of dñénnā, young, tender fruits or berries.*

ñwene, *v. 1. to weave, braid, plait, plat, mat (ntama, kente, kete, tekrekýi, kyew, apakañ, kyem, mmesā, cf. wow); to knit (astagire); to join, put together (tñene). — 2. to form, shape, mould, to make or manufacture (ñkuku, earthen vessels, as ahina, asaika, kurruwa, taseñ). — añwene, inf. a potter's trade or occupation; osūa-; cf. ntama-ñwene, oñwemfo.*

ñwene, F. = pesewa, Ak., *a penny worth of gold-dust; sika a āno si bañ nè niwodu. — ñwene-fā, F. = pōwa, Ak.*

o-ñwenefo, = oñwemfo.

ñwene, *red. ñwene-ñwéne, Ak. ñweñ(ñweñ), As. ñwōma-(ñwōma), a. bitter; aduru no ye ñwene, that medicine is bitter; aduru ñweneñwene sa yafunum' yare, a bitter medicine cures a disordered stomach; ne yam' ye ñw., s. yam'. — n. bitterness; ñw. nti mintumi mennom, it is so bitter, I cannot drink it.*

añweñhema, *s. afñweñhema; pr. 2576.*

ñweññweñ, *1. red. v. ñweñ. — 2. red. adj. s. ñwene.*

ñwentēñ, *v. to make oneself stiff (of a serpent).*

ñwēsē-ñwēsē, *drizzling; in very small or fine particles; osu to ñw., it drizzles; cf. mesemesc, nsu-wōnsēā.*

ñwin, ñwin-ber, F. = ñwini, añwummere.

ñwĩñwì, *red. v. to grumble, murmur with discontent, mutter*; = kasa huhūhuhū.

ñwōnā, ñwōnām, ñwōnāñ, *s. ñwōrā, ñwōrām, ñwōrāñ.*

A ñwōnā, = Anlo, *Awoonah*, the country eastward of the mouth of the Volta. — a ñwōnā-sòbò, an inferior kind of *country-cloth*, made in, or named from, that country.

ñwóñwá, Ak. & F. ñwāñwā, *wonder, surprise, marvel, astonishment*; nehō yē ñw., *his appearance or manners and doings are wondrous, strange, curious*; asem yi yē me ñw., *this matter or story surprises me, strikes me with wonder*. — a ñwōñwā-dé, *a wondrous thing or things*. — o-ñwōñwāfó, *a curious, strange, odd fellow*.

a ñwōñwā-sém, *a wondrous word, matter, event or story*.

ñwōrā, ñwōnā, *v. to lattice, to form into a sort of net-work, trellis or lattice-work by binding thin rods, laths or strips across stronger sticks or poles*; wōñw. ðañ, = wode mmobāduá de kye-kyere nnuā no a wōasisi no hō; wōñw. ðañ so, = wode mpopā kye-kyere ðañ so; *cf. kuru, sem so*.

ñwōrām, ñwānam, *v. to strain, stretch, extend, distend (?)*; oñwōrām' n'ani (kyere no), *he stares, casts an angry look (at him)*; — oñw. ne to ntama, *he pulls off the cloth from his body*. — 2. *to shrink back from fear or anger; to fall off, desert (from a party), to revolt, turn recreant*; ntam' a etwē ñwāname nom' yē ðeñ, *the discord or dissension increased*.

àñwórá, a ñwōnām, *a small insect attending the itch, siro, Acarus scabiei*; mmoa a wōdeda asē āno, ñketewa :, :, fufufufutā.

àñwórámañ, *a circle, circuit, round*; *cf. dantabañ, konton-kron, atwasi*; — bō or twa a ñw. = kyĩkyĩkyĩkyĩ pī, *to run or move in a circle*; wotā yēñ de yēñ bō a ñw. de kofi nea asofo wō, *they persecuted us and drove us about until we fell in with missionaries (came to a missionary station)*.

ñwōrāñ, *v. to scratch with all the fingers of one's hand, to scrape, curry*; oñwōrāñ' me; mañwōrāñ' no; *cf. titi*.

ñwōrāñ-ñwōrāñ, *red., pr. 432*.

a ñwōrense, *a shrub with edible fruits*.

ñwràññ, *a. prickly, spiny; scraping, scratching, grating*; *syn. kanyaññ, nnyā-nnyā*; *s. adwókú*.

ñwràññwràñ (ñwōrāñ- or ñwārañ:;) 1. *a. striped, streaked, streaky, variegated*; *cf. ntokoā-ntokoā*. — 2. *n. stripes, specks, spots (of a leopard)*. *pr. 3054*.

a ñwràññwram-moa, *carnivorous beasts with a striped or spotted skin, espec. of the cat tribe*; akekaboa a wōñhō yē ñwràññwràñ se qsebo, asabontwí, agyinamoa, aduatia, atoatoā, okañkañ.

ññwā... *s. ññua...*

ññwérá, F. ndwera, *white calico*. — ññwérā, ññwérawá, *a small piece of cloth to keep gold-dust in*.

ññwérétia, *nny.*, *a species of plantains*; ditto of *bananas*.

ññwén-sā [odwēñ, nsā] *the reward (lit. & orig. the palm-wine*

or other liquor) given for the redelivery of a lost thing or person; ransom, redemptory price; nneema a wode rebegye dweñ a wofae no ako.

ñwini, v. 1. to leak, run, drop out, trickle, ooze; oðan no ñw., nsu regu fam', this house is leaky, the water is coming down; kora no asee, ereñw., this calabash is broken, it is leaking. — 2. to be damp, humid. — 3. to be cool, cold.

ñwini, ñwiniñwini, a. 1. damp, humid. — 2. nasty, dirty, filthy, sluttish; ne hō (ye) ñw., he (she) is a dirty, nasty, filthy person, a slattern, slut, daggie-tail; ne hō ye me ñw., he (his doings) are utterly detestable or abominable to me, I loathe him. — 3. cool, cold; nsu-onwini, cold water.

o-ñwini, 1. the coolness espec. of the evening; onw. adwo (atom') the cool of the evening is come, has set in, it has become evening; pr. 2577. — 2. the (cool) shade of a tree &c. ote dua no ñwini ase, he sits in the shade of that tree.

ññwò, F. garlic; it is brought from Wasa; cf. gyēne.

ñwóma, ñwoma-ñwóma As. = ñwene; cf. boñwoma.

ñwóma-sò, o-nèno di no ñw., he deals hardly, severely, with him.

ññwóm m á [edwo? ba] cooked or stewed yam. pr. 708.

añwomaiñwoma: oye nehō añw. = oye kwasiamañkwā; cf. amparu-ñwoma.

ññwónkóro [edwom, koro] = ebádwom, a song, love-song of females; dñwom a mmabā hyia anadwofā to bobo won adofa diñ.

ññwowe [dñow] corn which is roughly ground. [pr. 2062.

añwum-mere [onwini, bere] the evening, espec. from 5 to 6 o'clock, between mfaretu-bere & anadwofā.

añwumme-báw-mù (F. in the arms [abaw] of evening) the time from about 3 to 5 o'clock.

añwumme-duañ, supper, a meal taken at the close of the day.

### ①. ①. ①.

The vowel sounds o, o, o, ô, & ô, ô, ô, ô, & oe, oi, & ow, ow, ow (Gr. § 2-5.17.19 A.) frequently interchange and are intermixed in the alphabetical arrangement, especially in compounds.

o in our books represents both the full o & the narrow o; cf. Gr. § 1 Rem. 2. & § 2.

o- or o-, prefix of nouns in the sing., s. Gr. § 29,2. 35,1., of pronouns, § 60,1., of numerals, § 77,1. 78,5. — is often dropped in close connection with a preceding word; Gr. § 49,1.

o- or o-, a pron. for a person, which is prefixed to the verb, s. Gr. § 54.58.; in F. also for a thing, § 58 Rem. 1.

ô, interj. an enclitic sound after an expression containing a salutation, or after an exclamation or a sentence addressed to a person from some distance or with emphasis. Gr. § 147.145.144.

ô, ô, interj. expressing indignation or regret.

ô, interj. expressing admiration or surprise. Gr. § 145.

**P.**

The letter *p* has the same sound in T'wi that it has in English. It occurs before pure and nasal vowels and interchanges with *f* and *w* in a few instances, e.g. *promprom* (F.), *potow*, *posow*, *patiriw*, = *fromfrom*, *fotow*, *wosow*, *watiriw*.

*pa*, *v.* [*red. popa, pepa*] *to move or remove in a gliding or superficial way*: 1. *intr. pa .. hō*, *to pass by, move along*: *wapa me hō (kō) = wabesen (wō) me hō, watwa me hō (kō)*. — F. *pa .. do = pa hō, t'wam*, Mt. 26,39. — 2. *refl. to take one's self off*: *pa wohō! take yourself off, go aside!* — 3. *intr. pa .. hō, so*, *to slip or glide over*: *ne nsa apa*, *he has committed an unintentional error or fault (a slip)*; *ne nsa kopaa no hō*, *he inadvertently committed something amiss concerning him or her*; cf. *sākwān*, *nsapa*,; *n'ani apa so*, *he has forgotten or overlooked it*. — 4. *tr. pa .. so*, *to plane*: *ode apaso apa dua no so*. — 5. *to take off (ani-ani na wopa, na enkom' ana enko ase)*: a) *to take off superficially*: *abürow a wosiw so immürofua*, *the uncrushed grains of corn*; *syn. po so*. — b) *to skim, scum, scoop off*: *abe ani nño*, *the oil from the boiled mash of palm-nuts*; *atéí ani nsā*, *the liquor from the mash of malted corn*. — c) *to scrape or shave off*: *nhōma so*, *the flesh or hair of a skin*; *woyere nhōma a, wopa so nām na awo ntem*; *to peel off, loosen from*: *dompe hō nām*, *the meat from a bone*. — d) *to put or strip off (one's clothes)*: *wapa ne ntama*, *he has thrown off his (own) garment*: cf. 1. & *yi ntade*; pr. 2578. — *wapa me hō*, *he has stripped or divested me of my clothes*. — e) *to take away*: *poñ so ntama*, *the table-cloth*. — f) *to take down*: *ne dañ so*, *the roof from his house*; *pa hetsew*, F. *to uncover the roof*, Mk. 2,4. — 6. *pa .. to .. so*, *to shove, push to*: *to exonerate oneself from .. by throwing it upon ..*; *wapa asem no ato ne yonkō so = wayi asem no ahye ne yonkō*; s. *mpátoso*. — 7. *to draw up*: *n'ani akyi*, *the eye-brows*, *from vanity or conceit, in order to appear lady-like*, = *di mmabāsém*. — 8. *to withdraw from (akyi, behind), forsake, deny*; F. Mt. 27,46. 26,34f. *mapa no*, *I have dropped my acquaintance with him, I will not be concerned with him any more*; *opa nehō akyi*, *he denies himself*; — *to refuse, reject*, cf. *po*. — 9. *to draw out, get out in a sliding or slipping way*: *opa ne to ase fi adi*, *he manages to get out (of a snare)*, pr. 424. — 10. *to draw off*: *abaw*, *the arms*, *to give up in despair*; *wapa abaw or ne nsa apa*, *he has desisted from it, got tired (of it)*. — 11. *to make or to become or be bare or bald*: *oyare apa ne ti*, *a disease has caused his head to become bald*; *ne ti apa*, *his head is bald*; *asē nti ogüan hō pa*, *from the itch a sheep gets bald*. — 12. *to fade, go (of colours), to lose the colour*: *ntama no pa*, *that cloth does not keep colour*; *ani apa*, *it has faded*. — 13. *to be wanting, missing, lost*; *nsā mpa ne fi da*. pr. 590. 596. — 14. *red. popa*: *to wipe (off, away), to blot out*: *popa poñ so*, *wipe or dust the table*; *popa nsu a egu so no*, *wipe away the water spilt on it*; *opopa n'ani*, pr. 2714. — *opopa n'anim fifiri*, *he wipes off the perspiration from his face*; *móm-popàpopa mó srête so*, *wipe off the writing on your slates*; *wapopa me mfomso*, *he has blotted out my iniquities*; cf. *kita & pra*, *to sweep*. — 15. *pa .. kyew*, *to take off the hat respecting one (cf. 5 d)*. i.e. *to beg*



*submissively, to beg pardon; s. kyew. — 16. to fling: pa.. abo, to fling stones at, to pelt with stones (perh. without hitting, diff. bo.. abo); pa butuw fam', to fling or throw oneself down, so as to lie flat on the belly. — 17. pa ogya, to strike fire (cf. apagya, fire-steel); to beam, dart or sparkle fire; cf. obayifo. — 18. pa anyinam; to flash (as lightning), to lighten. pr. 510. — 19. to allege, pretend, feign, simulate: ópà payàré, he simulates a sickness; pr. 2579. cf. boapa. — 20. pa so, (to let pass over the vocal cords in the larynx, to let slip or escape a sound, to emit or utter a slight noise) to gnarl, snarl, growl, grumble (as a dog); to rattle in the throat (cf. hwane); onipa sēn ne mene a, opa so sē osebo, when a man hangs himself (lit. his throat), he growls as a leopard; akōnsuro, wuyi no afirm' a. opa so sē osebo; kotie opa à osebo no repa so! — 21. pa.. mu, F. to part, put asunder; owu pa hen mu, death parts us; cf. pae.*

*pa, v. Ak. s. paw. F. to choose. elect, select, Mt. 20,16. 24,22.24. (13,49. pa.. fi.. hō, to sever from among).*

*pa, F. added to an affirmatory clause, conveys a negative idea: oye few pa (this would be in Akp. = it is very fine); in a negative clause pa conveys a contrary idea: onye few pa. Mf. Gr.p. 137.138.*

*pá, a. [red. papa, q.v.] 1. good; it is always, as it were, compounded with the noun to which it is joined, so that the noun usually has a low tone throughout: onipa-pá, a good man; nsā-pá, good palm-wine; ahene-pá, a good i.e. precious coral; kōma-pá, a good heart i.e. joy, gladness. — 2. proper, properly so called, true, real; cf. potē; bise-pá, the proper gola-nut, opp. bise-toro; nna-pá, sleep in the common sense of the word, John 11,13.*

*apa, F. 1. borders, frontiers, region, district. Mt. 15,22. — 2. = apaw.*

*apa, 1. a scaffold of sticks erected near the houses of the negroes, to put plantains and other fruits on, in order to keep them secure from the goats; a similar scaffold erected by the wayside near a town or village, on which the corpse of an unknown stranger is put, in order to give opportunity to passers-by to ascertain his identity; cf. apata. — 2. trap; afiri bi a wosūm de yi akura ana wuram' aboa biara, gye nuōmā nè akyeneboa nè mmoa akese a wōnko apa ase; wode dua na eye, na wode abo gu so, na wode abūrow, nkate, kwadu, brode n.a. hye ase, na se aboa no ba na obeyi aduan no afi ase a, ahūan abo no. — 3. Ak. = apaw, q.v.*

*mpa, couch, bed, any thing to sleep on, mat, mattress, cloth, board &c. F. = kete; cf. mpáboa, mpadūá, mpatia, owupá, oyarepá.*

*ampá, adv. & interj. really, truly, indeed; earnestly; to be sure, certainly; undeniably, not to be refused or rejected (cf. pa, v.7); asem yi wom' ampa, it is really the case. It is frequently used as an elliptic confirmation of what another person says, for: so it is, you are right; — also as a question: ampa? indeed? is it really so? — or as an expression of surprise: ampá-à! indeed! — Cpds. ampá-ara, ampá-nè-ampá.*

*e-pā, pl. a-, a curved iron closing round the wrist of a prisoner and fixed in a block; (diff. adansa, handcuff, manacle;) wōabo no pā = wōabo no duam'.*

apā, *an old, aged, long-lived person, beast or tree*; akōa no ye apā pá ara = ne so apā biara nui bābi; bō apā, *to grow old*; cf. opānyiñ, dupā.

pā, mpā, pām', *the lower part of the back, where the ilium is joined to the lumbar vertebrae; loins, reins, rump*; pr. 3173. syn. sisi, sisiakyi. — kata mpā, *to cover the rear, to conclude (or be hindmost, be the last in) a train of persons*. Cf. mpāmden.

pā, v. 1. *to strike, smite*; pā so = bō só na enye den! opā u'ani so, *he strikes him in the face*; opā n'asōm, *he gives him a box on the ear*; s. pae, 1. pa, 17. — 2. *to split*; wapā poñ no hō, *he has split a piece from the table*; s. pae. — 3. *to hit*: apā no sò = asem no abo no, *the matter has been decided against him*. — 4. pā so, a) *to continue in a struggle or any action, to go on*: me nè wifo no apā so (= adi) ara magye m'ade nh. wō ne nsam'; pā so = bō so mā enye den! — b) *to add*; s. pae 14. — 5. F. = pae, *to burst*. — 6. F. = pae, *to curse*.

pā, adv. *forthwith, with all haste*; pā woguañe = terem woguañe; cf. fwi; — pā fwi', s. fwi, pātwe.

pā, pl. a-, *a contract or agreement by which the services of a person are engaged for another person*; — ódì (me) pā, *he serves (me) as a hired labourer or carrier, carries loads &c. for payment*. — obo me pā (pl. obo yeñ apā), *he hires me (us) as a labourer, carrier or for any service*; mabo adwumayefo pā, mabo apāfo, *I have hired labourers*; gye pā, *to enter into an engagement as a labourer or carrier for pay*; wagye ntamañwene pā, *he has received cotton to be woven into cloth by him for pay*.

mpā, 1. *a kind of mat plaited of narrow stripes*; = ntómma. — 2. *a stroke with the flat hand*; wodi mpā n.s. wosi ntew mā obi twa (kum) ne yonkō a, onnyé no hō ntrama, nkate n.a., na obo (otwa) no mpā, *he gives him a stroke with the palm of his hand, senea wotoáè*.

apā, pl. m-, *a kind of mat plaited of broad stripes*.

p'ā, adv. *palpitatingly*; ne kōma bō no pā, *his heart smites him* (1 Sam. 24,5), *throbs, palpitates, beats excitedly, pulsates violently*.

o-pábeñ, *a bird with red eyes*.

mpá-bōa [mpa mu aboa] (*bed-*)bug.

mpaboa, *sandal, a pair of sandals*; = ntokotá. Diff. kinds: ahenemma (Nnonkofo na eye), kyiri-ahemfi (Kodiabefo na eye), gyapatiá, nkētewá, kyeawkyeaw (tṽawtṽaw). — mpabofo, s. gyaasefo. — tow mpaboa-tuo, *to walk with clapping sandals*.

apā-bō, inf. *the act of hiring a workman or carrier*.

apābō-de, *hire, wages or pay for some performance*.

mpabotṽaw, pr. 2563.

pādêdê [Guañ: pālele] = siwabiri, sowa.

pado, F. porch. Mt. 26,69. Mk. 14,68.

pā-dua, *the log or block of wood in which the iron called pā, securing the hand of a prisoner, is fixed*.

mpadùá, *bedstead*; mpaduatén, F. *a long-legged bedstead*; mp. tlā' (mpaduatia or mpatia), *a short-legged bedstead*.

pae, *v.* [*red.* pāpae] 1. to strike, smite; opae n'asōm', n'atifi, ne mpampam', *pr.* 160.400. *s.* pā. — 2. *tr.* to split, rive, cleave, break; p. dua, to split a piece of wood; p. gya, to cleave wood; p. mpurañ, ntabow, to saw beams, boards; p. abo, to break, cut, dig or take stones from the earth, from a quarry, to quarry stones. — 3. *intr.* to split, rend, burst, crack; oprannā duru duam' a, epae, when the lightning strikes a tree, it bursts; dua no apae, the tree is riven; kora no apae, the calabash has a chink; ododoben, *pr.* 947. — ne tuo mu pae, his gun burst, flew into pieces; emu apae abien, it has burst in two. — 4. to part, divide: opae (opā) ne tirim, he parts the hair on (the top of) his head; opae sa, he cuts or opens a path through the bush; — *intr.* to branch: okwan pae abien, the road branches off into two; — pae .. mu, to divide. — 5. pae .. mu, a) to cut open, rip up, 2 Ki.8,12. — b) to lay open, display; pae mu se, say it plainly, frankly. *pr.* 2580. *Gr.* § 234. — 6. to exclaim (thereby rending the air), to cry out; oseñ pae: ti'ō! the herald cries: Attend! — pae mmārañ, to give a surname; opae ohene mmārañ, he cries out the titles of the king (in his praise); pae diñ, *s.* 15. — wopae guañ no, they (by the town-crier and his bell, *s.* dawuru) have made publicly known that the sheep has been lost; — wopae no sanebene, they want him to say the watch-word, to make himself known as a friend or enemy; — p. hum, to announce or proclaim the ohum custom or festival. — 7. to cackle; cf. kwane. — 8. to burst or break forth as a flood of light, to shine, to flash, espec. in the perf.: o'wia, osram apae, the sun, the moon, shines; osramañ, oprannā pae, the lightning flashes. — 9. to ferment, effervesce; to get sour; nsā or ahai no apae = akaw, the palm-wine or beer has undergone fermentation. — 10. to pain, ache: me ti apae, me ti pae me (= beñ me), my head aches; me ti mpae me, nothing ails me, I am quite well. — 11. n'ani apae = n'ani atew or afi, he or she is a cunning person. — 12. ne kōma apae ne yam', he is utterly terrified; ne kōma ye apae, he is very uneasy, terribly frightened. — 13. to refuse; opae = ompene (perh. opáè, past tense of pa *v.* 7). — 14. pae so, to add; fa pae so, = fa pā so, fa bō so, fa kã hō; yea-nyā odōm apae dōm so, we have received grace upon (in addition to) grace, cf. John 1,16. — 15. pae diñ: opae ne diñ, he separates i.e. forbids his name and gives him another; kañno wofre no se: Dannya-me, na ne wura apae ne diñ ato no Fāsādamase. (Gye wo akōa ñkō na wobetumi apae ne diñ.) — 16. to call the name of a person, at the same time invoking the power of a higher being for good or bad; to curse; wakopae me amā Kyenku; cf. mpae 2.

pae, *pl. m.*, a bag matted or plaited of a kind of grass (nton) for carrying salt, dried fish &c., larger than tekrekyl.

mpáé, *v. n.* [*cf.* pae, 6.] 1. invocation, prayer, supplication; — bō or yi mpae, to pray; obo Nyankp. mpae amā ne nua, he prays to God for his brother; sometimes: obo mp. mā Onyank., he prays to God. Osofo na oyi mp., e.s. wosore asere biribiara; se wokasa berew' ō, wokasa denneñ ō, ne ñh. wofre no mpae; mekañkye mabō abosom mpae; mede nsā merebō me nena samañ mpae na me hō aye me deñ. Obiara kōbō mp. a, na obohye wom' (according to P. Kct., others deny it).

Múnyi (or mómmo) mpae mmā no, na ne hō ye no deñ a, wōbemā no aboade (abohyedé). — 2. *imprecation, curse, execration; cf. nsew; mpae nkā no! F. let him be cursed!*

mpae-bo, *inf. the act of praying; prayer; munnnyae mp., do not give up prayer, pray without ceasing.*

mpae-mú, *inf. division &c. cf. mpāpaem'.*

paépàe, *s. pāpae.*

mpaepáé, *v. n. crack, chink in the wall, ground &c.*

paewá [pae, *dim.*] *a small bag platted like mats.*

mpa-fě, *pains in the side; pr. 2581.*

pā-fwī, *an exclamation at the breaking up of an assembly, acclamation to the laws published.*

apa-gyá [nea wode pa ogya] *fire-steel, steel for striking fire. — pr. 3288. — apagyakwa, pr. 1795.*

pagyaw, *v. to inflate, puff up, elate; ne nimdee nè n'ade asūm no afiri na n'adwene ap. no, ensnared by his knowledge and riches, he is lifted up in his own conceit; to act regardless of others, pr. 2263.*

apa-hō, *F. passover. Mt. 26,1. = tẁam'.*

apahunu bi wō nkā na wugye akyinnye wō wō tirim.

mpáhyewa, *strong drink or liquor, = mmosā, nsā a eye deñ, eñkye nnipa bow.*

apakañ, Ak.-káne, 1. *travelling-basket, a long basket in which kings or chiefs are carried; for European travellers the hammock has supplanted it. — 2. basket for carrying palm-oil, palm-wine (in pots), salt and other things; cf. bedéw, akotwé, kyènkýèñ. — Esono apakañ kesé a wode soa nuipa, ap. a mmarima de soa nño nè nsā, asante-ap. a wode soa nkyene, nè apakoko-ap. a mmā de soa adesoa.*

o-pakañfo, o-pakañ-soáfó, *pl. a-, carrier of the travelling-basket.*

apakan-sew-mu, *a cloth spread inside the travelling-basket.*

pakapaka (Kuk.): ye p. = bo mpatabiribiri: epo no ani yee p. kese, *Mt. 8,24.*

apakókó, *s. apakañ (at the end).*

o-pakúm, *cold, catarrh; oyare p., op. aye ne fwene, he is affected with a catarrh.*

pákùsu, *bed-room, any room in a negro-house except the hall where the meals are taken (s. asá-sò); cf. pia, pumpunu, dabekyiri.*

apàkyé, 1. *lameness; — to or yare ap., to halt, to be lame. — 2. pl. m-, a lame person; oye ap., he is lame; ap. na oto dẁonku a.s. gyawa, ósì sí'. Cf. sī, osifo, hūa, dẁonku.*

mpa-akyíri, *inf. [pa akyi] denial, desertion of somebody.*

apákyi, *pl. m-, a broad calabash with a cover; pr. 2582f. cf. kora.*

apákyi-ti, *pl. m-, cover or lid of a broad calabash. pr. 1151.*

apákyiwa, *pl. m-, [dim.] a small calabash with a cover.*

mpákyiwafo, *a man or woman possessing a soothsaying fetish in a calabash, which, when asked, he or she takes upon the head, and, without holding, lets it slip forward or backward, to the right or left. Cf. okomfo.*

pam', v. [red. pam'pàm] *to drive or chase away, to disperse, dispel; to put to flight, rout; to expel, dismiss, banish; pam ñkokò, pr. 1644.2584-87. p. òm, cf. yi òm; s. opányifo. (F. pām, Mk. 10,14. to forbid to come.)*

pàm, v. [red. pempam, pompam] 1. *to join, to make by putting together pieces of wood: p. adaka, to make a box; to sew (together), to make by sewing: p. ntama, p. atade, pr. 2590. — to mend, pr. 1372. — 2. red. a) to join, bring together, unite, organize; eyi na yèrem-pempam asafo no foforo bio. — b) to repair, restore, 2 Ki. 12,5-8. (ofi no mu adañnow). — 3. intr. to be joined together, to close; ñkwán no ani apàm, the eyes on the soup (broth) have joined i.e. there is fat or oil all over; n'ábògye apàm, he has a locked-jaw. — 4. pam afuw, to clear the place destined for a plantation, by gathering the remnants of the burned trees and brushwood in order to complete their burning; opam n'afuw, pl. wopempám' wòn mfuw, e.s. woahyew afuw na wotase so nnuā nè nnuḃā mmiakō-miakō siesie. [Inf. apam.]*

pam', pem', F. = pa mu, pae mu, paw mu.

pām, adv. *very much; cf. papāpa.*

pām, F. 1. = pam', Mk. 10,14. — 2. = pàm; pām nter (ntade), *to make clothes.*

pām, v. [inf. apām, red. (?) pōmpām] *to enter into a confederacy, to confederate, unite in a league, join in a covenant; oman yi nè man yi apām, these two nations are confederate, allied by treaty; wòn bānu pāme; me nè wo bepām ato ho, Gen. 6,18. 21,27. cf. apām. — pām ..tiri so, F. pām ..do, Mt. 12,14. to conspire against, hold a council against.*

apām, inf. *covenant, confederation, alliance, league, treaty, agreement; wowo apām, apām da wòn ntam', they are confederate, there is a league or covenant between them, = wopām; cf. Gen. 9,9ff. 14,13.17,2ff. — kò apām or mp., to enter into an agreement; s. mpām; — mpām wo yònkō hō ap.-mone. — F. fa apām, to take counsel. Mt. 22,15. 27,1. 28,12. — kò apām, F. to hold a consultation. Mk. 15,1.*

apam, inf. s. pām, v. 4.

e-pām, pl. m- (cf. pam, v. 4.), *a stick put in the ground by the side of a planted yam, a stay; dua biara a wode si odé mā éforo kobua so (wode dé no fà hó); worekotwa sā nnua a, wuse: mekotwa pām a. mekóbó pām; cf. apammo, pamfi. pr. 1298.*

e-pām', = pā mu, s. pā, mpā.

mpām, = apām; mpanyimfo kò mp. na woadi mmāra, — *na wo-né asiamasi akokō, the elders have gone to unite in issuing a law, — have agreed to enter into hostilities against some one.*

mpām, pl. id., *pricks, sharply pointed pieces of wood or palm-branches, thorns, nails or knives put in the ground to wound or pierce the feet of a thief who is going to steal palm-wine or other things from a plantation; wahye me mpām = ode nsòe akohyehye fam' se mekofa so a, éñwowo me.*

o-pām-àgó [nea ópompam' ade a eyé agow-agów] nea oye ade a aseé yiye, *restorer, renovator.*

mpām-déñ, *firmness of the back* (s. pā); hye wo nuanom mp., *comfort, support or strengthen thy brethren, encourage them when they begin to faint; syn. hye.. baninha.*

pam-fí, *pl. a-, a bundle of sticks* (s. pam); *any large bundle, a heavy load*; wakyekye nhōma no p. asoa me, *he has given me a large pack of books to carry*; yen bone a wokyekye no p. de asoa Iesu no, *ensé se owu ana?*

o-pāmfo, *pl. a-, sewer, seamstress, tailor.*

mpamfo, mpemfo, F. *the elect*, Mk. 13,30. = mpawmufo.

o-pāmfo, *pl. m-, confederate, ally; partisan, party-man; associate, companion.* Osee nè ne mp. (= ne ñkoa), *the Asante king and his subjects; cf. apāmni; mfefo, mpraprafo.*

apāmfo, F. *council*. Mk. 13,9.

apām-foforo, *a new covenant; the New Testament.*

o-pam-fufu, *a kind of tree.*

mpam-hó, *inf. junction; a pair or yoke* (e.g. of oxen).

apāmni, *pl. a--fo, confederate, ally, associate; cf. opāmfo.*

apām-mó, *inf. [bo apam] the cutting of sticks or stays for the yam.*

pāmōm, *a kind of tree and its fruit, the shell of which serves as a cup* (cupping-glass).

pámpá, *pl. m-, hill, hillock; s. pémpé* (smaller), kókò (larger).  
[pr. 1017.]

mpampá, *a thin pap or soup of ground corn mixed with water, sieved and boiled with red plantains or bananas.* [G. pampa, aflata.]

apampā', *pl. m-, a round, flat, hollow vessel, made of one piece of wood; a bowl in which women carry provisions from their plantations; pr. 128.* mp. gu afuo so, Ak. *bowls lie scattered over the plantation, i.e. there is much disorder.*

mpampā-so, b o -, *to trifle with, use carelessly*; onipa-pa wu a, wommó no mp.

pampam, *adv. successively*; me-nè no abo anan ako kũro no so p. mpen 3; makodan ka no p. mpen 5, wantua me; wokā "p." yi bere ntoatoaso mu.

pam'pām, *red. v., s. pam'. F. to persecute.*

mpampām', *the crown of the head, vertex, top; = atifi.*

o-pampam, *a kind of tree.* pr. 2588f.

pāmpāñ, *exhalation, evaporation, effluvium, scent*, biribi hũā a mframa de ba; duasee no p. bōñ befaa me so.

pāmpāñkwaw, *a long knife or sword to cut plantains; Ky. = kántāñkrénkyi.*

pampím, *a low fence or obstruction over the foot-path near a town or village, to prevent the entrance of evil spirits; stile.*

pampotoporopō, *a kind of tree used for fuel.*

pāñ, *v. [red. pempan, pomp.] to pluck, pull off or out*; wokopāñ' odé, *they are going to take out yam* (of the first crop, pr. 827; tu



is used of the 2d); wápàn dubã, dadewa (*diff. hon*); wopempàn' aha-bań; obi ntumi mpań wọn me nsam', *John 10,28 f. Syn. pọń, tew, hũam.*

pàn, *v.* [*red. pōmpān*] *p. mu*, to leave a void, an empty or blank space, a distance between; wode ntumpań sisi ho a, pompań mu na aminobo; — *mu pań*, to be distant from each other: Akyem nkũrow mu pań, *Akem towns are at great distances from each other. Syn. tãń, tẽntãń.*

pāń, *m-, a. 1. empty, void*; ođan pań = ođan hunu; *F. Mt. 12,44. espec. in cpds., cf. ođampāń, nsapāń, yafumpāń. — da mpāń, to be empty, void. — 2. adv. wọn adań sisi pań pań, their houses are built at considerable distances from each other. — 3. = kwa, hunu: menyé wo biribi pań nkō a, woyaw me, though I have not committed even the least thing against you, you scold me!*

páń, *adv.* imitative of the sound of firm, heavy steps; *firmly, boldly*; onam pań pań ko asu nom', *he stepped boldly into the water*; onam tẽ, wannyina bābi, nso onne hũ na okoe.

páńń, *adv.* imitative of the ringing sound of a bell: ođon no [bo or bom' p.

ámpāń', *Ak. ápáné, pl. m-, a species of bat; cf. afwēnakron, afwērerédé, opantwēéníni. pr. 231.*

ampāánà, a kind of thorn or prickly plant; nsoe hwanyań a nnipa tia so a ewo wọn.

pānā ... *s. prā...*

apana-do, *F. lightly. Prk. Awar p. 29.*

o-pānāmíri, *s. oprāmiri.*

pāne, -nee, *pl. m-, needle; pr. 758. 2590ff. [pam ade] cf. abui, dorowa; — p. aniwa, asō, fwene, to kwan, the ear of a needle.*

apān-nedaw [apām d.] *an old covenant; the Old Testament.*

mpañeí, a species of herring (middle-sized); *s. mmań, kokuro.*

pāńfwēńń, *a. long, tall*; oponko anim p.; dua p. bi si ho; onipa yi nań ye p.; ogyina ho p. = oware tenten; *cf. tenten.*

pańhiń, *v. to excite, rouse, stir up*; = hintiń; me bo ap. me, *my heart is excited &c. to anger.*

o-pāńí, *pl. a--fo, a person who works for wages, hired labourer or carrier, hireling; pr. 1330. 2593. s. pā; bo apāfo, to hire people,*

pāńkrań, *a. tall, slender, slim; obea p. [labourers.*

pāńkrań, *n. quickness, agility*; bo p. (befwe)! *get up quickly! be lively!* = sore ntem! ye wohō hare; *cf. ahōtweťwe.*

o-pāńkrań, *pl. a-, m-, a small barrel or cask; cf. hāse, púm'pā'.*

o-pāńkrań-yefo, *pl. a-, cooper.*

pańkyérè (so) *v. to turn aside* = mǎń, *Joel 2,7. — op. ne nantew (ne kwan) so* = oyi akwa, ohima ne nantew.

pāńõ' [Port. pão] *European bread, wheaten bread, marchpane; cf. abodō, dokono.*

pansám, *v. 1. to scatter, strew about, disperse; syn. sampam, petẽ, fwetẽ. — 2. to search through or all over; map. me dań nhĩnā mu, mańhũ.*

apá-nsí, *inf.* [si apam] the act of putting in the stays for the apanta, a kind of herb. [yam plants.]

pantāñ, *v.* to be wide open (?)

pāntāññ, *a.* plain, open, wide; *eho ye p'*; *syn.* tètṛē, hàbrā; high and wide; *odañ nom' ye p'*; *cf.* kàntāññ, kùntāññ.

pántàntwèr é, *hovel, shed, poor cottage, miserable hut, decaying house.*

o-panténe, *pl. a-*, the largest species of snake found in Western Afrika, = eníni.

pantō, a kind of tree; *wode ye gyedua.*

mpantú, a kind of plantains; *s. obrode.*

o-pántwènníni, *pl. a-*, a species of bat, a little larger than ampan. with a long snout. — *apantwewa*, *pr.* 2594.

o-pányifo, *pl. a-*, [pam, yi] one expelled or banished, exile, outcast; *nea woapām ayino.*

o-panyimma [opanyin, *dim.*] a subordinate or subaltern officer; *syn.* adiakyíri.

apanyimmá [= op.] a half grown boy or girl (of 7–12 years); a young person that (has attained to, or only) arrogates the rights of an adult; a pert, assuming, forward, impudent child, girl, fellow or person; *oye ap.* = *odi mmerantiwasem*; *onipa a o-nè wo nse panyin no na woyaw no se: woaye wohō ap.*

mpanyim-mére [ebere] the age of an adult person, manhood, the time, age or period of a man's life after his having grown to full maturity, between mmerantebere (mmabābere) and nkwakorābere (mmerewabere).

o-panyim-pá, a worthy, respectable, reputable man.

o-pānyin, opānyini [apā, nyin] *pl. m-*. 1. an old person; an adult, *opp. abofra.* — 2. a gentleman, respectable man, person of rank, senior, alderman, senator, elder, grandee; a superior, chief, master (is also used of kings and of God, *pr.* 164.2542.); *pr.* 564...586.2595-2625. *pl.* mpanyimfo, the elders, grandees of a town, who form the council of the chief or king, each of them having his particular charge (*osafohene*, military commander; *ofotosāñfo*, *osannāni*, treasurer; *okyēāme*, speaker, reporter; *obófó*, ambassador &c.). — 3. panyin, *pl. m-*, *adj.* old (of persons, *cf.* dedaw), aged; adult, chief; *me nua-panyin*, my elder brother, *opp. akūmā.* — 4. *n.* the chief (part), principal (thing). *pr.* 1421. — 5. *op.*, eldership, magistracy, office; *pr.* 576. *onyāā op. bi dii*, he obtained an office to perform.

o-panyin-hínu, a poor or indigent, old and decrepit man.

mpanyin-mù, *adv.* after the manner of aged, old, elderly persons, considerately, prudently; *odwēñ asem hō mp.*, he has a sound judgment.

mpanyin-né, things or doings fitting adults or elders, *pr.* 576.

o-panyin-panyin, an aged, old person, = akwakorā.

mpanyin-sém, 1. the word, talk, speech, mode of talking, manners and dealings of a man advanced in years or occupying a reputable place in society. — 2. what an old man relates, legend, history; *cf.* atetesem. — *kā mp.*, to talk like an old man, wisely and gravely;

to relate an event that has happened in by-gone times; — di mp., to arrogate or assume the air of an adult or an elder, to be presumptuous, forward, arrogant; cf. apanyimma.

mpanyin-tam, a costly kind of cloth or stuff (as nsā &c.)

o-pān-yo [pām, ye] inf. previous agreement, preconcerted matter.

pāpa, 1. red. a., s. pa; Gr. §69.70. — 2. n. good, good things, moral good; goodness; good action; benefit, favour, kindness; welfare, well-being, prosperity; good luck; syn. yiye. pr. 2626.

pāpa, pāpāpa, adv. 1. very good, very well. — 2. well, very, much, very much, too much; syn. dodo, pi, yiye; okàsá papa, he talks too much; okàsá papāpa, he speaks very well; ope se ohyebye nehō papa, she is too fond of finery; wafwe no papa, he has flogged him well or severely; mikyia no papāpa, I salute him most heartily. Gr. § 133,3. — papa ara pi, F. full well, Mk. 7,9.

pāpa, fan; cf. fitae; kube ahaban na wode ye p. a wode huw wonhō, of the leaves of the fan-palm fans are made to fan oneself with.

pāpa, pl. -nom, pope. — p. hō trāfo, cardinal. Hist.

papā, red. v. F. = pāpae. Mt. 25,32.

pāpae, red. v. pae, to cleave, split, burst multifariously: tr. to split into many pieces, to split many things; intr. to burst asunder, to fly into pieces, to get many chinks or cracks. — p. mu, to speak out freely; to separate, divide; s. pae.

mpāpáé, v.n. 1. the cracking or crackling of soles (of the shoes) in walking, the cracking of a newly daubed wall. — 2. a bursting of the skin of the heel and the back of the foot.

mpāpaeé, fissures, clefts, cracks of a rock, of a dry soil.

mpāpaem(ú), inf. division, disjunction, disunion, separation. — di mp., to be divided, disunited, at variance with each other.

apapafo, pl. F. saints; ap. won korye, the communion of saints.

apapàfwekwà, 1. a private man, a common citizen; onyé kùro a ote mu no mu panyin, onni diñ bi wo mu. — 2. bachelor, unmarried man; cf. osigyafō, unmarried woman, & ohōkwafo. pr. 1189.2627.

pā'pàkú, a tree or shrub with spongy pith; wode ye sukudón. P., wosow ntrama, nanso wudi hia (wunni sika). pr.

pāpani, pl. -fo, pabist. — pāpa-sem, popery. Hist.

pāpasisi, a disease similar to dŵokō, kukurume-taŵiam', atātā; it causes tottering and inability to stand upright without support; s. horobobō.

pāpayeredē, adv. flat and lengthwise; dua yi ato p., opp. ato mā akyea.

papem', F. = pāpae mu, Mt. 21,9.

mpapem', F. = mpāpaemu, division, section.

o-pàpó, pl. a-, he-goat; Ak. abírekyinini. — opapo-sae, a castrated he-goat. — apapowá, pl. m-, a young he-goat.

o-pàpó-fwewá, a shrub with edible fruits.

o-pàpó-màkó, s. mako.

papû, pepûn, F. fever.

pāra, v. s. pra. — pāra..., pără..., s. pra... prā...

paradada, pradadada, *a. open, plain, wide, extensive; vast, void; waste, deserted, desolate, solitary; uncultivated, bare, barren, without trees, said of a region, field, plain or wilderness; sare p., = sare petē, sare a dua bi nsi so, steppe, savanna, prairie; ehonom ye p. — syn. patā, which may be more confined. [G. nā kpātā.]*

pàre, *v. [red. popare] to pass by, go by; to go or be far from, recede from, not to come to pass, not to happen, to be spared to. Eyí mparè me, be this far from me, may this not happen to me! Onykp. mmā empare se (aṅkā) dua yi bebu abo wo! Aṅkā dua yi re(be)bu abo me, apáreé! E'pàre wo a, wo hō beto wo! pr. 2628. — Ade mpare ade a, aṅkā..., if it had not been fortunately avoided...*

apare, *inf. the act of passing by or sparing, exemption; a threatening but averted danger (cf. asiāne). Apáre mparè me se aṅkā dua yi bebu abo me!*

apare, *m-, Ak. 1. gu n'ápàre, né mpàre, = gu né ñkyèrēw, wie no ye korā, to complete, discharge, dispatch, consummate, to bring to an end or close, to get it done, to get through. — 2. = aparow, m-; cf. damparé. — Q-pàré, pr. n. m.*

mpàrèkó, *jest, joke, sport, raillery, pleasantry; bo mp., to jest, joke, sport, play: woboapa kā asem a eye serew a.s. egye ani de goru; cf. nseṅkwā.*

aparew, *s. aparow. — mparewá, the false ribs.*

paripariw, *red. v. pariw, s. paruw.*

parow, *v. p. hō, to knock at? yeḃep. nsem no bi pī hō ayiyi bi aṣi mu, we shall discuss several of these words and turn out (discard, reject) some.*

aparów, *pl. m-, 1. a rib, one of the bones enclosing the thoracic cavity; kyinii mp., the ribs i.e. springs of an umbrella. — 2. a spoke, the radius or ray of a wheel. — 3. spar, rafter of a house, cf. damparé. — 4. a stripe or streak on the body, e.g. the marks which one gets from trees or branches in running through the bush: fwe ne hō ap.! uguánfó hō mpa ap. da, pr. — 5. F. an enclosure (as the ribs are one of the chest): wqabō mehō ap., F. they have encompassed me; cf. bo hō dantabañ, kontonkron, twa hō hyia.*

paruw, *v. [pariw, red. pariparuw, inf. a-] 1. to cut off small particles from a surface, to notch, edge; to rough or fresh-cut (a millstone); op. ne wiyammó = ode bobá bobo o'wiyammó a.s. o'wiyammóba no so; opariparuw mpurañ no hō de aye apónnuá. — 2. to make a remark, to utter one's sentiments, give one's opinion; oparúw asem no bi, he expresses his opinion concerning the matter; wapáruw mè asemmone, he has expressed himself about me in a bad way; op. me mparuw-ñwoma = okā m'asem hō asemmone. — 3. red. with hō: to occupy oneself preliminarily or superficially with: wodi asem a, woparipariw hō ansā-na wobu nteñ; opariparuw bonehō, he trifles with sin, he acts or talks with levity concerning sin, is not serious in his repentance and in praying for deliverance from sin.*

amparúw'-bó, *pl. id. or m-, hailstone. Osu beto na amp. agu a, aberewa bi na oparuw ne wiyammó wq soro, na nea oparuw na eturúruw(wq) qbo no so gu no ne amp. yi.*

mparuw-hó, *inf. preliminary speech, introduction, comment.*

mparuw-ńwóma, *unfavourable or malignant utterance about some person or matter, s. paruw 2. & ńwoma, bitter.*

pásā, pásapasa(pasa) *a. & adv. utterly spoiled or ruined; akwańmukāfo aye onipa no pásā, robbers have put him in a most miserable condition (cf. Luk. 10,30.); waye p., he is in a woful plight; kűrow no aye p., the town has gone to ruin. Cf. sampam.*

apasa, *fraud, deception, falsehood, lie, roguery, extravagance; cf. atoro, ńkontompo, ńkońkõsa. [G. guile, John 1,47., hypocrisy.]*

o-pasafo, *pl. a-, a rogue able to do every kind of mischief, in the way of theft, lying, extravagance; akoa yi ye op. = oye n'ade sakasaka, odi ńkwaseasem, oye onipa a obo ka, otorofo, ohofwini.*

mpasa-mpasa: onam mp., *he goes about in ragged clothes.*

pasaw, *v., apásàw, F. = pase, apase.*

pasé, *v. [red. pasépase. Port. passear-se, Germ. spaziren, It. spazziare] to walk (for amusement or exercise), take a walk, promenade; mekopásè, meko apásè = mekogyè mframa or mfare, meko-tèetèè m'apowmu; mekopasepase kakra, I am taking a short walk.*

apásè, *inf. ambulation; meko ap., s. pase.*

mpá-ase, *1. the lower part of the bed, = anáfó, nea wonań kyere ho. — 2. adv. unawares (prop. from under the bed); cf. mpaso; Asantefo abefi yeń mp., the Asantes have come over us unexpectedly; edom biara rentumi mfa won mp., no enemy can take them by surprise; woahyew no mp., or mpaase-hyèw, they have burned the bush, which he had cut, before he was ready for it, fig. in his absence they have done something at which he ought to have been present.*

mpá-sèrewá [serewá à woápáw] *small cowries, held in preference to large ones and therefore purposely selected.*

pā-sika, *hire, wages.*

mpàsó, *adv. [red. mpàso-mpàso] 1. by chance, accidentally, unawares. — 2. unadvisedly, inconsiderately, thoughtlessly, without thought, carelessly; óyè n'ade mpasompaso; s. sesèkwásóm.*

apàsó, *plane; a joiner's tool; s. pa, v. 4.*

apásò, *As. = epáwsò, on the plain.*

Apásò, *pr. n. a town in Akwam.*

mpasűa, *the line(s) of battle; pr. 165.2630f. — bā mp., to extend the lines of battle; tű a mp., to arrange or array the battle, to set the battle in array; woatűa Akwam so mp., they are encamped against or ready to fight with Akwam; ohyén' mp. so, he had the lines of battle formed. [G. gba ta.] — mpasűa-tűa, inf.*

pata, *v. 1. to ward off, keep off, prevent; wop. wo ka, you are kept from debt, pr. 1571. — 2. to quell or quench the fire of a burning house. — 3. (to make straight, plain, level) fig. to adjust, settle, compose; to assuage, appease, allay, soften, sooth, quiet, pacify; to reconcile, conciliate, propitiate; to expiate, atone for; pata asem, to adjust a law-suit; mepataa won māsō, I reconceiled their difference; wapata ohene, he has propitiated the king; wapata ne mfomso, ne*

fom a ofom ohene no, wapata, he has expiated his transgression against the king. pr. 2635. — [inf. mpata, q. v.]

patā, v. to put together, join; as an aux. in connection with other verbs it supplies the place of an adv., together, at the same time, simultaneously. pr. 314.2425.2634. — mpata nhōma abien nkan, do not read two books at the same time.

patá, pl. m-, a scaffold made of sticks on which plantains and other fruits are preserved; shed; syn. apa. pr. 702.792f.2632f.

apatá (pl. m-), apatám', portico, entrance-hall, vestibule, porch, covered entrance; oḍan ketewa a wusi mu kan no. [The word is more used in Gā, = T'w. nt'wironoá.] F. porch, common hall.

[Mt. 26,71. 27,27.]

mpátá, inf. 1. the act of settling (a dispute), pacification, (re-)conciliation, pr. 427. propitiation, expiation, atonement. — 2. the means for pacification &c. womā mp. = wode biribi pata; indemnification, indemnity. pr. 2636.

mpátá, 1. a scaffold to stand upon in the building or repair of houses; dua a wókyére no oḍan hō gyina so n'wōnā a.s. wotare ḍan no. — 2. litter, carrying frame (woye no se apakan de soa funu ne nām). — 3. a sort of bridge; woákyére mp. wo asu yi so, e.s. woásisi nnúá (wò) nsú no kón abien' sò na wode nnúá gù só à wónam sò.

apātá, slovenliness, sluttishness; óyè ne ḍan mu ap., he neglects cleanliness and order in his room.

patā, a. level, plain, open, free, denuded of trees or bush, bald, bare; wadow ho (mā aye) p.; kúrow no hō ye p.; sareso ye p.; kokop.; duano so ye p. = kwatī, without leaves, bare. Cf. pāradadada.

apatá', apatawá, pl. m-, fish; cf. enām, nsunām. Diff. kinds of sea-fish (po-nām): esiré (oyákà), bāsáèwí, nsíkowá, ántere, kokūro, mpanei, mman, nkramfōá; — of river-fish (asubonten mu nām): kōbi, apatère, adwene; oḍó, akusuw, ankáw, tère, akwatiábìbirí.

mpatabìribiri, commotion or agitation of a sheet of water; nsu no bọ mp. = nsuani him bebrē.

patabubu, a rush, rushing motion and noise, rustle; boisterousness, turbulence: ode p. fi adiwo aba oḍan mu, ode p. fi dua so abefwe ase; adv. boisterously, tumultuously, noisily &c. óyè n'ade nhinā p., he does all his things impetuously.

mpata-de, F. -dze, satisfaction, propitiation. 1 John 2,2.

o-pátáfó, pl. a-, pacifier, appeaser, peace-maker; mediator, conciliator; reconciler, propitiator. pr. 2637f.

o-pātāfó, pl. a-, sloven, slut, slattern; onipa a oye nehō saka-saka na onsiesie ne biribiara yiye; osee ade na oye n'ade fi; cf. obufo, buru (burum).

patákàw, F. = betékaw, a kind of small ant; cf. tétéa.

pataku, pl. m-, hyena; wolf; by-names: kuntun, kuntumpā.

pataku-nsáta, a climbing plant; sareso hama a wodi n'aba.

pataku-nsono, macaroni, made of a paste of flour into long, slender tubes.



mpatantw̃er, F. *a steep place*, = obo kronkron. Mk. 5,13.

apàteram, pl. m-, a large kind of beans. pr. 277.

apaterē, pl. m-, a kind of river-fish; s. apatā.

mpa-tiá, a short-legged bed-stead; s. mpadua.

patipatiriw, red. v. s. patiriw.

apatiperew, a kind of bird. pr. 92.532.2639ff.

apatipere-ñkesuá, a kind of beans; s. ase.

patiri-ansiáw, a certain food prepared of red plantains and palm-oil, eaten by widows; s. nteberesua.

apatirĩ-atom', an (unforeseen) accident; eyee me (wɔ) ap. mu = mpatuw mu, it happened to me or it befell me accidentally.

mpá-tirim [mpa tiri mu] the upper side of a bed.

mpā-tirim', inf. [pā, pae, tiri mu] the parting of the hair on the top of the head.

patiriw, v. [red. patipatiriw] to glide, slide; slip, trip; to loose footing, to miss a step; op. fwee ase; fig. to commit a fault; pr. 2461. also watiriw.

pato, = odampañ, a house or room with an open front.

pàtoro-pàtoro, a. slippery; osu atɔ nti okwan mù aye p.

mpá-to-so, inf. imputation, shuffle; wodii asem no mp., they conducted the law-suit in a shuffling way; e.s. wopa asem bi to wo yonkō so, wuyi asem bi de hye wo yonkō se ono na oyee; cf. pa.. [to .. so, under pa, v. 6.

patu, pl. m-, owl; ne mmrañ: aduammen, agyammen. pr. 533.

patuni = patu ani, the eye of an owl. pr. 2304.

patu, v. s. patuw. — F. wopatu bo mpae [ye asor] tsentsen, they for a pretence make long prayers. Mt. 23,14. Mk. 12,40.

o-patu-kúm, unexpected killing.

o-patu-wú, a sudden death; cf. awusín. pr. 2544.2646.

patuw, v. [inf. m-] to surprise, overtake, to do something unexpectedly, suddenly, at once, without warning, unawares, unlooked-for, undeviedly, enyé mpatuw a epatuw yen, it does not befall us unprepared; mepatuw na mebaa ha yi, I came here without having previously designed it; ade repatuw asā, the night breaks in all of a sudden; nnipa ñhinā remp. ñwu, all men will not die at once. pr. 315. 401.2408.2430.2544.2643ff.3336. — mpatuw-mu, unexpectedly.

pātwē: di-, to laugh at, make sport of.

paw, v. [red. popaw] to choose, select; to pick out, more than one or as many as possible of a plurality of things (or persons), whilst yi is used of one object or of more; — mepaw nea mepe, I choose what I like; opaw ntrama fufu, he is picking out the white cowries; opaw ñkoko akese, she selects the large fowls; ompaw won mu biara, he makes no difference among them. pr. 1373.1625.

apàw, F. falsehood, lie; twa apaw = boa, di atoro, twa ñkon-tompo; wuntwa ap., = wommoa, thou doest not lie i.e. you are right, you speak truth.

pawā, [= pā, q. v.] pl. (dim.) mpāwá, a work or engagement for hire or wages; job; — eye a, odidi mpawa-mpawa, occasionally he undertakes a job.

pawa, pl. m-, F. plate, platter. Mt. 23,25. cf. abeyeā.

apàwá, a round, flat, hollow vessel, made of one piece of wood, used also for winnowing; okorow tratrā bi a mmea de woi nneema-nneema gum'.

o-paw-hene, pl. a-, elector, one of the princes of Germany formerly entitled to choose the emperor or king. Hist.

mpaw-mú, inf. selection, choosing, choice; syn. nyiyim'; unipa mu mp. biara nni Nyankōpōñ fām'. Cf. Rom. 2,11. Eph. 6,9. James 1,2.

e-páw-sò, As. apāso, on the plain.

apaw-twá, inf.; s. twa apaw.

pa-yàré [pa, v. 17] a feigned or simulated sickness. pr. 2579.

ampá-yé, inf. [ye ampa] reality, sureness. Prov. 2,7.8,14.

pe, v. [red. pepe] 1. to seek, pr. 818. to search for, procure, provide, to try to get; pe bōro-nhōma bi mā me, get me a piece of paper. — pe ade, to seek riches, try to become rich; pe ade nyā, to gather riches, become rich, make a fortune. — 2. to desire, wish, want, will, be willing, intend, followed by an objective complement and a verb in the consec. form or by the conj. se, pr. 2647ff. 2661. Gr. § 256 Rem.; ope mo aye, he would like to be in your place; ope se ohū ade nhinā kronkron, he wants to know everything clearly; mempe wo agoru, I do not want to have you for my play-mate or friend, pr. 415. — 3. pe ntem ye, to be quick in doing, to do quickly, pr. 418. — 4. repe followed by the consec. form of another verb, to be going to; afei na erepe adañ atutu, now it would probably have come (or, it nearly came) to a quarrel. — 5. to like, love, be fond of, Gr. § 203 Rem.; mempé no, I do not like him; ampan pe sūm, the bat likes the dark; mepe n'asem, I like him lit. his word i.e. his conversation, I am fond of him; — mempé n'asem, I will have nothing to do with him. — pe atutu, to be quarrelsome; ope atutu dodo nti obiara mpé n'asem, because he is very quarrelsome, nobody will have any thing to do with him; — pe adifude, to be greedy. — 6. to love a person of the other sex. pr. 2666.

pé, a. 1. like, alike, same; ye pe, se pe, to be alike, to be the same; nnipa abien no se pe, those two men are like each other; nsem abien no ase se pe, the meaning of these two words is the same. — 2. complete, perfect; onipa yi te ho pe; ne hō nhinā pe.

pé, pépe, pépēpe, adv. exactly, accurately, precisely; just, even, but, only; completely, thoroughly, perfectly; adañ anañ pe wo kūrow yi mu, there are but (or only) four houses in this village; wosi nnipa oha pepe, there are exactly a hundred people; wasiesie ne dan mu pepēpe, he has put his room in excellent order.

o-pe, inf. 1. will, desire; wo pe a wope nye, thy will be done (Mt. 26,42.); ope na mepee se mehū wo anim, I have heartily desired to see thy face (Lk. 22,15); cf. apede. — 2. love or affection for a person of the other sex, amorous passion; ope fi dompem', love comes

*from the inmost heart, the heart's core, prop. from the interior of the*  
[bone. pr. 2671.

o-pe, 1. *the harmattan*, a dry and cool north-easterly wind from the interior of Africa, which blows in December, January and February toward the Atlantic ocean, and is usually accompanied by a haze which obscures the sun; it withers vegetation and shows the effects of its excessive dryness in the skin, lips, nose &c. of the human body, in things made of wood, leather &c. — ope asi, *the harmattan has set in*. pr. 2672 f. — 2. *the dry season*, from Dec. to Feb., marked by the harmattan-wind, the haze and fine dust accompanying it, extreme drought and a cloudless sky. Cf. opebere, ofupe, apenemma, opepon. Ope afe adu. Ope mu a.s. ofupe mu wobu abū row tu dé (mpowm'), ntommo, kōko...

pe, *night-watching*; si pe, *to sit up at night*. pr. 2155.

pe, *adv. thickly*; mme nkō na ehye ho pe; cf. pepe.

épè, = kontromfi, a kind of ape, chimpanzee. [G. ekpe, baboon.]

apé, a by-name of the dog, s. okramañ.

ó-pè, a by-name of the cat, s. agyina-moa.

pē, v. [red. pēpē] *to throw or cast upon or at, to strew, scatter, sow* (F. Mk. 4,3.); *to sprinkle*; syn. petē, which is also used of liquids, whilst pū is not; — wode ñhwēa pē no, *they throw sand at him*; wode ñhwēa pē wo dan mu a, eye yiye, *if you strew sand on the floor of your room, it is well*; ode kokote apē asuw so, *he has sown guinea-corn on the plantation*. — pē ŵ e, *to be frustrated in an attack or attempt*; wapē aŵe, *he did not succeed, he has made a fruitless attempt*; cf. siañ.

pē: to .. pē, *to asperse, slander, calumniate, vilify*; wato me pē, *he has spoken ill of me*.

mpē, *the matter found sometimes, espec. after the sleep of the night, in the corner of the eye*; pr. 615. oto.. hō mpē (e.s. obo biribi diñ dimmone se enyé fe, osopa no), *he speaks of it despicably, contemptuously*. Ex. 14,31.

apē, *impediment or cessation in growth*; to apē, *to cease from growing, to remain stationary* (used of children); abofra no nnyin korā, wato apē, *this child does not grow at all, it remains as it is, it is of a dwarfish growth, below the common stature or size*; wannyin yiye, onkó soro yiye, wanyin (wo) mfrihyiam', na onnyin tenten a. kese mu.

pē, *adv. even?* "ańkā woreye ato Kina hempon no wo n'ahen-kürom' Pekin ho pē, *they were about to attack the Emperor of China even (?) in his capital Peking*.

pē, v. [red. pēpē] mu, *to search, examine, scrutinize, investigate, inquire*; kopē no mu yiye (na) benyā bi bekā kyere me; on'na ogyi-na ho yi, wo ańkasa pēpē no mu na hū no nokware; wopēpē mu na wobisae, Jud. 6,29. pēpē asēm no mu yiye na woanni atoro.

pē, v. *to flect, gibe, flout, sneer, scoff, mock at*; opē no, *he manifests his contempt of him by producing a sound with the vibrating lips, espec. the lower lip (prrr.)*.

péà [Eng. *pear*] *mountain-pear, avocado-pear, Laurus persea*; a fruit-tree introduced by the Basel missionaries from the West-Indies.

apea? s. apeatow. — Apea, pr. n. m.

pěa, v. to grow thick, hard, firm, strong, stanch, solid; ne nnom-pem' apěa, his bones have grown stout, sound or robust; odé no mu apěa, the yam has grown consistent, substantial, is no more soft and waterish.

apěá, a kind of plant; wura bi a emu nsu keka henehenene; aduru bi, n'aba fefefe, wode to nnuan kon mu.

apé-à-begye-bí, a by-name of the dog, s. okramān.

pē-ade-a-hū, a successful seeker; woye p., you have been lucky in finding the things sought for.

apea-nimmā, pr. 2674. — apeapeawa, Ak. pr. 1643.

apea-tow, tribute; s. etow. — Apeawa, pr. 2675.

e-peaw, pl. m-, spear, lance; syn. peme.

mpebebé, filthiness, nastiness; ne hō mp.! = ne hō nsemme a.s. nneema a enye dōsō bebrē.

o-pé-bére, the time in which the harmattan blows (s. ope), the dry season.

pebiakrrō, s. akyenkyēnā.

apé-de [ope ade] 1. Ak. nea wope, will, desire; F. apedze (hō-nam n'ap., sinful desires of the flesh). — 2. Ky. = ade a woape, things acquired, riches; Akr. adepede. — 3. nea obarima de akye ne mpānā, love-token, love-favour; the price of a whore.

ò-pédu, ten thousand. — o-pedu-akrón, ninety thousand.

o-pedu-anán, forty thousand. o-pedù-asā, thirty thousand.

o-pedù-onu, twenty thousand. o-pedu-onúm, fifty thousand.

o-pedu-osía, sixty thousand. o-pedu-osón, seventy thousand.

o-pedu-òwòtwe, eighty thousand. — Gr. § 78, 2.5.

pē-dua, = pidua, kyepe.

pēe, v. to chisel, to cut, pare, gouge or engrave with a chisel; to enchase; to cut out, carve; wode asensúsūā pēe akoraten nè ñko-rasimma. (Cf. pepēe.)

pēe, 1. graver, graving tool, chisel, burine, gouge; screw-driver, turn-screw. — 2. mǐdì no pēe = menyā no ñketeñkete, meye uo ñkakra-ñkakra, menyé nò bù bù.

apégya-de [ade a wo wofa pē de agyaw wo] inheritance, a possession transmitted or to be transmitted at the death of its owner to another as his heir; syn. awunnyade, agyapade.

o-pégyafo, pl. a-, heir, inheritor, successor; pr. 2950. — oye me p. = nea mepe ade magyaw no.

apegyebi, s. apeabegyebi.

o-péha, a hundred thousand. — opehá-nnán, 400,000; opehá-ñkrón, 900,000; opehá-uslá, 600,000; opehá-nsón, 700,000; opehá-nnu, 200,000; opehá-nnúm, 500,000; opehá-ñwòtwe, 800,000; opehàsū, 300,000.

o-pe-huhâ, *many thousands, hundreds of thousands*. Gr. § 78,6.  
epeï, F. *interj.* of surprise.

o-pe-kâ,<sup>†</sup> *inf.* the act of voting, vote.

mpekuaá: bô (di) mp., *to disregard, disparage, disrespect, show disrespect to, hold in no esteem*; obo meso mp. = n'ani nsó me, ode me hye afe, ode me ye me se ne yonkô. — mpekua-bô, *inf.* *disparagement, disrespect, arrogance, insolence, impudence*.

mpekua-sem: odi me so mp. = ope me ode me ye ne yonkô.

pem', F. = pam', pa mu, pae mu, paw mu. Mt. 3,3.9,27. Mk. 1,3.

pem, v. [red. pempem] 1. *to strike, knock, push, thrust on or against, to hit*; me batwew apem dua, *my elbow has knocked against a piece of wood*; me ti apem dan, *I have knocked my head against the lintel of the door of the house*; kâ.. pem āno, *to slam*: mframa akā poñ no apem dan no āno, *the wind has slammed the door*. — 2. *to reach to*: bepem, kopem, *as far as*; kañ no a Osu-brofo te ase no, won na wodi cfi Osú so kopem Adā, *formerly when the Danes were in the country, it was they that ruled from Christiansborg to (or, as far as) Adā (Addah)*. — 3. *to concern, touch, relate or belong to, to affect the interest of*: en'de, epem me den? *what is that to me?* me de, empém me, *it is no business or concern of mine*; cf. fa.. hō. — 4. *to discompose, disconcert, ruffle*; asem bi mpém no da (mfi no mú da) *nothing takes him by surprise, finds him unprepared, he is always ready*. — 5. pem.. ase, *to suspend, to debar from any privilege or enjoyment*; yepem won ase wô Awurade adidi hō, *we suspend them from the Lord's supper*. — 6. *to miss fire, flash in the pan*: otuo peme. — 7. pem.. anim, *to double*.

o-pem: bô-, *to make a halt, stop or stand*; onipa no abo pem = onam nam na wagyina; dom no abo p., s. pemmo; opem ara na adwuma no abobo mmā nhinā, *the work has come to a stand, is at a stand-still everywhere*.

a pem, pl. m-, *a thousand*. pr. 2676. Gr. § 78,5.

mpémma, *a kind of plantain*, s. obrode.

pema, F. = poma, *staff*. Mt. 10,10.

pémé, pl. m-, *spear, lance*; syn. peaw.

pémě, *a. heavy, not light, weighty, ponderous*; syn. duru; sum-pi ye p.; n'adesoa a oso ye p. nti, ontumi nkā nehō; wakyekye ade-soa p. de asi hō se memmesoa.

mpēm'fo, F. *the elect*, Mt. 24,31. s. mpamfo.

o-pémfó, pl. a-, *a woman in pregnancy, a woman who is with child*; pr. 1194. s. yem.

mpém-nnán, 4000; mpém-nkrón, 9000; mpém-nnúm, 5000; mpém-nsiá, 6000; mpém-nsón, 7000; mpém-nwòtṣé, 8000. Cf. mpènsā, mpènnu. Gr. § 78,4.

mpem-anim, *inf.* *doubling*; *double amount of a debt*. pr. 1497.

a pem-nè-adā, s. mpennā.

pem-mó, *inf.* [bo pem]: bô p., *to fall down or backward into a sitting posture*; pr. 415.3280. cf. dompemmo.

o-pém-mó, *pl. a-* [pem (?), obo] *a heavy kind of stone, containing iron ore, or consisting of gravel or pebbles conglomerated or cemented together.*

pempam, pompam, *red. v., s. pām.*

pempām, pompām, *red. v., s. pām.*

pempañ, pompañ, *red. v., s. pañ; wopempañ` ahabañ, they pull, tear or pluck off leaves.*

pémpé, pémpé, *pl. m-, hillock, knoll; a heap or mass of earth forming a low eminence or elevation, as an ant-hill; mound of earth, bank, embankment, bulwark, rampart; cf. kōpémpé; pampa, koko.*

mpempem, *F. thousands; s. apem.*

[*pr. 3119.*

pempem, *red. v., s. pem; to move to and fro, to thrust about;*

mpempemma, *a kind of small birds living in companies of 20-30.*

apempém, *extortion, exaction by force or with usury; - si. ap., to extort, exact, screw or press out, force, wrest or wring money &c. from, under pretence of some righteous claim; osi ap. = ogye sika, akōa, ntama n.a. na oboapa ye se nea owo hō kwan. Obi de wo ka na woahye no hō da, na da no nnui e na woboapa ara hye no anibere se wogye no hō, na onnyā bi mmā wo a, na wugye no (nsā) bi kã hō. pr. 147. — apempen-si, inf. [si apempém] the act of extorting, practice of extortion; deceit.*

o-pempensífó, *pl. a-, extortioner. pr. 710.*

pempēñ, *red. v. peñ; p. so, to give partial, previous or preliminary indications, to give hints, allusions or intimations, to do in a preliminary manner, to take preliminary measures, make previous arrangements or observations, make preparations; to sketch; - opempēñ` asem no so kã, = oñká asem no ñhinā korā, na obubu so kã mú bì, nanso ne titiriw no de, ewo hō; oman no bō a ebēbō no afi ase pempēñ so, the impending ruin of the nation begins to come on, shows itself already in single facts; nesee repempēñ so ba, her destruction begins, draws near, approaches. Jer. 48,16.*

mpempēñ-só, *inf. hints, allusions, intimations; pr. 2677. - preparatory acts; sketch, outlines.*

pempēñ, *red. v. peñ; to pull, drag, draw forth, put forth, take along with violence. Ac. 19,29.33.*

mpempensōñō, *a kind of okro, ñkrūmā bi a ensow ntēm.*

peñ, *v. (to strike, hit?) s. red. pempēñ.*

pēñ, *v. to pull(at), to draw, drag, tear; to squeeze, pinch, twinge, tweak, twitch; syn. tñē; titi; opēñ m'asō, me nea, m'anan, atade, ntama, kyew, hama, adaka; wokopēñ no de no baa guam', they fetched him and pulled him along (dragged him) into the assembly. — p. mu, to tighten, straiten, strain, stretch; cf. dñom; opp. gow.*

peñ, *pl. m-, 1. orig. a stroke? — 2. a time, one time, once = peñ-koro, Gr. § 81. 130,4., ever, before, in neg. sentences never; cf. da, dabi; the point or portion of time in which an action is performed or an event occurs; performance or occurrence of an action or event with reference to repetition; woaba kñrom ha peñ ana? have you*



ever been in this town? maba ha peñ, *I have been here once*; mam-má ha peñ, *I have never been here*; wokoo ho peñ ana? *did you ever go there?* makoo ho mpeñ anan, *I have been there four times*; onyare peñ, *he is never ill*; mentee peñ, *I never heard it*; pr. 1906. — cf. mpreñ, prekō, mpèrennu, mpèrensà; ahorow, ntow. — 3. in cpds: a series, row, number or succession of things presenting themselves together, at the same time or in the same manner; cf. dapén, kyèrepén, abupén, nkópén, tipén, buépén, asempén.

péñ [obsol.] the upper part of the chest about the collar-bone.

pén [full e] 1. a single stroke on, or beat of, the drum, or the sound of it: peñ nyé ayañ; pr. 2678. — 2. the sound of breaking: dua no abu pén (peñ peñ), (diff. pepépépé); s. péñ-peñ. — 3. peñ peñ, the sound of a slow and measured pace, firm steps; pr. 1107. o-nantew p.p., he walks with measured steps; cf. pañ pañ.

o-peñ, by-name of the dog; s. okramañ.

pén [Eng.] pen, steel-pen.

peñ, adv. distinctly; bo wo diñ p., tell your name distinctly!

mpèñā, opèñāmmiri, s. mprā, oprāmmiri.

m pen-nā', mpennāwá [tet. apem-nè-adā] 1. a kind of ant, pr. 778. mmoa nketeñkete bi a wote se ntétéa na wofwe nnipa. — 2. a kind of dotted chintz, ntama a n'ani ye nketeñkete.

mpennā-twáwu, the nest of those ants; won dan a ete se nea aholow ye no nnua so; won nh. abom' prekō na woseñ ho.

pene, v. [red. penepene] 1. to pinch (? cf. pēñ); ne hō pene no kakra, he is a little indisposed, euph. said of kings or high persons, even when they are really sick (oyare papāpa po a, se wokā no neñ). — 2. to groan or sigh from pain or ill treatment (cf. si apini, from grief); mekotoo no no, na orepeneépene. pr. 3040. cf. pini 2. — 3. to assent, consent, to express agreement, concurrence or concession; to agree, be content; mapene, I am content; — to grant; — p. so, to admit, concede, grant; to allow, permit; merekā sā no, wansé fwe, na opene ara na openee so, whilst I was thus speaking, he said nothing, but was constantly expressing his consent.

o-pene, inf. 1. groaning. — 2. consent; cf. mpeneso.

mpēñema, mpēñemē, s. mper ...

mpēñeñ, mpēñensā, = mpreñ, mprensā.

.apenepene, inf. [s. pene 2.] groaning from old age.

mpenesó, inf. assent, consent; concurrence, acquiescence.

Mpéni, pr. n. of a fetish (s. obosom) and a tree at Akropong of the kind called opantó, in which the stems and leaves of several climbers are intertwined (ofontó a ete se hama na akonyín' wom' ho).

O-penim má, name of a month, about December; s. osram.

mpeñkyireñ [full e] = mpokyere, iron fetters.

mpe-nōá [ope, āno] the time bordering on or contiguous to the dry season; Akr. autumn, Ak. the end of the harmattan season.

peñpeñ [full e] 1. a brittle, fragile; girase, afwefwe, dua, hama

&c. *opp.* huā, *tough*. — 2. *n.* a tin-vessel with a lid; sanyā kuruwa bi a wōakata so a wōde nom nsu.

apē-nsā, *pay for making*; opon no ap. si atiri 4; ogyee me ap. sè, *so much he made me pay for making (for the making of it)*.

mpēnsā, a transitory swelling of the heel and back of the foot, causing a traveller to rest for a while; if frequently recurring, it may turn into gyapim.

mpensā [mpem nsā] *three thousand*. Gr. § 78,4.

pēnsēpēnsē, *v.* to hobble, limp, walk lamely.

o-pén-siān [inf., pem, siān] *invincible, impregnable*; enē-yi de, Asantefo nye op. bio.

apénté, apente-bá, a child whose mother, having lost previous children by death, gave it a name signifying a slave in general, as Odonko, or the slave of a fetish, e.g. Kwadade, or a name referring to death, as Dowuonā, or any despicable name (e.g. sūmāna), in order to ensure for it a longer life; a child that lives after the mother has lost many children.

pentemmeresu, *pr.* 1172.

mpentemí, a kind of plant; wode ne dua sūm afiri; wode n'ahabān bō akisikuru odudo.

penteñ, *v.* to flounce, flounder, fling, jerk; *pr.* 2323. op. nehō' he flings his limbs and body.

mpennu [mpem nnu] *two thousand*. Gr. § 78,4.

apen-nuasā = opedu-asā, *thirty thousand; an enormous multitude*. *pr.* 449.

pepa, *red. v.* pa, = popa. — mpepare, *s.* mpopare.

pépe, pepēpe, *adv. s.* pē.

pepé, *a.* pepépépé, *adv.* 1. *firm, hard; consistent, dense*; aharamatá abien kâ bom' a, eye pepé = késekese, *opp.* fōsofòso, *pr.* 1296. — 2. *dense, close*; nkūrofo boaboa wōnhō āno pepé or pepépépé = pítipiti. *Luk.* 11,29.

pepépépé(pépé) *adv.* expressing the rustling sound of dry leaves trod upon or otherwise broken; opé ba na woko wuram' tia-tia nhabamma so a, éyè p...; ade a oŵia ahyew na aguan bubu p.....; *syn.* pereperere, *cf.* dŵedŵe...

pēpē (mu) *s.* pē (mu), *v.*, & *cf.* pēpee.

pepeá, a kind of yam; *s.* odé.

o-pèpédu, *ten millions*. Gr. § 78,5.

pēpee, *red. v.* pee; *cf.* pē, pē mu; p. mu, *to search, examine, investigate*; wopēpee asem mu a, wuhū ne kâbea.

pepéé [pē v.] *covetousness, avarice, niggardliness*; *syn.* nkyēkyē. — o-pepeefó, *pl. a-*, one who is covetous, avaricious person, miser; *syn.* okyēkyēfo.

o-pèpéha, *a hundred millions*.

o-pepehà, *many millions, innumerable multitudes*. Gr. § 78,6.

o-pepém, *pl. m-*, [apem] *a million*.

o-pepém-náñ, m-, *four millions*, cf. mpemnañ &c. Gr. § 78,5.

o-pepènsā, m-, *three millions*; — o-pepènnu, m-, *two millions*.

o-pepépém, m-, *a thousand millions, a milliard*.

o-pepetô, = opepehâ; ñkrañ a mekohũũ wõñ hõ bõye p.

pép`ère, *cloves*, the spice obtained from the *Caryophyllus aromaticus*. [fr. Eng. *pepper*, but cf. scsā.]

pepérè, *red. v.*, s. père.

pèpèrē, *a. thick*, said of wales on the skin; atápé nà eyé p.

pepew, *red. v.*, s. pew.

mpépew: di mp., *to glean, to gather ears of grain left by reapers*; odi abũrow (mu) mp.

mpépewá, *ears of grain left by reapers*; — abũrow mp., *the small ears of corn which are easily left behind*.

mpépew-dí, *inf.*, the act of *gleaning*.

Ope-póñ, name of a month, about *January*; s. osram; the season of the year in which the *harmattan* wind prevails; s. opé.

pepũ, pepũda, papũ? F. *fever*. Mt. 8,14f. Mk. 1,30f.

père se [cf. pẽ] after a *neg. v.* & biakõ, (*none*) *at all*; wofwẽ fwe a, wurenhũ biakõ père se, *you will not find any*; nsu biakõ p. se nni kuruwa no mu, *not a drop of water is in the jug*.

per, v. F. *to strive, struggle, press upon*. Mt. 12,19. Mk. 3,10.

peré, v. [red. perépère] 1. *to struggle; to make efforts with a twisting or with contortions of the body* (pr. 559); *to strive, contend, use great efforts; to labour in pain or anguish, to be in agony*; wuyi anoma na oye kltikitikiti pũtuputputu a, wuse: operé or ópère (pl. wopepérè?); operé or òpere, òpere, *he is in the agonies (or struggle) of death*. — 2. *to strive or contend for*, pr. 3667. — *to defend, protect, fight or plead for*; operé nehó, nè tí, *he defends his own life*; pr. 3258. mepere meti fi ne sõtore hõ, *I defend my head against his blows, I strive to ward off a box on my ear*; opere no = ogye ne ti, *he defends him, fights for him*; op. amã onipa yi, *he pleads for this man*; meperèè no na wonnkum no. — 3. = père 2.3.

père, v. [red. pepere] 1. = peré 1. — 2. ne hõ p. no (= haw no), *he is impatient, passionate* (nea orefwẽfwe no, ontumi ntweñ gye se ne nsa akã ansã). — 3. p. hõ, *to be anxious, impatient or eager for, to be unquiet, fidgetty about*, pr. 559. *to desire ardently*; syn. bõ hõ mmoden. — 4. (p. kwan,) *to go, walk or travel along*; pr. 2679. yehyiaa no na oresũ pere kwan no ba; eha de, wonsũ mpérè mán! ópère kwan kõ Ierusalem, *he is on a pilgrimage to Jerusalem*.

o-père, *inf. struggle; the agonies of death*.

aperee, *a place for defence, bulwark, rampart, intrenchment*; cf. akõpempe.

e-pere-begye-bi, *a by-name of the dog and the goat*.

péredē, pérededede, = päradā, paradadada, *plain, extensive, bare of trees*; sare p., *a grassy plain, steppe or savanna*.

peredw̃ane, Ak. s. pereguan.

o-pere-fŵé, *inf.* [perew, fŵe] *secret derision*; – wodi no p., *they make merry of him, ridicule him in secret*, s. perepere; pr. 2680. opere-fŵe-di ye yaw señ afedi pa.

pěrego, s. prego.

pereguañ, *pl. m-*, an amount of gold-dust equal to 36 ackies or dollars, 4<sup>1</sup>/<sub>2</sub> ounces, or £8.2/4. — pr. 716. 2681-86.

mpere-hō, *inf.* *impatience, eagerness, impetuosity, haste, hurry, precipitance*.

apérekesíma, a kind of rodent animal.

pěre-kō, s. prekō.

o-pěrem', perem... s. oprem, prem...

mpéremma (mpewa), *hail-shot*, aboba ñketeñkete; s. hagire.

mpéremē, mpěnemē, *id.*; a kind of bead; s. ahené.

apérempésìwá, a flat piece of wood with five thin and flat sticks on it, of unequal length, which are strummed or thrummed with the fingers and accompanied by singing for the dancing of children; dua frafrā [tratrā] na wofiti mu anum na woseñ mpopā a.s. adobe ntēantēā 5 na wode kyekyere so mā ebinom ware kyeñ bi, na wode dua biakō hye dua nè mpopā no ntam' wō soro, na wode biakō hye fam' sāara, na āno mōmā so kō soro, na wōbō, na woto dŵom na mmofra saw.

mpereñ, perenn..., s. mpreñ, pren....

a perentēñ: tu ap., *to hasten one's journey, to travel by forced marches*; = pe ntēm tu kwan; wutu kwan a, nea wódà hó, wón'ná hó na wutŵa hó koda wo anim, na wokodu nea worekō hó no ntēm.

o-pěrénteñ, a kind of drum, s. akyene.

o-pěrénteñ kōro, a certain play at a funeral; otutu p., *he calls people out for that play*.

pěrentoa, flask, flagon.

pérepere, *forwardness*; óyè p., *he is precocious, premature, forward*; cf. aperewa; akokoā a odi mpanyinsem.

pěrepěrepere, *adv.* = pepépépé, dŵedŵédŵédŵé.

pěrepěre (= perepere): óyè p., *he is forward, pert; rash, hasty, precipitate*; ode ne nsa kekā nneema ñhina a ohū; ontumi ntrā fākō; óyè p. wō okasam' = asem biara a emfa no hō no, ogye kā; n'ano ye p. = one nuipa a ohū asem na ontumi ñkata so.

pérepere: óyè (ade no hō) p., *he is impatient, unquiet, eager, rash, hasty, precipitate (about it), he precipitates the matter*.

perépère, *red. v.*, s. pere; ne hō perepere no, *he is eager*.

aperepéré, *inf.* *the striving for right or mastery or for the possession of a thing*; *syn.* akamekame; – di ap., *to struggle, contend (hō, for); to dispute, quarrel, wrangle, contest*; wodi ap. = nuipa bānu kura ade 1, na oyi regye, na oyi nso regye; oyi se: ese se midi panyin, na oyi nso se: ese se nso me na midi; oyi susuw se: m'asem na eye de, na oyi nso susuw se: n'asem na eye de; – ap. te se akyinnye, na enyé enoara: se mise: me de na eye, na oyi se:

me de na eye, na nea ebeye no, okō aba; — ap., emu ye deñ a, mpoa-twa na aba.

apereperesém, *a matter of contention, dispute or quarrel.*

apere-sem, *apology.* Kurtz § 7.

peresuru, *As. a weight of gold, = 5 dollars or ackies, 1l.2s.6d.*

o-perètóso, *inf. [perew to obi so] the act of shifting off a thing and putting it on another, op. wo yen asafom', one waits for the other, will not do more than another in our congregation; opp. akansi.*

perew, *v. red. [s. perew] to intimate, give a hint, notice or call by a slight touch with one or more fingers; op. me se mem-mëra; — woperepere wonhō fwe no, they pinch each other and look (at each other and) at him, making merry and ridiculing him; cf. operefwe.*

perew, *v. 1. to touch slightly, to pinch; s. before. — 2. to remove a small thing with the finger or toe (pirew, to roll a heavy thing); to send away with a jerk, to fling, jerk off; intr. to jerk, spring, to crack off, burst or fly off; pr. 1249.1251. p. sekan no mā me; p. nta-kāra no kyene; p. (sika) pow yi to fotom'; cf. petepërewa. — 3. to shift off, shuffle off; cf. operetoso.*

àpërew, *claw of a crab.* pr. 1743.

aperewá, *a precocious, premature, fast and forward person, mostly used of girls; cf. pérepere, perepere.*

mperewa-sém, *forwardness, pertness. — mperewasémfó: 'némmafō mp., young fast i.e. rash and inconsiderate fellows.*

mperewa, *a play at funeral customs.*

père-were [nea opere were, *who pleads for a piece of skin, as he gets no soft meat*] orphan (ayisā mmārañ).

perper, *F. ye p. (= pepe?) to be just. Cf. perepere.*

o-pesare, *a kind of tree; s. opesere.*

pese, *v. s. pesew. — o-pésé, a-, s. obese, apesebüro.*

Pése, *pr. n. a village in Akwam. — Opése, pr. n. m.*

Apése, *pr. n. a village near Abonse, Akuapem.*

mpése, *pl. mpese-mpése, a small tuft of hair; nhwi a wode saw nè sāmíná akyim mā ákà hó sà. — b o mp., to form tufts, to join or twist the hair into tufts by mixing with it some glutinous matter.*

pésē, pésepese, *adv. altogether, quite; ne hō (ye) pésē, he is quite well; ofwefwe asem nom' pésepese, he carefully or thoroughly investigates the matter.*

apese-bürow, *1. maize planted in August (before or in the second rainy season), of which it is doubtful whether it will come to ripeness or full growth (abürow a wonani nná so se ebeye yiye); pr. 115. — s. abesebüro. — 2. pr. n. of an apenteba, s. donko.*

apesée, *pl. m-, hedgehog, urchin; s. flampākwá, siadebóa.*

mpesee, *the tufts of blossoms of the maize; pr. 674. abürow tu mp., the maize blossoms. [G. able egba ahwányā.]*

a-pe-sem-adí, *litigious disposition, intermeddling.*

o-pesemàdífo [nea ope asem adi] *litigious person, busybody.*

Apesemàkâ-fo, *sing.* Q--ni, *pr.n.* the king's "asafo" at Akropong: ahene-mma nè ahennana nè won nkoa; Asonkofo ne Aküroponfo a eka nhînä.

a pē-se-ñkô-nyā, *self-interest, selfishness* [lit. *a liking that one alone gets a thing*]; me de, mikyi apese(me)ñkô(mi)nyā; wóyè apese(wo)ñkônyā! óyè apese(ne)ñkônyā.

o-pèsere, *a thorny tree, used for building purposes and fuel.*

pēsew, *v. to tug, worry; — to pull to pieces, to pull or pluck in pieces; p. dokono mu, s. ñkokowá; — to put in disorder; to dishevel (ñhwi mu, the hair); — intr. to hang in a loose and negligent manner, to flow without confinement; ne ñhwi mu ap.; — to blossom (of maize); syn. hwanyañ.*

pésewa, *pl. m-, a penny worth of gold-dust; pr. 2685f. mpesewakoro, Ak. id. F. Mk. 6,37. — pēsewa-bo, the dark-blue seed of a leguminous plant (climber), used for the smallest gold-weight; the plant yielding such seeds, with dark-green leaves, as of beans, and brown-red flowers growing into pods, of which there are three on each peduncle, containing two seeds each.*

pé-sí, *inf. [si pē] abstinence from sleep at night, the act of keeping awake, a wake, night-waking; watch, vigil; lucubration.*

ampesí, *Ak. apesíe, boiled plantains before they are pounded for fufū. pr. 114.405.2821.*

apeso, *pl. m-, F. scissors. Cf. akape.*

apésow, *pl. m-, a wild animal, similar to a monkey, very fierce; also called kitaden, from the extraordinary strength of its paws; syn. aberebē; sloth.*

pesú, *pl. m-, hen-coop; syn. akókobuw.*

pētē, *v., s. petew.*

petē, *v. [red. petēpetē] to scatter, strew; op. abüro mã ñkoko. — to sprinkle; osú p., it drizzles; F. to be scattered abroad. Mt. 26,31. — bo.. petē, to scatter, dissipate, disperse; syn. pansam, fñwete; cf. pē.*

o-pété, *pl. a-, vulture, carrion-kite; pr. 2687 ff. — by-names: kosakyi, akrampā, kwakye, oborobiñ. — opete-takāra, a feather of a vulture. — opete-ntoñ, = ntomme, a kind of palm?*

mpeté, *small-pox; cf. börompete.*

mpete-twā, *pock-hole, pock-mark, grain of small-pox.*

pētē, *a. open, free, plain, clear, unobstructed by trees &c. F. manifest: no mu da ho p., it is manifest. — n. the open field (bābi a ehō nni wura na ehō ye haññ, okwañ a emu ye; ofaa petē mu. — adv. plainly; openly, F. Mk. 8,32. syn. fē, pefē, fāññ, ketē.*

petea, *pl. m-, finger-ring, of gold or silver; ohye sika p.; cf. kã', toñkokã', nômãfuru.*

petebere-nyañkōbere, *pr. 534.*

[cf. apeterebi.

apetebí, *a kind of opurow, squirrel, not eaten. pr. 1101.2692.3129.*

mpétémā, *spot, speck or stain produced by sprinkling, splashing or spattering, pr. 3116.*

petépètē, *red. v., s. petē; osu p., it drizzles.*



pētepoñ, *a. large*; meko p. mú, meko m'afuw p. nó mù (nneema pi, abrode pi, abürow nè nneema wom').

pētepērewa, *pl. mpeteprā [pērew]*, 1. *spring, trigger of a springe or bird-trap* (apa). — 2. Ebia wokañ ade a, enna mmofra de si akyiri; asem kwa na wode kā; *cf. aseserebe*.

petērē, *v. to writhe, wriggle*; wukum wo na oñwīee wu a, op.; apatā no p.

apeterebi, opeterebie-kuru, *s. apetebi. pr. 2693.*

petērēpetērē: onná ho komm, na óyè p., *he is unquiet, fidgety, restless.* [G. fidšitefidšite, fitrifitri.]

petew, *v. to bruise, quash, squash, crush, grind, pound, to dash in pieces; to be bruised, crushed &c. cf. fetew, potow.*

apeti, *s. apiti.*

pětöpětō, *a. thick*; dote aye p. = d. mu aye duru, apiw. *pr. 1596.*

petu, F. *s. patu, patuw.*

pew, *v. [red. pepew] to remain behind, be backward in growth*; onipa yi apew = wato apē; unua no apepew, n'asō apew = n'asō ye deñ, *he is disobedient.*

mpewá, *R. small shot; s. mpērēmma, hāgire.*

péwá, *a. many, plenty, plenteous, plentiful, copious; syn. pī, bebrē, dōmañkâma; wobétúmi adí akútú p. yi ana? wo nsem pēwa a wubisabisae no.*

pēwa, *a kind of play*; Akyemfo mmā agoru bi.

mpēwá: di mp., *to retail; to hawk, peddle.*

mpēwa-dí, *inf. retail-business, retail-trade; hawking, peddlery.*

o-pēwadífó, *pl. a-, retailer, retail-dealer, small dealer; peddler, hawker, huckster. pr. 767.*

o-peyi, *a kind of amulet, s. sumañ.*

pī, *v., s. piw.*

pī, *adv. very, truly, indeed*; asem a wokā yi ewom' pī, ete sã pī; *syn. ampa. F. papa ara pī. Mk. 7,9.*

pī, pī, pim' = pã, pãm', *cf. apiapow.*

pī, *a. much, many. — adv. much, very much. — F. pī n'ara, many, very many, Mt. 3,7. 25,23. — syn. bèbrē, péwá, dōmañkâmā.*

mpī, *stubbornness, obstinacy; scorn, disdain, spite; insolence, affront; crossness, peevishness; óyè mpī, he is froward, refractory, obstinate; syn. atūa.*

mpī-yé, *inf. frowardness, obstinacy, peevishness.*

pīa, *pl. m-, back-room, chamber, a small room for sleeping or retirement, for keeping treasures or stores, store-room, warehouse; syn. pumpunu, pakusu; gener. opposite to asa (on the other side of the yard); odi (ohene) pīa (= ofwē ohene nneema so wo ne fi), he is (the king's) chamberlain; odi guadifo yi pīa, he is the steward of this merchant.*

pīa, *v. [red. piapia q. v.] to press or push onward, forward or upward; to urge on; to promote, to lend a helping hand, to help for-*

ward; *pr.* 1142.1144. *pia brūkū' yi mā me, push this book towards me; meye biribi a, on'na opia me, if I am doing any thing, it is he that helps me in it; — to command, order. — pia gya m', to stir, poke or rake the fire; — wopia kohyee ho go, they thronged to the spot (crowding it); — opia biribi so, he aims at something, directs his efforts towards something.*

piabo, a kind of gold-weight.

piá-dí, *inf. stewardship, chamberlainship.*

o-piádifó, o-piám'ní, opianí, *pl. a-fo, steward, chamberlain; ohene piani kura (fua) ne safē n.a.*

piafo, *F. steward. Mt. 20,8. s. opiadifo, opiani.*

o-piafo, *pl. a-, helper, promoter; one who (in a battle) urges on or impels the men to fight.*

pīapia, *red. v. 1. s. pia. — 2. to urge on, command (dom, an army). F. to constrain.*

apiapo [pim apow] *the protuberant bones of the pelvis, the upper parts of the hip-bones projecting on account of leanness. pr. 924f.*

mpia-só, *inf. furtherance, promotion, help; opp. asabawm-gye.*

píbàbaba, plbibibi, *adv. descending in streams or torrents, said of rain, s. osu.*

pidúà, pēdúa, *buttock, the extremity of the back of an animal, where the tail is appended; aboa biara dua a etoa ne sisi so de reba neto no, eso na ne dua pa no toae.*

pie, *v. Aky. = pue.*

mpíèññó, *the winged white ant, eaten by negroe children as a dainty; syn. asisirape.*

opíèsíe, *Ky. = opôsíe.*

plkāpikā, *thick, inspissate(d); dontorí p. se abürow mpampá, a mire as thick as a meal-pap.*

plkyi, *pl. m-, mattress.*

pim' = pi mu, pām'. *pr. 163.145.925.*

plm, *adv. firmly; uprightly; ósì pim, he steps firmly, is thoroughly sound or healthy; fa wo nsa si pim.*

pimpi, *a dish prepared of maize; abüroduan bi.*

pimpini, *red. v. pini.*

pīn, *v. F. to come nigh. Mk. 2,4. s. pini. — pīnara, F. s. pī.*

pini, *v. [red. pimp.] 1. to move, change place, draw near, approach to or towards; dom p. dom ansā-na otuo tow, an army approaches another before a gun is fired; pini ha, Ak. = tñiw bëra ha; pini do, Ak. = tñiw kọ nohōa; ayisē apini no, he has shrunk or started back with horror: pini wo anim kakra, advance a little; pini wo akyi kakra, go or move back a little; wāpini n'akyi; wopinii ñkyiriñkyiri, they went backward; — red. opimpinīl n'akyi guane, he receded and fled; mimpimpinī m'akyi se mewu, I do not shrink from death. — 2. = pene, 2. to groan. pr. 1668.*

apíni, *pl. id., a groan; si ap., to utter a groan: 1. to murmur*

with dislike, = ñwĩnwĩ, kasa huhũhubũ; ósì ap., okasa ne mene-wam', ebia ompe se obi to asenkō a orekã no. — 2. to groan in severe pain, to sigh heavily, = pene; cf. gu ahome.

apini-sí, inf. groaning, sighing; cf. opene, ahomegu.

piñkye, v. Ak. = beñkye, beñ, to approach (to); op. no = obeñ no.

pinno, ? potow kwadu bun a woanōa no p.

pintĩn, a. & adv. firm, -ly, fixed, constant, completely; wusi dua bi na eye p. a, wuse: átĩm; awia gyina p., the sun has exactly its highest stand; awia p. = awia ketē; me hō ye p., my health is excellent, firm, unshaken, constant.

mpintĩn, a kind of tabor, tabret, tambourine, timbrel; toa kōkūrō a wotatu āno na wode ñhōma ayere na wosē wō wōn kōn mu de wōn nsa kã; gye ahene nē asikafo na wotā ye ade no.

apīpī, a small bird, wren?

pīprī, pipripí, a. thick; dense; dua p., a thick stick; omunuñ-kum p., a dense fog; nsu p., muddy, miry water.

pipripí, n. thickness; density.

pira, pl. id. dwarf.

pira, v. [s. red.] to knock; to hurt or be hurt by violence, to wound, be wounded; mapira me nsa(m'), me nsa apira, my hand is wounded; mapirapira me nsa hō anum, I have received five wounds in my hand; cf. bō afe. — Phr. wókã wōn tí pirá, they lay their heads together, i.e. they troop or collect together for a common undertaking, for an evil purpose; they combine, conspire, plot.

o-pirá, pl. m-, a wound; ne p. fi mogya, his wound bleeds; ne mp. fī mogya, his wounds are bleeding.

o-piráfó, pl. a-, a wounded person.

apirá-kúru, pl. id., a wound, i.e. a breach or separation of parts by violence, as a cut, stab, bruise; diff. akisikuru, an open sore, ulcer; s. kuru.

pírami(di) [Egypt. piromi] pyramid.

pirapira, red. v., 1. s. pira. — 2. p. mu, to knock together; wopirapiram' = wobobom', wopempem wōnhō; cf. wodi atipira.

mpire, whip, scourge, cut from the skin of an elephant, hippopotamus, buffalo, wild horse, bēw, toròm &c., twisted, sometimes three or fourfold, and fastened to a stick. Cf. abā &c.

pirebi, a basket with a lid, made of kubé leaves, used for carrying provisions or preserving clothes; cf. séséa, kyereñkye.

pirew, F. piro, v. to roll (hāse, a cask, abo, stones); — red. pirepirew, F. piropiro, to roll, wallow, welter. Mk. 9,20.

p̃rim, v. to make or grow hard, to harden; to parch, scorch; ne hō apirim, his skin is getting hard, said of a baby of 3 or 4 months; odé, ntommo no hō ap., the outside of the yam or the sweet potato has become black (in the ground); odé a eda gyam' na ogya pī nni hō pirim; odé no ap., the yam has become hard over the fire (in boiling or roasting), pr. 1550. — odé mmen yiye a, epirim, wotōtō a,

emmen bio, *if the yam is not well roasted in the beginning, it remains hard, and does not become softer by continued or repeated roasting*; aduan a wonōa nōa nōa na entumi mmen, wose: apirim; ekuru a wotōtō a emmen, wuse: ap. — *Phrases*: ne kōma ap. = ne k. ye den na ontie asem biara a wokā kyere no, afotusem biara ñkom'; opirim nehō or ne kōma, *he hardens himself or his heart, so that he does not listen to advice*; opirím' ne tirim', *he took courage*; pirim wo anim, *take heart or courage, do it manfully*; opirim n'anim tu no fo, *he boldly (or earnestly) admonishes or forewarns him*.

p̃rim [obsol.] = piriw. — pirim, F. *perfectly*: mā yendo w' p.

p̃r̃im m, primprim, *hard, strong, healthy, lively*; ne hō pr̃im m = ne hō ye dēnnēnnēnnēn, onyaré nēn; onipa yi, oye mū pr̃im m, *this man is not sickly, but healthy and indeed lively*; óyè primprim, *he is quite nimble*, = ne hō ye den, onyé fōnofōno.

piriw: b̃o p., *to be struck with fear or terror, to be startled*; tr. b̃o.. p., *to strike with terror, to startle, frighten, terrify*; — syn. b̃o prim, b̃o pitiri; yi.. hū, yi.. ahī.

piro, red. piropiro, v. F. = pirow. Mt. 27,60. Mk. 9,20.

pitāhú, a kind of *frumenty* or *pap*; abūroduan a woyam na woamā ahono (abon?) na woason so na woñie (so son) a woakā.

[G. aflata.]

p̃iti, *swoon, fainting-fit*; t̃o p., *to become weak, fidgetty, restless, senseless, to swoon away, faint*, espec. from hunger; pr. 3223. — *to cause to faint*: okom na eto nnipa p.; cf. t̃o beraw, t̃ware.

p̃iti, *leprosy*, = kwata, fa-wohō-kodi, mifua-duam'.

ò-piti, a jumping insect.

ap̃iti, the name of a *small bird*; anōmā ketewa bi, osow nnipa sē; ne hō ñwrañ-ñwrañ, ne hō kañkañ, ne ntakāra mu boñ sē, nanso wodi.

ap̃iti, ebiti, F. apitsi, *unleavened bread*; abūrow a woyam no mmore na wonōa na wob̃o no ap.

o-pitifó, pl. a-, *leper*, = okwatani.

p̃itipiti, *thickly crowded, thronged, close together*; syn. pepe; ñkūrofo no aboaboa wonhō āno p. (Lk. 11,29.); ñkrán' yi, wòfore só p.

p̃itipiti, adv. *much, continuously*; wof̃we no p.

pitiri: b̃o p., *to be struck with terror, to startle, shrink*; cf.

o-pit̃iri, pl. a-, a kind of *river-fish*. pr. 2694. [piriw.

o-piti-t̃o, inf. *falling in a swoon, fainting*; op. ñhinā fi kom (?).

o-pitit̃ofo, a *starving person*. pr. 2695.

piw, v. 1. *to become or be thick, inspissate(d)*; ñkwañ, aduru no apiw. — 2. *to be dense, stand thickly or close together*; kwae yi mu piw, emu nnua n.a. (bemmen hō) piw só, kyere só; m̃mr̃ukū yi, emu mpiw. — 3. *to make thick, hard*; p.dote = mā dote ye p̃eto-p̃eto. pr. 1596.

mp̃i-ỹe, inf. s. mpi.

p̃o, p̃or, v. F. *to strip (off)*, atar, *one's clothes*; s. pore,

po, v. Ak. s. pow.

po po, or po po, expressions imitative of the sound of beating, knocking.

po, v. [red. popo] 1. to push; o<sub>po</sub> me taw = osum me, o<sub>w</sub>o me nkonsiaw, holding me by the neck, he pushes or thrusts me forward. — 2. to shake, tremble [inf. apo, q. v.] — red. o<sub>po</sub>pó, ne hō popo, ne hōnam popo, he trembles; m<sub>f</sub>rama popo nnua, the wind shakes the trees (syn. him, posow, wosow); nnua no apopo, the trees have been shaken. — 3. red. o<sub>po</sub>po ne ti, he shakes his head, refuses, declines. — 4. po, to refuse, decline, reject; F. Mt. 21,42. Mk. 7,9. — to forsake, F. Mt. 19,27. — to disdain, scorn, despise; to repudiate; to spurn away; F. to renounce; to deny; Mt. 10,33.16,24. — syn. pa [G. kwa]. Phr. wo<sub>a</sub>po ne bra amā no, they have left him to himself. — po s o, to refuse, decline (a present, an invitation to eat); to simulate refusal (memā obi biribi na o<sub>pe</sub>, na o<sub>b</sub>oapa se o<sub>mp</sub>é a, na o<sub>po</sub> so neñ). — 5. po abūrow so, to sift, winnow or fan corn by pushing or shaking the vessel containing it; cf. huw so. — 6. to throw off or drop the leaves, to grow leafless; aka kūmā na dua yi apo, this tree will soon lose its leaves; dua yi apo, this tree is leafless; nnua no apopo. pr. 993.997. — 7. to emit, discharge: n'āno po ahuru, he foams. Mk. 9,14. — 8. to utter words by repetition: po dódów, to stammer, stutter. Mk. 7,32. — 9. to emit other sounds: po waw = b<sub>o</sub> waw, to cough. — 10. to growl, gnarl, snarl (as a dog, leopard, lion, bear); cf. pow. — 11. po so, to rattle in the throat in the last struggle before death; pl. wo<sub>po</sub>po so. — 12. to beat: po nhōma, to curry leather by a process of scraping, cleansing, beating, smoothing and colouring; mmoa nhōma na wodañ ani mā ehō dwo (the hides of animals are dressed and prepared that they become soft and pliant), na wode di adwini biara; etod. wode hye fam' mā ehō dwo na wo<sub>a</sub>po só nhwí no, na woahye no kōkō a.s. tuntum, a.n. wode aye mpaboá, untoa, mmoha, ekyew, ñkotoku n.a. — 13. po abrobe, to sever or extract the fibres from the leaves of the pine-apple; woboro abrobe-ahabañ na wo<sub>w</sub>ere so na woyi mu abrobe-mfuturu no.

apo (pl. id.) fetters, shackles for the feet, = pokyere, m-.

e-po, Gy. a lizard. pr. 1023.

o-po, inf. withering; cf. ohow.

apó, inf. trembling, tremor of weak, infirm or old persons; trembling of hands, feet and head; oyare apo.

e-pó, pl.?, a bale of cloth; ntamá pó or ntamapó = ntama a obi-ara ntwaá so bi peñ e.

e-pó, a-, a dish made of some herb. pr. 3017.

e-pò, sea, ocean, cf. bosonopo; pom', in the sea; po só or po aní, on the sea; — k<sub>o</sub> po, to go to fish. John 21,3. — e<sub>po</sub> yiri, the tide flows, sets in, is coming on, it is flowing water; e<sub>po</sub> tñē, the tide goes out, ebbs, falls, it is ebbing water. pr. 670. — po nom' tēā, gulf; po nom' tetrete, bay. D.As. Cf. kontón, donnón; pokā, pokwantēā.

pó, mpo, (full o) adv. even; nay; mpo madi awu a, ankā won-yé mè sē, even if I had committed a murder, they would not deal

*with me thus; me nuanom, mpo me nã mma ne wõn; Jud. 8,19. — Gr. § 75,3.134,3 b.*

pó, *adv.* expressing the sound of steps in walking: n'asepatere no si fam' pó pō (= kō kō) na ode kō; ono de, dā osore a, pō pō na okō, e.s. mprenpreñ na okō, ::.

pō', *adv.* expressing the sound or act of beating, striking or cutting: mabō no pō = bum [G. gbā, gbu, bum]; wotwa ogya pō' pō' or pó pó.

pō, *v.* [red. pōpō] -ani, to cast an angry, piercing, intimidating look at; opō u'ani, opōpō (opupuw) n'ani kyere me, opōpō me, he threatens, frightens me, addresses me harshly, flies at me, speaks roughly to me, = otutu n'ani kyere me, otētēē me hunahuna me, oye n'anim kyere me se, onyā biribi a, obeye me. Gen. 42,7.30.

mpō: obō me mpō, he ill-treats, ill-uses, abuses, maltreats me, = oyē me sakasaka, oye me pupópupó, oboro me, onfwe me so yiye.

poa, *pl. m-: twa..* poa, to challenge, defy, with words, espec. by the use of debasing or vilifying expressions; otwa me poa, wotwitwa yen mpoa.

mpoa-twa, *inf.* challenge, setting at defiance, defamation; dñom yi mpo ye mp. (mp. ne se: ohene bi wõ hõ na wo ani nsõ no na wõkasakasa senea wo nè no se, se ebia wobese se: oyi a, minsuro no, ontumi nkum me, mewõ sika mekyen no, ohiani no nso, wõde no ye den?) pr. 1096.2698ff.

mpo-ānó, sea-shore, strand, beach, shore; sea-side, coast, sea-coast. pr. 1107.2697. — mpo ānoni, *pl. m- -fo*, a dweller on the sea-coast; people living near the sea-shore.

pobi, a by-name of the fly. pr. 2572f. — mpobi, pr. 2701.

pobiá, *pl. m-*, a black boil, very painful and enduring longer (perh. 6 months) than pompó (8 days); p. na eye yaw bebrebe, nso etā tu kuru kyen pompó.

O-póbì-deí, *pr. n. 1. an ancient king; — 2. a brook*, G. Ogboli.

o-pō'dò, *pl. a-*, a large pot to keep water in; pr. 2702. cf. atāhina.

mpofirim', unexpectedly, unawares; suddenly, on a sudden, all of a sudden; cf. mpaase, mpasompaso.

o-pofoní, *pl. a- -fo*, fisher, fisherman. pr. 2703.

mpó-fóro [opow foforo] assumption, forwardness, pertness, flippancy; Rog. 878.885. cf. nsoáfóro; "opów anā mp.?" is it "politeness or pertness?" abofra a orefiti ase asūa kasa na ode mpanyinsēm nè mmērántiwasēm afra ne bram'.

apogya, s. apagyá.

[shell.

apò-húru [epom' awuru] sea-tortoise, -turtle; ap. bon, tortoise-

po-kā, channel, strait, narrow sea between two portions of land.

mpókō [mpow akokō-akokō] lumps, ingots or nuggets of gold, bullion. — pōkōwá, pōkoa, *pl. m-*, a small nugget of gold.

O-pòkú, *pr. n. m.* pr. 2704f.

apókú -o, pokupoku, a kind of white heron, aigret.



poku(w)á, *pl. m-*, the full round breast of a young woman; *cf. nufu, nufuteñ; diff. mpekua.*

o-poku(w)afo, *pl. a-*, a full-grown girl.

po-kwan-těā, *a strait of the sea.*

pokye, *v. 1. to crumble off, pluck off. [G. kpoke.] — 2. to defer, delay, linger, tarry.*

pokyere, *pl. m-*, *fetter for the feet; F. mp. (no sing.); cf. apo.*

o-pokyereñí, *pl. a-fo*, a prisoner in fetters, in jail; *diff. ode-duani, one arrested (in his own or another man's house) on wh m the sentence is not yet passed.*

e-pom' [epo mu] *F. in the sea; to sea; southward.*

põmā, *v. 1. to stick, be fastened, be held back somewhere; me sika a aka no poma mu 'ne, the rest of the money due to me is still retained (in their hands, withheld from me). — 2. to charge or load a gun.*

põmā, *pl. m-*, (*F. pōma, Mk. 6,8.*) stick, walking-stick; cane, staff (of the speaker of a jury, of a messenger or ambassador); wokosi mp. wō qhene anim = wokoyi nteñ wō qh. anim; *s. si.*

o-põmāfó, *pl. a-*, cane-bearer, messenger, ambassador; *syn. okyě-ámé, obófó. — pl. a-*, persons sitting on the scaffold of poles serving for a privy: mekomā ap. akyē = meko dua so.

apõmāfo: ototo me ap., *he is careless, regardless, unconcerned, he cares nothing at all about me; monntoto ne nsem ap., do not neglect, disregard or slight his words.*

apõmāfo-tó, *inf. contempt, neglect, disregard.*

poma-si [si mp.] *a public transaction. — Ak. sale of a slave on credit.*

mpoma-tiri: so or kura mp., *to make use of a messenger's cane, to go to address an assembly; = di qhene anim asem. pr. 3283.*

apõm in a, *pl. m-*, [opon, *dim.*] shutter; toto mp. no mu!

[apombrew, *F. Mt.4,23f. (misprinted)=ahōembrew, ahōomerew.*]

o-põmfo, *pl. a-* [pon, *v.*] *F. redeemer.*

[*pr. 2645.*]

apo-mono, *too much rubbing of the teeth, so that blood comes.*

pompó, *pl. m-*, boil, bile, furuncle; carious tumor; p. tu ntem (*opens sooner*) kyen poblá; oyare mp.

apompom-pé, *inf. vain pomp, vain-glory, haughtiness, pomposity, arrogance; óyè ap., he is puffed up, vain-glorious, swaggering, vaunting, braggart; obu nehō kese, ofwefwe nneema akese. Ps. 131,1.*

pompõñ, *v. red., s. poñ.*

põmpõñ, *the highest pitch or degree; asem or oyare no ato no p. mu, the matter (law-suit), or his sickness, has reached the highest point, and is much more difficult to reduce or cure than it was in the beginning.*

mpomponee, [pono] wrinkles; curves.

pompõno, pomprõ, *red. v. 1. to bend; s. pono; to crumple up. — 2. to wrinkle; to get (perf. to have) wrinkles, to be wrinkled: akwa-*

korā no anim ap., *that old man has a wrinkled face*; op. ne moma, *he knits his brows*. — 3. *to writhe with pain or agony*. — 4. *to bend or wind in manifold curves*: asu no ap. = akonton, akyeakyea.

mpomponsā, *three cues or horn-like twists of hair*.

pōñ, v. *to disjoin or separate with some effort*: 1. *to take away by force, pull off, snatch from*; afāmmoā, wōmpōñ no, pr. 1089. wōpōñ ne kyew fi n'atifi; syn. pañ, hūam. — 2. *to strip or deprive one of property given to him at some former time (said of persons who impoverish one previously enriched by them)*: Owusu Yaw apōñ ne yere Mānu, *Mr. R. has taken back from his wife M. all he had given her*. — 3. *to discharge, issue*: opōñ' afwene, *he bleeds at the nose*. — 4. *to miscarry*: obéa no apōñ. — 5. *to let go or quit one's hold*; pōñ fwe, *to fall off, away or down, to drop (down)* pr. 542. — oḍaṇ no hō apōñ, *the plaster or coating of the wall has fallen off*; — pōñ fi .. hō, *to be pulled off, to fall away from, to be frustrated in*; mā wōmpōñ mfi wōñ agyinatu hō. Ps. 5,11. — 6. *to go away, retire or desist from, to cease, leave off, give up, break up or off*; wōapōñ adwumayo, *they have left off working*; wōbō nnonnum a, adwumayefo apōñ, *at 5 o'clock the labourers leave off working*; wōapōñ asore, *the church service is over*; wōapōñ sukū, *the school is over or finished, the scholars have been dismissed*. pr. 2706. — 7. *to dismiss from work or from a meeting, assembly or congregation*; wura M. apōñ n'adwumayefo, *Mr. M. has dismissed his labourers*; kyerekyerēfo no ap. ne sukūfo, *the teacher has dismissed his scholars or pupils*; wōapōñ asafo no, *the congregation has been dismissed*. — 8. *to call people out of or away from their homes*: wapōñ nkūrofo aboa āno, *he has called the people to assemble*. — 9. *to call back, recover, win or bring back (fugitives, under the assurance of their not being hurt, from the place to which they fled perhaps from fear of being killed)*: wopōñ akobofo a, wō ntama āno ye duru, pr. 493. cf. pono, F. — 10. *to redeem, recover a pawn*. pr. 770.

pōñ, a. in cpds. *great, large*; cf. abopōñ, obirempōñ = ohene, nantupōñ, Akūropōñ, Mampōñ, Onyankōpōñ.

pon, pono, F. *to redeem*, = gye. — pon, inf. *redemption*.


o-pōñ, inf. *abortion, miscarriage*.

mpóñ nè mmá, *the whole family or household*, mpanyiñ nè mmofra.

àm pōñ, a. *old*, used of palm-wine; ō, àmpōñ ní! nsā no aye à.

o-póñ, pl. a-, F. epon, 1. *door, gate, hatch*, = oḍaṇ āno pōñ (ehō ye wurekyerē, adidipōñ ye trotro); to pōñ mu, *shut the door*. — 2. *table, dining- (breakfast-, supper-)table*, = adidipōñ; *writing-table or -desk*, kyerewpoñ; cf. adwumpōñ. — 3. *meal, repast; feast*: wō-tó w' no pōñ, *they made him a supper*. — 4. *the table in the court of justice*: wode no kō pōñ so (= asa so) akodi asem, *he is brought to the bar for a decision of the matter*. [G. 1. šina, 2-4. okplō.]

pōnam, *a well-formed piece or nugget of native gold*.

mponee [biribi a wōapono] *a bend, curve, curvature; a bind or tie* [  ]; mp. kūmā, *a breve* [as on ă ě ĭ..]: mōnye mp. wō so!

o-ponfo, F. *redeemer*, = ogyéfo.

o-ponkó, *pl. a-, F. m-, horse. pr. 2707ff.* — o-ponko-bá, *pl. a-, colt, foal.* — o-ponko-béré, *pl. a-, mare.* — o-ponko-nini, *pl. a-, stallion.* — o-ponko-saé, *pl. a-, castrated horse, gelding.* — oponko-furum, *mule, an animal generated between a horse and a she-ass (cf. afurumponko, - between a he-ass and a mare).*

o-ponkó-até, *saddle.* — o-ponko-nnadeka, *bit, bridle.*

aponko-kwan, *pl. id. [lit. horse-way, horse-road] road, the broad road, high-road, highway.*

aponko-náñ: wasi ap., *he stands astride, having set one foot before the other; he strides.*

o-pon-kótokōro, *door-hinge.*

apōñkyé, *am-, pl. m-, Ak. F. goat; = abirekyi.*

apōñkyeréñ, *pl. m-, toad; ap. te abo ase nè atarem'; ap. puw bore mā awo. pr. 2712f. cf. apotoro.*

pono, *v. [red. pompono, pomprō] 1. to bend; opòno ne mu, ne nañkrōma. — 2. perf. to be bent, crooked; to be arched, vaulted. — Cf. kyea, kurum.*

pòno, pon, *v. F. to redeem; opónò, inf. redemption, = ogye.*

apóno, *F. circle; bu(bu) ap., to form a circle, to surround.*

mpono, *F.: tu mp. = tu nteñ or ntene; watu m'asem mp., he has gone straight-forward with my cause.*

àmpono-dí-àsũá, *an old monkey-eater, obayifo mmārañ.*

opōnóntom', *pl. a-, [pono, tom'] pocket-knife, clasp-knife.*

ponse, *v. [Eng.] Akp. F. to punish; cf. tẁě asō, fẁe, tua ka. mponse (F. Akp.), punishment.*

o-pōñ-ntá, *folding-doors, folding-gate.*

mpon-tere, *door-hinges; iron ligaments of a door. pr. 3328.*

apón-tów, *inf. [tow poñ] feast, feasting, banquet, banquetting; luxury, delicate living; wode ap. ñkō na egye wōñ ani.*

pòntwě, pòntẁēpòntẁē, *slow, sluggish, tardy, dull; lazy, slothful, indolent, idle; syn. nyā.*

apóñ-ñuá, *Ak. aponñwa, pl. m- [opon, agua] the frame of a door or window. pr. 2711.*

mpò-ñwóma, = odé mpów à áhyé (= erebebo) na ennyini na wobubú dí no, *unripe tubers or roots of yam.*

popa, popápòpa, *red. v., s. pa, espec. under 12.*

popápopa, *adv. expressing the sound of breaking; oðañ no ye p. na ebu fẁee hō, or, oðañ no bubu p. na efẁee ase, the house fell or tumbled down with a crashing or cracking noise.*

popā, *pl. m-, palm-branch, i.e. the long mid-rib of the leaf espec. of the oil-palm, together with or without the long leaflets (berew) proceeding from it on both sides. pr. 466.570.592.2715.*

mpopá-àmmó-wo, *a swelling of the hand alleged to be caused by a charm against thieves in a plantation.*

mpópare, *a place cleared from trees, brushwood, weeds &c.* —  
bò mp., *to clear a place in a forest.*

ò-pópaw, *pl. a-, a kind of tree, used as timber; wode sen wo-*  
*aduru, adaka n.a.*

apopa-yámì [nea opopa yam'] *the last child of a mother; cf.*  
mpopà-yámì, *the fibres of palm-branches.* [okààkyíre.

popo, *red. v., to shake, tremble &c. s. po, espec. under 2.3.6*

popo [G. kpekpe] *a kind of cloth; Ak. aweree; s. ntama.*

mpópó, *a native dish made of maize. [G. kpekpe.]*

pópō, *s. pó. — pō'pō', = ofuruntum.*

pópō, = abonúa, atwápó, *from the sound of cutting, s. pó.*

pō'pō, *red. v., s. pó'.*

apopobíbíri, *1. the dark-green or dirty film on the ground*  
*where water has been spilled or on stagnant water, consisting of*  
*tiny water-plants, algae; (wuguare gu a, na fam' aye tumm, wofre*  
*no ap.) — 2. dark-green moss on stones or trees; pr. 3370. cf. abo-*  
*so-nhwi, dua-hō-nhwi. — 3. a. dark-green.*

popododobi, *s. nantwi.*

apopokyíkyí, *a kind of river-fish. pr. 2716.*

popomporúwá, *a custom performed with females arrived*  
*at puberty; woye no p. = wogoru no bra, e.s. ababā bi a obōe bra*  
*wode gude nè nnwínne nè nhenepá hyehye no to dŵom di n'akyi*  
*de no kō asum' koguare no bō no asu de no ba ofie na wóyè no aye:*  
*ñkesua, ntrama n.a.*

popópòpó, *fighting, scuffle; se p. fi mu a, ménye no deñ? —*  
*insolent usage; oye p., he is a rough man, disposed to fight or flog*  
*others, to show his power; mmobō me p. so! do not knock me about*  
*thus! [fr. the sound of beating.]*

poporokú, *new corn (maize) which can be ground, corn of*  
*this (the present) year; cf. kùkuradabi.*

póré, *v. 1. to strip one of his clothes. — 2. to challenge by stri-*  
*king; oporé m'ano = opotí mè.*

póré, *pl. m-, jar, pitcher, jug or bottle of stone ware.*

apòrí-bà', apotibā, *pl. m-, a club, bludgeon, cudgel, thicker than*  
*asabā', cf. ñkontimā.*

póripòri, *a. ready to strike or fight; ne nsa ye p.*

aporí-sò, *by force or violence; ogye biribi ap.; odi asem no*  
*ap., e.s. ònfwefwe bem biara se nea esi ne tirim no ñkō.*

poriwa, *a., pl. mporiwa-mp., short, said of sticks of 1 or 2*  
*fingers' length; Nkrañfo kotwā nnua mp.-mp. de kō fie koton.*

poro... *cf. pro..., pono...*

pörökyéwá, *tender, soft, delicate, dainty, effeminate; óyèn*  
*ne mma pr., he brings up his children tenderly, effeminately; wahye*  
*ne mma pr. or prówé, he shows his children too much indulgence (cf.*  
*kokō), he spoils his children.*

o-pöron, a kind of tree.

o-pöröntom', s. opönontom'.

pöropöro, a disease in the throat; éyè wo mene; wokasa a, enye yiye.

pöropörow, pöropörow, red. vv., s. pörow, pörow.

mpöröpórow a, small fragments or particles, crumbs, splinters, filings, sparks: dokono(hō) mpr., crumbs of bread, cf. mfürofúrowá; dua(hō) mpr., small bits of wood, splinters, saw-dust; dade(hō) mpr., iron-filings; gya(hō) mpr., sparks, cf. nturuturuwa.

pörow, v. [red. poroporow] 1. to rot, corrupt, putrify, decay, spoil; to become putrid, grow virulent, to fester (of wounds), ulcerate; perf. to be rotten, putrid; dua no bep. ntem; nām no ap. — cf. suw, see. — 2. to spoil, to bring up or accustom to bad habits; op. ne ba = ohye ne ba prowe, okoko ne ba. — pörowē, v. n. rottenness.

pörow, v. [red. poroporow] 1. to beat out, thrash (kokoté, atókó, emō, cf. few abūrow & siw, G. gbe nīmā); to beat off (abe: wode bemū bō [or fwe] fam' de yi mmefua no mmiakō :/: afi bemū no so). — 2. to beat, to shake out, to remove the dust &c. or clean (prow or proprow atadem', clothes &c.) by beating; to shake, stir up, clean from the seeds &c.; mmea de tadua p. asawam', women clean raw cotton by a wooden instrument. — 3. to pluck off, gather (dua aba, the fruits of a tree, = tetew). — 4. p. abom, to remove the single pots from under the felled palm-trees (wotetew nhina a wode sua abe fi mmedefunu ase). — 5. to fall, espec. in small portions or particles, to crumble, to be scattered, strewed (strown) or thrown down (of dry things): dua no so ahaban nh. porow = po; nhwēa p. gu ade no so; nkyene porow gu; — tr. to remove small particles, shake off, cast off; oporow nkyene gu, pr. 702. — 6. to spend in defraying different expenses; map. me sika nh. matua m'akaw 'ne. — 7. p. atuo, to discharge guns in a volley; yep. atuo guu won so, we poured a volley of muskets upon them. — 8. n'aniwa poroporow nsu, his eyes gush out water; oresū na nusu fi n'aniwam' gu wōrōdō-wōrōdō y ō yō, = nusu tere no.

poruwa, a. s. poriwa.

posa, v. [red.] 1. to rub (with the hands); p. tā, to rub the tobacco; ntama no abiri, mep., the dress is dirty, I am rubbing it; a-wow ade mensa na mep., my hands are cold, therefore I am rubbing them; mep. me koko so, I am rubbing my chest; wode dote p. n'ani, they rub dirt into his face or eyes. — 2. to break or crush the strength of any one: oyare no ap. no, he has become lean and feeble by the sickness.

po-sā, F. = posaw. Mt. 27,48. Mk. 15,36.

mposae, the withered bark or the dry fibres of the plantain-tree, used for various mean purposes [comm. lang., syn. baha]. pr. 10.2491.

posaw, v. 1. to rub to powder; to bruise, crush, grind, smash, dash in pieces; syn. petew. — 2. to be crushed: ma'wie p. korā, I am completely exhausted. — 3. p. so, to murder, with cruelty, atrocity or in a frantic manner, to massacre.

p o-saw, F. po-sā [osaw a efi pom'] a *European sponge*.

apósé, a kind of *brown-red fruit*; aba a ebere dum.

o-posí, pl. a-, a kind of *earthen vessel*; asańka (abeyā) bi a wō-  
ańworāńworāń mú (wōńwene no pipiri ye mu ahiń-ahiń) à wōpōtōw  
mu mako, ńkruma, efań n.a.; s. kuku.

o-pōs íe, Ak. opíèsíe, *the first child*; me (ba) p. ni. (*R. the youngest child, a child born to a man in his old age.*) Cf. abakań & apopa-  
yám', okáàkyíri.

posi, pl. m- [pōw a asi] a *tuber* of the yam plant *growing a-*  
*fresh* after those of the first growth have been pulled off; odé a wō-  
apań (wōatu ase de a edi kań) na asań abō bio; s. mpow; odé no  
sisi so pī nti, wōfre no mpow a asi (esi) a.s. mposi. Wōde odé a wō-  
befua no mposi-mposi na ehyehye ńko no mu.

pōsoposo, a. *loose, rickety, unfixed, not sticking fast*; epam  
no aye p., enyé deń bio.

póso, pōsoposo, a. *weak* from old age (or sickness), *feeble,*  
*infirm, imbecile, decrepit, shaky, tottering*; aberewa p.; wabō akora pp.

po-soro-samini, pr. 2696.

posow, v. *to shake, tremble &c.* = wosow, pusuw, popo, him;  
- mframa p. ahabań; awow p. me hōnam; awow de me, me hō p.

mpó-ta m' [(be)pōw ntam'] *pass, passage* between mountains or  
houses; *strait, defile; alley, thoroughfare*; wafa mp. hayi; cf. afae.

pōtē, a. *right, true, genuine*; adv. *in the right manner*.

potí, v. *to challenge by striking one's nose or mouth with the*  
*finger*; cf. pore.

mpo-tia [pōw, tia] *stunted tubers of yam*; odé a ammo yiye na  
ēbōō ńkorowa-ńkorowa no. pr. 281.

apoti-bā, F. apotsibā, Mt. 26,47. s. aporibā.

pōtō, v. Ak. 1. s. potow. — 2. = fōtō, F. forō. — 3. F. *to cor-*  
*rupt, become corrupt*; dzēa onipotō no, *that which is not corruptible.*  
[1 Cor. 15,42.]

pōtō, a. *dirty, filthy, nasty*; ne ntama or ne hō aye (fi) p., ne  
hō ye p. = ne hō ye fi dodo.

pōtōpōtō, a. *thick, inspissated*; ńkwań no apiw aye pp.; *slimy,*  
*muddy, miry.* — adv. wokuńkum nnipa guu hō pp., *they slaughtered*  
*people with a fearful carnage.*

apotobiesā'se, Ab. a kind of *owl* = wūrepí, Akr.

mpōtō-dé, a kind of *pottage-herb*.

mpōtōe, 1. *the dregs, lees, sediment* of any thing; puw is used  
only of nsā or other liquors, and tā. — 2. F. *corruption*, = prowē.

o-pótōfo, pl. a- [potow 3.] *foreigner, alien (barbarian), one who*  
*does not speak Tshi, one who speaks an unintelligible language.* —  
2. s. bōtōfó, pātāfó.

pōtō-mań, a people of a language different from Tshi.

Apōtokáń, an *impure Akan dialect*; Kwawufo kasa ap.

apótompo, *hurry, precipitation, flurry, fuss*; obō no ap., *he does*



*it in hurry and confusion, helter-skelter, hastily, without sufficient preparation and reasons; obo asem no ap., e.s. odi a, onhú āno; ose: enyé biribi, meye no ntemntem.*

apotopòré, -pòré, a small bird with greenish grey plumage.

potopoto, s. potō, potow.

potoro [Eng.] porter; cf. nsā.

apòtòro, frog; cf. apōnkyerēn.

apõtõro-dóm, a poisonous plant; dupon bi.

potõrópõtõró, negligent, careless, slovenly, disorderly; on-fwé n'ade yiye, óyè ne nneema p. = sakasaka; onyé ne ba yiye korā, óyè no p.

potow, v. 1. to crush, squash, press into pulp; op. mako wō asankam'; otia biribi so wō fam' na epetew. — 2. to pound, beat; to knead; p. mmoro = fotow m., to knead, mould dough or bread; p. dote = wōw d., to work clay and water with the feet; dote no apotow (awow), the clay is well mixed, ready for use. — 3. to speak a foreign (barbarous) language, at least not pure or genuine Tshi; op. Brofo, Date &c. Otwi de, yempotow.

potũropodwō, s. botũrobodwō.

potwā, 1. glutton, greedy fellow; onipa a onyā aduan a. nsā na odi a. onom no pi kyeñ se ete; syn. odidifó. [G. fulo.] — 2. gluttony, greediness; oye p. = ope adifudé, he is greedy (not only of food or drink).

potwom, button.

pow, v. [red. popow] 1. to rub, scrape, scour, clean, cleanse; pow sē, pr. 401. ópòw korow no mu; syn. tñiw. — 2. to cut closely, to lop or poll the branches of a tree, espec. of a palm-tree felled in order to extract the palm-wine; wapow abe no; wopapow won mme. — 3. to polish, burnish, furbish, make smooth, bright or glossy; to refine; wop. aŵowa, sānyā hō; mapow mo se dñwete; cf. trom, hoa. — 4. to become or be civilized, polite, refined, cultivated; ópòw = onim aguaasesemde yo; akoa no apow nnansā-yi, e.s. wahū kūrow a owo mu no amanne yiye; pótófó biara mpowe, none of the tribes that do not speak Tshi are polite or refined. — 5. to grow rich, pr. 884. to improve or rise in worldly affairs, to become comfortable, pr. 1626. Asantefo ammā Fantefo ampow amfew, the Asantes did not suffer the Fantes to improve and thrive or prosper. — 6. to become or be proud, puffed up, arrogant; to behave proudly; syn. horan; opow nehō, he puffs himself up; opow n.s. onsō nea obeye dñwae na oreye; n'ani nsq nnipa; wapow, he is proud, presuming, arrogant, insolent, overestimates himself; ohoho ba kūrom' na okyere nehō a, wose: wapow dodo. — 7. to growl, grumble, gnarl, snarl, roar, said of the dog, leopard, lion &c. okraman po me, the dog growls at me.

o-pow, inf. politeness &c. haughtiness, arrogance.

pow, v. to come up, come forth, appear; dua aba no apow =

pow, v. F. = po, to forsake, e.g. sin. [apue.

e-pow, pl. a- or apow-apow, 1. bump, swelling, protuberance,

*tumor; knob; n'anim wə pow, he has a bump on his face; n'ano ahore pow, his mouth is swollen (by accident or by nature); pr. 145.163. — menewaase pow, a) a wen on the throat, goitre, struma; b) grudge, pique, spite: óyì ne m. p., he gives vent to his anger. — 2. conglomeration, conglomeration; mogya apow-apow, clots of blood; cf. epow, pl. m-. — 3. curl, ringlet; Abũrokyiri ññuan no hõ ñhwi ye apow-apow. — 4. knot; pow yi ye deñ sê, mintumi mensũn, this knot is too tight, I cannot untie it; — bə or si p., to tie (in or into) a knot; si wo nsa so pow = bə so hama na wo were amfi; — bə hama p., to tie a rope into a knot; — bə tirim p., to design, project, plan, devise, to make a plan, project, design, plot. — 5. knuckle, protuberant joint, espec. of the fingers; cf. nanpow, nanñweā; otētēē n'apow mu, he stretches himself, lit. his joints, he takes exercise, walks; óyè me apow sò adé, he treats me badly, cruelly.*

*e-pow, pl. m-, a cluster or group of trees, grove, thick wood or forest of small extent; cf. abosompow, asamampow, asoreso.*

*e-pow, pl. m-, conglomeration, lump; sika p., an ingot, nugget or billet of gold; rock-gold; s. epow, 2. & pokə.*

*mpow, the new tubers of yam growing after those of the first crop from the head which has been cut off and planted again; odé a wə-atu na aka ne ti wə fam', odé a wəpañ mmotokrōma a esañ bə no, odé a wəpañ dedaw na abə mpow no; s. posi. Wo mpow mfew da, your capacities will never be developed.*

*mpow-bère, mpow-mù, the time of the second crop of yam.*

*pówa, pl. m-m- [epow, dim.] a small grove for the fetish = obosompow.*

*e-powá [epò, dim.] a (small) sea as part of an ocean.*

*pówa, Ak. the smallest amount of gold-dust, the half of pese-wa, about a half-penny. Cf. simpówa, tàpó.*

*powa-de, things bought for a half-penny. pr. 1362.*

*mpówa-ka, Ak. small debts.*

*apow-mu-dén: ohye no ap. na wabə ne krõn, he confirms, encourages or helps her in her theft.*

*apow-mu-tētēē [stretching of the joints or limbs] gymnastic exercise, gymnastics.*

*po-wó [lit. sea-snake] a kind of eel; syn. aberekurí.*

*powpaw: bə-, to put aside as unimportant, pr. 2308.*

*pra, pãra, v. [red. prapra] 1. to sweep with a broom or besom (odañ mu, abonten so, pata so) pr. 322.2718. — to gather; yepra boa āno a, efwete bio, what we sweep together, is scattered again; pra ahōnyā hye kwu, F. to heap up riches; cf. prapra; — opra (di) n'akyi, he sweeps behind him (to remove the least thing or influence he may have left behind). — 2. to sweep, to drive or carry along or off, to destroy many at a stroke or with celerity and violence. — 3. Phr. Oprapra n'asō akyi, s. asō; oprapra ne ba huhuw no hõ, s. huhuw. — 4. pra yare, As. = sa yare.*

*e-pra, pl. a-, armadillo, Dasypus. pr. 3310.*

*aprā, pl. m-, a small species of armadillo.*

apra: yi.. apra, *to warn, forewarn, give warning, admonition, information or notice to, to caution*; s. eb. woako oman bi so na wonò wo bedi asemnone, na obi ahintaw akā akyere wo; ete se otia wona so. Rebeka yii lakob apra se óñnuan.

mprā, mpānā, pl. -fo, 1. *lover, paramour; concubine, mistress, courtesan*; obarima a. obea a onam tẁē mprā; pr. 2719. cf. aguāmāñ. — 2. *the connection between a man and a woman living together for a time without being properly married, concubinage*; tẁē mprā, *to form such a connection, to live in a state of concubinage, to have illicit (sexual) intercourse*. — mprā-ba, pl. mprā-mma, *a child begotten in concubinage*. — mprā-tam': odi o-nè bea no mp., *he is the go-between to him and her*. — mprā-tẁē, inf. *living in concubinage; illicit (sexual) intercourse*.

o-pradā, s. oprannā. pr. 2720.

aprādā', a kind of musical instrument, made of horns; s. abeñ.

pradadada, s. pāradada.

o-prae, pl. a-, *broom, besom*; syn. ohūāe; cf. tui; — wope asem so prae, *they are too inquisitive*.

mpraé-sò, *an open level place swept clean for trading or other purposes*.

prak o, pl. m-, *hog, swine, porker*, pr. 499.535. [Port. porco, G. kplôtó', old: kproko.] Cf. batafo. — prako-ba, *pig, porket*. — prako-bere, *sow*. — prako-dañ, *hog-cote, pig-sty*. — prako-nām, *pork*. — prako-nini, *boar*.

pram', v. *to issue, flow or run copiously from one's body, said of sweat or blood*; mihyiaa no na fifiri reprim no; syn. guām. — F. prem, *to overflow, inundate*; nsu prem wiadze, *the world was drowned*.

prām, a. (?) *nimble, brisk, quick*; ode akutú no mää me, me hō prām, madi, *when he gave me the orange, I was quick and had soon eaten it up*.

prāmā, pramma, pl. m-, [fr. pra, *to sweep?*] 1. *a lane between houses*, cf. nnantam', brōñ. — 2. *a large yard enclosed by 6 to 8 houses, not forming part of the main street; a place, a broad way or open space in a town; court-yard*.

mpramā-sò, pr. n. *a place or street at Akūropong*.

prammáfó, *the people living in one large yard*. pr. 2721.

o-prāmmíri, panām..., pēnām..., pl. a-, *a snake 4-6 feet long, yellow at the neck, grey at the belly, and black (dark-blue) on the back and at the tail, spitting at people's eyes and blinding them*.

prampram(pram), adv. *issuing or flowing copiously or profusely*; mihūū bofo bi a ofi kwan so a ne hō fifiri prampram; otuu abura no no, nsu no ba prprpr. = ntemntem.

mprampūro, *bamboo*. [Malay & Port. bambu, G. pamplo.]

prāññ, a. & adv. 1. *open, free, plain, -ly*; woabu afuw no so nnua nti eso da ho or aye pr.; okasá pr. = okā asem na onsiw bi so, okasa ne ñhinām' korā, onsuró akyiri; — enó práññ, ehē na wu-

hūū me kañ? *tell me plainly: where did you see me first?* — *syn.* fē, pefē, petē, fāññ. — 2. *fully, in the whole*; kaw no ñhinā si abē pr.? *what is the full amount of the debt?* — 3. *pretty much or many, pretty far or long*; madów makò m'anim pr. = kakra ara gēññ, *I have advanced pretty far in clearing the ground* (from weeds or trees); midii nna pr. or mekyee pr. wò hò = mekyee kakra, *I stayed there for a good while.*

o-prā'nnā', *pl. a-*, (oprādā, pr. 2720) *thunder, lightning, thunderstorm, tornado*; *cf.* anyinam, osramañ; — op. bom' or pae, *it thunders*; op. si or duru duam', *the lightning strikes a tree*; op. beduru wo! *may the lightning kill thee*; op. duruu no de no kof'wee pom', *the lightning struck him and cast him into the sea*; op. akyi na osu to dā, Gr. § 228,4.

prañ-hene, *a mock-king, a king without any power, having only the name*; odi p., òye p.; wosi no p.

mprapiriwa-so, *hastily, superficially.*

prapra, *red. v., s. pra.* — F. nyimpa dodo kesenara prapraa hwonhō behyiaa neñkyeñ, Mt. 13,1.

prāprā, *a. slimy, pituitous, mucilaginous, mucous* (e.g. fwen-nore); *syn.* mātāmātā; *cf.* tǔǔ, hūǔ.

mpraprafo, *pl., accomplices, companions, associates*; won a obi aprapra won aboa āno sē ne mfěfó; yònkónom, mpàmfo.

aprapra-ha [*sweeps the bush*] *a kind of bird.*

aprapra-nsa, *s. aseforoe.*

prāse, *v. [Eng.] to plaster; to pave*; *cf.* fōmfām so, tare so, sew.

prāse [*Eng. plaster*] *a plaster for wounds &c., cerate, unguent, liniment*; *syn.* mfomfamso, ntaresó.

mprā-tam', *s. mprā & di.. ntam'.*

pra-tǔ, *the hole of an armadillo*, amōa (etū) a opra dam'; wotua no p. = wòkò amōa nom' sē wòkòkyere no; wotua onipa p., *he is watched and attacked as in an armadillo's cave*, onipa wò dañ mu na woakotoá no na onnyā okwañ mfa bābiara.

mprā-tǔǔ, *inf. s. mprā.*

apràtǔǔm, -tǔǔm, *pl. m-*, *lock of a door or case, of European or native making*; *cf.* kradoa.

Opraworam, *name of a month, about May*; *s.* osram.

apra-yi, *inf. [yi apra] warning, caution against danger &c.,*

pre..., pre..., *s. pēre..., pere... [admonition.]*

mpre, *adv. F. presently, Mk. 6,25. — cf. prekō, mpreñ, mprepre.*

prego, pēregō, preko, *pl. m-*, *nail. [Port. prego; G. bleko.]*

prē-kō, pēre-kō [peñ, kō] 1. *once, at one time, on one occasion, = peñkoro*; mihūū no prekō pe, *I saw him only once.* — 2. *at once, at the same (point of) time, immediately*; enini mene nipa prekō; owui prekō-pe, *he died suddenly.*

prem, *v. F. to overflow, inundate*; *s. pram.*

o-prem, pērem, *pl. a-*, *cannon; gun, howitzer, mortar; tow ap., to discharge cannon. pr. 876.1796.2465.2723.*

premin'ti, *pomatum*.

prémó-ba, *pl. m-, cannon-ball, -bullet, -shot*.

impre-mpre, F. [mpre, red.] *presently, instantly, immediately, this moment. Mt. 26,53.*

mprempreñ, [mpreñ, red.] 1. of time past: *just now*; mp. na miduu ha yi; mihũũ no (wò)hò mp. — 2. of the future: *presently, on the spot, immediately; forthwith*; mereba mp., *I am coming presently*; mp., orefwefwẹ bosea a, orennya; mprempreñ, *on the spot*; cf. anonom'-ara, Ak. sesē-ara. pr. 2724. — 3. when repeated in correlative sentences, it answers to Eng. *now - then*: anoma tu a, mp. odañ nehò kò hayi, na mp. odañ nehò ba hayi bio, *when a bird flies, it turns now that way, then this way*.

mpreñ, mpěreñ, = 'ne; na mprepreñ de, en'de na wontumi utwēñ bio; F. mpre; cf. peñ. — mpreñ-kō-tsē, F. *too soon*.

mpren-nu, *twice*; = mpeñ abieñ, *two times*.

mpren-sā, *thrice*; = mpeñ abiesā, *three times*.

o-prenteñ, s. -per... (akyene bi.)

o-prenteñkoro, s. per..... (agoru bi a wogoru no ayi ase.)

prentoa, *pl. m-, bottle. (Voc. Nig. Exp.)*

prep... prep... s. perep... perep...

prête, *pl. m-, [Eng.] plate, dish*.

prew, v. s. përew.

prim, s. pirim.

primprim, F. dzi-, *to be strong, well, in good health. Mt. 9,12.*

pro, v. F. = pöröw, *to rot*.

aprow, F. bọ ..hō apro, *to be round about. Mt. 3,5. Ps. 128,3.* — otoo n'anyiwa apro fwee won, otoo n'anyi apro fwee no, *he looked round about on them, ....to see her. Mk. 3,5. 5,32.*

prō, v. s. pono, *to bend*.

proku -o, s. püröku. pr. 2725. — prokyéwá, s. poro...

pròm, *the sound of discharging guns*; wobetow atuo p.p.

aprómpó, *a kind of esculent herb*.

mprompranne, *gold-trinkets*.

promprom, a. F. *fresh, flourishing, Ps. 90,6.* = fromfrom.

o-prōntom, s. opōnontom.

prop... s. pōrop... e.g. mproproma, F. = mporoporowa. Mk. 6,43.

prow, prow, s. pöröw, pöröw; apro.

prumo [Eng.] *plummet, plummet-line*; kyerebenñ-ye hama.

pruw, s. puruw. [Am. 7,7.]

pu, v. s. puw. — epu, s. epuw.

pu, *adv.* = pe, *completely*; s. kómpu.

pú, *adv. expr. the sound of breaking*: duá no, odé no bù pú.

mpu, F. *amazement, consternation, dismay, sudden alarm. 1 Pet. 3,6.*

pù, *adv. expr. the sound of a discharged gun*: otuo tow pù.

púā, *pl. m-*, 1. *a weft of hair, plait or tress of hair; pigtail, cue; nhwi a woayi na woagyaw wə atifi kurukuruwa; wasi puā; syn. ntakua (on the vertex or top of the head).* — 2. *sāmā bi, e.s. woayi wo nhwi nkuruwa-nkuruwa atuatua wo tiri hō; yi mp.*

pūa, *v. [red. pūapūa]* 1. *to draw or press together, contract, wrinkle; wapūa n'anim, opūapūa n'anim, n'anim pūapūa (opp. n'anim tew), he knits his brow, he frowns; cf. pono. — ntwētwe nsem no biara mpūapūa, kyerew ne nhinā mā mā, do not contract any of the words, write them all fully out.* — 2. *to be crooked, curved, bent; ne mū apūa = apono, Lk. 13,11.; wafi dua so afwe ase nti wapūa, because he fell from the tree, he lies crooked (perhaps only for 2 or 3 hours).* — 3. *to shrink, shrivel: nhōma no ap.; ntama no ap. (after washing).* — 5. *to press upon, be close upon (the enemy): dom no ap. yen; otwiw pūaa me e.s. otwiw beñ me aye me biribi.* — 5. *to challenge, irritate, pick a quarrel with: wapūa me; okisi mpūapūa gya-hene, pr. (obi mpūapūa ohene).* — 6. *red. to urge, force or press on or upon: ode ade no pūapūaa me na mantō; obi mpe biribi atō na wode hyehye no a, ose: wode pūapūa me!* — 7. *to push together: pūa gya yi āno! syn. kūa.* — 8. *p. so, to add, to supply (money) to make up a certain sum: ntrama no nnu, pūa so! = fa foforo gu so na adupe! kofa dare 1 bepūa me or bepūa(me) so! dare biakō kaw a memā wo no, memā wo sirin anan na mede ntrama mapūa so.*

mpūa-só, *inf. money which is added to make up a certain sum.*

puduw, *v.* 1. *to blow up, inflate, distend (with wind, e.g. an air-balloon), to puff (a bubble); to swell.* — 2. *to be inflated, distended, puffed up; to swell.* — 3. *to heave, lift, raise or elevate a surface by pressure or by any power from within or below; to cause to swell or rise.* — 4. *to be raised or lifted up, to rise, heave; fam' ap., the ground is raised by a germ ready to burst forth. Am. 8,8.*

pue, *v. [red. puepue]* 1. *to come forth, appear, make one's appearance; opue abonten so, he is coming into the street; wapue hrain, she has presented herself in gorgeous or splendid attire.* — F. *to come forth, go out. Mt. 8,34. 12,14. 20,1. 27,53 (red.) = fi adi.* — *yi .. pue, F. to bring forth. Mt. 12,35.* — 2. *to become manifest, publicly known; to get out, abroad, transpire, take vent: ohui se asem no reye apue; F. esum-adze nyinara bopue, all secrets will be made manifest.* — 3. *to open: wopue atuduru kwadum āno (or so) na wohye, they open a cask of powder and distribute it.* — 4. *to rise, of sun, moon and stars; cf. sore.*

púèpúè, Ak. buēbuē, Akr., *lamenting cries, lamentation, vociferation; óyè p., osū or otēm' p., he or she laments, wails, sets up a lamentation.*

apúhuru, *s. apohuru.*

púka, *a kind of bead, s. ahene.*

apúka, *a kind of yam (afasew), s. odé.*

mpúm'íri, *a kind of bead, made of the shell of the cocoa-nut; ahene bi a Adampefo de kokosi hō hono denneñ no ye.*

púm'pā', *pl. m-, a large (oil-) cask; cf. opañkrañ.*



pumpuñ, *v. red. s. puñ.*

mpumpuñ-asé: asu no adọ mp. = nsu no apumpuñ (pí) wọ fam', *the water (or brook) has lost itself in the ground and flows underneath, having soaked through(?)*.

o-pumpuní, F. kumponó, *a man who has the highest authority in a country, as in Akuapem the King and the English Governor. Kwadade nam họ no, odi p., brohene di p.*

pumpunu, *pl. m-, small room, back room, back chamber; storehouse, store-room; room for luggage, packing-room; syn. piá, pákùsu. [pr. 2726.*

mpumpun-nyá, *a blister caused by fire; ogya hye wo na ehọ bọ horonua a, wose: abọ mp.*

pūñ, *v. Ak. punu [red. pumpuñ] 1. to become or be tumid, turgid, swelled, enlarged or distended, puffy or inflated, to grow big, to rise in a tumor, to swell, tumify, turgesce (e.g. by some fluid gathering underneath) so as to be ready to burst out; ade no apuñ = aye kokūrō na epe se efi adi; ekúru no apuñ = ankā ereye awu, na akyiri yi adọ nsu a.s. ase aba nsu foforo; wapumpuñ serew, he is swelled with laughter i.e. ready to burst out into laughter; mǎnsō no bi pumpuñi kūrōw bi so, a similar rising or rebellion was attempted or (nearly) broke out in another town; dọm no pumpuñ reba, the army is ready to make its appearance. — 2. to cause a swelling: nsu no apumpuñ wọ dua no ase = nsu aba fam' wọ dua no ase pí a épe ayi nehó adi; cf. asu no adọ mpumpuñ-asé; — to cause to swell: ópùñ n'áfòno, he inflates, blows or bloats his cheeks = waye no kokūrō; mekopuñ nsu, I am going to take a mouthful of water; wotā puñ nsā a, wo anim ye horohoro. — 3. to whirl up or ascend in a black pillar of smoke: oḍań no hyewe no, ne wnsiw pūñ kọọ 'soro. — puñ wu-siw, F. to emit smoke, to smoke, smoulder. Mt. 12,20. — 4. to smoke, expose to smoke, to smoke dry, to dry or blacken by smoke; wopuñ nhina mu, earthen pots of native manufacture are smoked by the potter in making them, and, after they have been used, from time to time. — 5. to smoke (out), to unearth (animals) by means of smoke; pra, aprawá, atwáboa, apesee, ahénslá, kotókó ne mmoa a wotā deda atū mu a, se obi kohū wọń a, okosọ āno gya (wode mako uso gum') mā owusiw no puñ wọń wọ mu mā wofí adi ba na wokum wọń; akisi nè nkurá nso, woye wọń sa bi. Asantefo ba Oguā a, wotā puñ akisi di. — 6. to become smoky, old-looking and dirty or dingy, of a dark, or dusky or dark-brown colour; ofasu or odampare no ani apuñ; ade bi apuñ or ehō apuñ = aye dedaw na ehō aye se kọkọ a efi wom'; ntama no hō ap.; gyata no hō ap.; ne nhwi no hō apuñ.*

mpunañ, F. beam. Mt. 7,3. = mpurañ.

mpúnimpú: bọ .. mp., *to startle, surprise, attack by surprise, amaze, perplex, confound, bewilder, stun, stupify; aboa no abọ me mp., e.s. waben me papa na minnyā aguan-ye; biribi a eye hū abọ no mp. = akā no mpofirim, ontumi nhya ade no na ontumi nnuan nso.*

puntúnpùntúñ, *a. reeling, vacillating; nsu bọ korow na ebọ hayi bọ hayi a, korow no ye p. na etwíw kọ hayi, etwíw ba hayi.*

punu, v. = puñ. pr. 2726.

apũñ-ñũá [pũñ, agua] *the king's stool, black from old age.*

pupópupó, *adv. expr. the motion of pushing and knocking about: wɔbobo wɔnhõ p.; nyé no p. = ñhihia no, ñhye no ahõmetew.*

apupu, pr. 2727.

apũpũa, a medicinal plant(?); akrāmānnuru.

pupuw, v. *red.*, s. puw. — e-púpúw, s. asunsonpúpúw.

o-pupuwfo, pl. a-, *one who frightens another, nea oyi bi hũ.*

mpúrání, F. mpunañ, *a large piece of timber, beam.*

pũróku, próku, = nea ne sē apõrow; òye p., *he has rotten teeth.*  
[pr. 2725.3582.]

purow, v. 1. F. *to stumble* = hintiw. — 2. *to snap one's fingers at one, to challenge by a stroke with the finger; wapuw me or wap. m'ano, he has challenged me to fight by striking me over my mouth with the tip of his finger.* — 3. *to disgust one, provoke one's dislike, excite aversion in; asem yi ap. me = afono me, I am weary of or disgusted with this matter, it has become loathful or an abhorrence to me. Is. 1,14.*

o-purow, pl. a-, *a small kind of squirrel. pr. 1101.2566.2728.*

apuro-hemá, *a white species of opurow.*

apũrukú, *that which is roughly or coarsely ground or pounded; that which is rough instead of being soft and smooth; ade biara a wɔayam se wɔasiw na amfe no; woson abũrow a wɔayam so a, nea eka sonē no mu ye ap.; woyam abũro a.s. mmore ap. a, ne dokono nyé de; fufũ no ye ap., wamã me fufũ ap.*

apurupuro, *the rustling noise of an antelope in the bush.*

puruw', 1. a. *round, circular, orbicular, globular, spherical, cylindrical; cf. korokorowa, kurukuruwa.* — 2. n. *a round, disk, cylinder; osram atwa p. = kròkúmā, the moon has formed into a disk i.e. is full; wɔahyehye kyinii no e.s. wode ne mparow no ahyehye nep. mu; akatawia no p. abu.*

apuruwá, = nañkũm, pr. 3026.

puruw-mua, *globe. D.As.*

púsúo, *a kind of play or dance.*

pusupusu, *red. v., to shake; s. posoposo & pusuw.*

o-pusu-aníni, s. opete.

pusuw, v. 1. *to shake; wugoru me hõ a, mep. wo mpren, if you want to make sport or game or a fool of me, I shall just shake you!* — 2. *pusuw wo anom' [G. gblo odañ], wash your mouth (before or after eating) by shaking water in it. — Cf. posow, wosow.*

putisi, F. cork. Voc.Nig.Exp.

putòrí, *a kind of food; aduañ bi, wode mmore na eye a.s. wɔbo, na wode gu sen mu na wonõa.*

pútu, *a hut for storing yam in; asese bi a wode dé siem'; wosi no se odañ, wode nnnā na ede wurawuram', na afei wode dé no abañ mu; wotu odé wode akobañ putum'. pr. 326.*

putúpürú, *a sudden, an unexpected occurrence, surprise*; — ebōō wōñ p., *it came on them unexpectedly* = mpofirim; oguañ na abekā asēā nè aduañ no afwe ase p. so.

pùtupùtu, *the sound of drumming*.

pùtuputuputu, *struggling, forcible and violent efforts*, as of a captured bird; wuyi anōmā a, oye p. = k̄tik̄tik̄iti; wuse: opere.

puw, v. [red. pupuw] 1. *to throw out*; p. ahuru = fi ahuru, *to form, gather or throw out spume or foam, to foam, froth*; nsu a esēñ bebrē no puw ahuru; *to eject or throw out from the mouth, to spit, spew*; opuw nsu ana aduañ gu, = oyi or ogyā fi n'anom' gu; yenyé mmofra na yeadi ade a wopuw. — 2. *to throw up* scil. the cud from the 2d stomach of ruminants to the mouth; puw w̄esaw, *to chew the cud, to ruminate*. — 3. *to come forth in a crowd*: k̄romhofo ñhinā puw (= boaa wōñhō āno) befwee no, *all the inhabitants flocked together to look at him*. — 4. *to raise the surface of the ground*; s. pu-duw 2. — 5. *to bring forth*: asase puw mmere, abūrow, odé. — 6. red. *to stand out, project, be prominent*: n'ani apupuw, *he has got large eyes*; Ps. 73,7. — 7. red. a) *to cause to stand out, to thrust forth*; opupuw n'ani kyere me, *he seeks to frighten me, speaks roughly to me*. Gen. 42,7.30. — b) *to frighten*. — 8. *to puff, assume importance; to threaten*; osuro wōñ puw a wopuw no (1 Pet. 3,14.).

e-puw, *sediment, lees, dregs*, espec. of palm-wine; nsā fufu ase potopoto no; *remainder of any thing*; cf. nnikae; asunsonpupuw.

apuw, m-, *something thrown out from the mouth*; yenni ade mpuw; yenyé kosa-añkomē na yeadi ade apuw; cf. puw, v. 1.

-puw, *adj. much*; adipuw, awupuw, pr. 938.

pu-w̄esa-fo [puw 2] *ruminant*, an animal which chews the cud.

## R.

The letter r does not begin any proper original word (or root) in 'Tshi, and, therefore, does not occur as the first consonant of any word, except in the particle ara, in the verbal prefix re, and in foreign proper names; but frequently it occurs in secondary syllables, enlarging the vowel element of primary syllables and either commencing a second syllable, e.g. pira, pere, foro, suro, huru &c. or, if the very short vowel of the first syllable be suppressed, appearing as a second initial consonant, especially after p, t, k, f, s, h, and before a, e, o, e.g. pra, tra, kra, fre, sram, hrañ, kroñ. In F. the vowel of the second syllable is frequently dropped, and r appears as a terminating sound: war, yer, sor, dur, = ware, yere, soro, duru.

Before nasal vowels r interchanges with n, e.g. trā, tēnā; mārā, mǎnā; and by negligent pronunciation it may interchange with d, cf. 'neda & 'nera; dadewa, darowa; dodoben & doroben; horo, Ak. hodoō; me ara, F. m'ada. — In words borrowed from foreign languages, r is put instead of l, if this be not the initial consonant; cf. brū, girāse, sirikiyi, Enresi = *English*. Gr. § 19, B. 28, 2.3.5.

ara (F. ada) is a particle of either particularizing or generalizing power, chiefly added to, or compounded with, pronouns, or

following after verbs, often combined with other adverbs: 1. *even, just; self, same; ever, -soever; this very...*; cf. *meara, woara, ono-ara, enoara* (F. *mada, wada, nada*); *yeñara, moara, won ara*; Gr. § 59; — *chena-ara, oyiara, obiara; deñ-ara, ebiara, biribiara; ehē-ara, ehaara, choara; sāara*; § 60.61.133,1; — *beñ-ara, yiara, noara, biara*; § 74.75; — *sesēi-ara, mpempren-ara; dabiara(da); ntem-ara, amonom(ho)ara*. — 2. *even, just, merely, only*; § 134,3 a. — *ara bam, ara gycññ*; § 134,2.3c. — *ara pe*, § 141,3c. 264,2. — 3. *anyhow, in any way, at any rate*. — 4. *on and on, by degrees; continually, continuously, uninterruptedly*; § 130,1.4.5.7. 134,3c. — 5. *indeed, really, truly, very*, augmenting the force of the adjective to which it is added: F. *pīn'ara, many indeed; keṣe n'ara, great indeed, very great*; — *oye apā pa ara, s. apā*.

*arā, ā*, = *ara* 4; the lengthening of the terminating *ā* symbolizes continuance. [G. *āhū*.]

*re-* is a *prefix* of the progressive and second future forms of the verb, marking action in the *progress of performance*, such action being considered by itself alone, or as joining to a preceding action or state; Gr. § 91,5.7.173 f 176 f. [It seems to have originated in the verb *de*: *oreye* = *ode ye*, *he holds (the thing) does* = *he is doing* or *he proceeds to do*; cf. (n)nye in F. *onyemba da, menyennom bio, menyempa wo da* (Mt. 24,21.26,29.35.) = *oremma da, merennom bio, merempa wo da; wonyemfa, onyeye dem* (Mk. 8,12.10,43.) = *woremfa, orenye sa*.] In quick pronunciation the vowel frequently seems to assimilate to the succeeding vowel, so as to be changed into *i, o, u*, e.g. *oridi, origu, oroko, orusū*, = *oredi, oregu, oreko, oresū*. F. Mt. 2,18.3,3.6.4,18.

*ridididi*, *adv.* imitative of the noise in running; *wotā no r.* = *kirididi*.

### S.

The consonant *s* has the same hissing sound as initial *s* in English, and occurs before pure and nasal vowels. (Before *īa, ūa*, the pronunciation shows some tendency towards that of Eng. *sh*.) — In F. we find *d* or *dz* for it, in *də* = *sə*; *dē* = *sē*, *saying* or *that*; *adē* or *adze* = *ase*; *dāde, dādze* = *asase*; *wiade, wiadze* = *wiase* &c.). It seldom interchanges with other consonants; we only mention: *nsokota*; F. = *ntokota*; *sunti*, Aky. = *fwinta*, As., *hintaw*, Akr.

*sa, v.* [red. *sesa*] 1. *to cut in or into, incise, make incisions*; *sa nkāmā*, *to cut marks in one's body*; *wōasa n'ani ase*, *he has a cut on his cheek*. — 2. *sa.. mu*, *to prick, pierce, lance*; *mesa ne pom-pom'*, *I shall prick his boil*; *mesa ne mfā mu*, *I shall open his skin that the guinea-worm can come out*. — 3. *red. sesa*, *to scarify for cupping, to cup*; *mesesa me nañ*, *I shall have small incisions made into my foot so as to draw blood from it*; cf. *sūañ*. — 4. *to take or apply a clyster, to syringe*; *mekōsa* = *mekōbo bentoa*, *I am going to take a clyster*; *mekōsa no* = *mekōbo no bentoa*, *I shall give him a clyster*. — 5. *to geld, castrate, emasculate*; *wōasa no sae*, *they have gelded him*. — 6. *to scrape (with the paw), to dig up, scrape out*; *odemerefūa, wusic funu a, ode ne nsa sa* (= *funu*) *fam'*; s. *osa-*

funu; *pr.* 1023. — 7. *to dig out, take out*; mekos̄a sika a (mede) mehye, *I am going to dig out money which I hid in the ground.* — 8. sa abe, *to pick or take out the palm-nuts from the pulpy substance formerly covering the shell and separated from it by smashing, in order that the pulp containing the oil may be boiled*; s. ñnóyé. — 9. sa mu, *to pick out, cull, select, to choose, elect more than one out of many things or persons*; *syn.* paw mu; of one single thing selected, yi or tu must be used; wasa ode no mu nea eye ñhinā afa, *he has picked out all the good yam for himself.* — 10. sa yare, *to take away (cut off) or cure a disease, to cure, to heal*; masa no yare; aduru ñweneñwéne sa yafunum yare. *pr.* 394. — sa or kum kuru, *to heal a sore.* *pr.* 1038.1854. — 11. sa.. āno, *to steel or harden iron tools*; wosa abonua (adare, asow, ososow) āno, *e.s.* wode komā otomfo na oye āno yiye bio. — 12. sa boā, m-, F. *to mend a net.* *Mt.* 4,21. *Mk.* 1,19. *cf.* sã 1. — 13. sa, F. *to be partaker with, = bom'.* *Mt.* 23,30.

sa, *v.* Ak. s. saw, *to draw, scoop.* *pr.* 2729. s. asatoro.

sa, *v.* Ak. F. = saw, *to dance.* — sa, *v.* = sã, *to mix, weave.*

sa, sã, *subst. dem. pron. (adv.)* so, thus, (in) that manner or way, degree, quality or quantity; (in) such a manner, such; sã'ara, just so, in the same way &c., equally, still so, always the same; *cf.* sē, sē. Gr. § 60,5.61. (ne sã nye; sã onipa yi.) 133,1 (ete sa, ete sã-ara). — Sa na eye, *so it is right*; wose sa, wokā sa, *so they say or speak, so the word is used.*

sã, *v.* [red. sesã] general idea: *to bring into, or be in, or aim at connection.* — 1. *to tie together, bind, mend, repair, patch, cobbler*; sã me mpàboá mã me, *mend my sandals for me*; *cf.* sa 12. — 2. *to tie, fasten (a rope &c.)*; ode hama kosã dua kese bim' na ode asã dua tiatiã a wasi no nso, s. seren; osã me, *he ties me to a stick*; *cf.* mantam. — 3. *to be tied or fastened somewhere, to hang down*; hama bi sã or sesã hq, *the rope or runners of a climber is or are hanging down (from trees) or across*; odonko sã hq, *a swing is suspended there.* — 4. *to stretch, be stretched*; asu bi sã hq, *a river runs along there.* — 5. red. sesã, *to cast forth rays, to radiate.* — 6. *to strain*: sã ani, *to fix one's eyes upon something, to regard attentively, observe closely*: nea osã n'ani kakrã sê tumi hũ se eye asisi ara ñkō, *one who looks at it a little closely, can see that it is nothing but deceit.* — 7. *to be bent upon or directed to, to aim at*; ani sã, *to direct the intention or purpose to; to have in view; to have a bad eye or intention against*; akoko ani sã būrofua, *the hen's eye points at the grain*; asafo ani sã akurã, *the troop have set their eye on (seek for) a plantation-village (to obtain food from)*; *pr.* 1652.2754. — obonsam anisã Onyame mma, *the devil aims at the children of God.* — 8. *to run after*; osã me = otã me. — 9. *to hit, to enter and stick fast*; bemma (or agyañ) a otowe no akosã dua no mu, *the arrow shot by him has struck the tree and sticks fast in it*; otow agyañ sã no, osã no beñ, *he shoots him with an arrow.* *pr.* 1473. — wanōa bore asã nehō, *he has boiled poison to his own hurt.* — 10. s. red. sesã, *to change, exchange.*

sã, *v.* [G. tã] *to end, come to an end, pass away, die away; to be spent or consumed*; perf. *to be at an end, to be done or gone, to be*

out or over, to be ended, finished, past; me tā resā nkakra-nkakra, my tobacco is gradually diminishing, coming to an end; me ntrama nhinā asā, minnī bi bio; — dabi, ɛnsāe ɛ, ebi wɔ wɔ adakam'; all my cowries are spent, I have no more; — no, they are not (all) spent, there are some in your box; pr. 3371. — wotoŋ wo tu'a, me nè wo bedi na asā (from a song), if you sell your gun, you and I will eat it up, i.e. we will spend the money in feasting; — pr. 812.821.986.2638.3371. — asem asā, the matter is over or finished; — tr. to cause to cease. pr. 2785.2795. — ekuru sā = wu, the wound heals. pr. 1857. (ne yare asā, better: ne yare agyae, ne hō agyae, = ne hō aye no deŋ bio; cf. ne hō asaŋ, he has recovered. — Phr. a d e s ā [G. d̥se na], the things come to an end i.e. the day closes, evening draws near, it grows dark; ade resā, it draws towards evening; ade asā, the day is spent, the night is at hand or has set in, it is night.

Q-sa, pl. a-, a path cut through the bush, ɔkwaŋ ketewa bi a ɛda wuram', abommofo kwan; t̥wa sa (pl. t̥wit̥wa asa), to cut a path.

Q-sa, [G. ta] war; kɔ or tu sa, to go to war, make war, take the field; pr. 2438.2730f. wotu no so sa, they make war upon or wage war against him; ye or n ō a sa, to prepare for war. pr. 2469.

ásà, adv. then, again; else, besides; but; ɛdɛn' ása? what then? (John 1,21); ɛdɛn na wofwefwe asa? asa wofwefwe deŋ? what else do you seek? asa ahē na woreko na woboaboa wohō? but where will you go seeing (or since) you are preparing yourself?

asá, Ak. s. asaw.

asá, the largest room in a negro house; drawing-room, assembly-room; hall, saloon; ɔte asá sò, he sits in the large room.

asá, loom; = asadua.

nsá, warp in weaving, the threads which are extended lengthwise in the loom and crossed by the woof; cf. d̥wese, mfa.

nsa, 1. hand; pr. 2733ff. finger(s), cf. nsateā; arm, cf. basa; forefoot of quadrupeds, cf. nan; — nsam', a) the palm of the hand; b) property, pr. 402. — nsa-akyi, the back of the hand; — ɔde ne nsa ato adwumaye, he has put (the) hand to work. — 2. hand, index or pointer of a dial, watch or clock. — 3. handle of a jug or similar vessel. — 4. branch (of a climber); cf. basa. — Phr. nsa k̄ā, (lit. the hand touches,) to receive, obtain, attain; to reach; me nsa akā nhōma, I have received a letter; wo nhōma no akā me nsa, your letter has come to hand; nea ɔfwefwee no, ne nsa akā, he has obtained what he desired, or, attained what he sought for; mahū mmepow yi, na minim se me nsa akā me k̄row, having seen these mountains, I know that I have reached my home. — ne nsa hyia nehō, what he earns with his hand suffices (is sufficient) for his wants. — ne nsa hyia ɔmaŋ no so, lit. his hands meet over i.e. he is able to manage the people, (to keep them in due subjection,) to rule the country. — ɔmaŋ annyā ɔhene hōɔdeŋfo a, ne nsa n̄kora wɔŋ, if the people have not a strong king over them, he is not able to manage them. — ne nsa n n̄á, lit. his hand does not rest, lie idle or sleep, i.e. a) he is busy, active; b) he is bustling, not quiet; c) he is industrious, diligent = ɔye nsi, ɔye ɔdeyɔfo.



— ne nsa a pa, *his hand has left off holding, i.e. he has desisted (from doing something), he has grown tired, given up in despair; syn. wapa abaw.* — ne nsa kopa a no hō, *he hurt him unintentionally, by inadvertence; s. pa 3. & sākwañ.* — me nsa nsén wōñ fwenem', *they are too high for me, I cannot reproach them.* — ne nsa si fam': wōamā ne nsa asi fam', *they have caused a great loss to him (?); ɔde ne nsa si fam', ohyira ɔhene, he curses the king's life.* — ne nsa sō, *lit. his hand reaches, is (strong) enough, i.e. he is able for, obetumi.pr.2373.* — ne nsa tēe, *he is a sharp-shooter, a good marksman.* — ne nsam' tēe, *he is liberal, generous, bountiful, munificent.* — ne nsa ye deñ, *he is rigorous, severe, violent. pr. 2736.* — ne nsa ye hare or duru dodo, *he is too ready to flog.* — ne nsam' ye deñ, *he is illiberal, near, close, miserly. pr. 2740.* — ne nsam' agow, ahodwōw, *his hands have become slack i.e. he is discouraged, disheartened; cf. wapa abaw, n'abasam' atu.* — ogow ne nsam', a) = ne nsam' tēe; b) *he is slack in working.* — de.. hye .. nsa, *to give in charge of, commit to one's care; to surrender, deliver (up).* — hye .. nsam' ade, *to satisfy by giving. pr. 573.* — o mūa ne nsa āno, *he folds his hands.* — ɔwɔ ne nsam', = ɔwɔ sika, *he is wealthy, opulent, in good circumstances.* — ɔyi ne nsa, a) *he withdraws his hand; b) he is at his meal, he is eating; mekoyi me nsa maba mprenpreñ ara.*

sā, *a kind of tree (willow?); pr. 3622. mframa bɔ no a, eye fā. e-sā, n-, three; cpd. abiesā, mmiensā. Gr. § 77.*

ɔ-sā, *pl. a-, caterpillar. pr. 2732.*

nsā, *strong drink, intoxicating liquor; s. nsāfufu, palm-wine; pr. 65.2742-46. cf. mmósā, mpahyewa, beñāno, mfrāsā; - nsā ahorow pī wɔ hɔ: nsāfufu, ahai, atokosā, kubesā; mmorosā: mereken, gyiñ, (G. aolende,) kobi, kumbraka; pótoro, brofo-ahai; wīn a.s. bobesā; - bɔw, bo, boro nsā, to be intoxicated with liquor; - ebebo wo nsā wo asōm', it will offend your ears; - aberante no asi ababā no ti nsā, the young man has brought the palm-wine for his affiance or betrothal to that young woman. — Phr. nea mekāe no, mise sā a, eye nsā, I recall, recant, revoke, take back what I have said. Hist. p. 101.*

à nsā, *adv. first, at first, in the mean (time), meantime, meanwhile; trā ha ansā, stay here in the mean time; - ansā-na, before, usually followed by the consec. or imp.; wobekyerew eyi mā ansā-na woagyae? to mfensre mu ansā-na esūm nnuru! R. § 226,1. Gr. § 266,1. - na.. ansā, till, until; to wo bo ase na (or mā) meñkyerew me nhōma ansā (na me nè wo ñkasa), R. § 226,2. Gr. § 266,2.*

ansā-ana, *F. before. Mt. 6,8.26,34.75. Mk. 14,72.*

sā, sārā, s. sa. — sā, F. wɔ sā, = di nokoro, *to agree. Mt. 18,19.*

sā, v., red. sāsā (mu), *to mix; to be mixed; to weave in different colours; syn. fra, frafra; - nsāfufu no asā, = wode 'nera nsā afra 'ne de mu amā ne nhinā aye de; ɔde nsā-bone nè nsā-pa asāsā mu; ɔsā ne ntama = ɔde bibiri nè hoa nè asawa fufu frafra (sāsā mu) ñwene ne ntama; cf. nsāsā.*

sā' [Engl.] *a saw; s. séràdā', ɔwañ.*

ɔ-sā, *F. eunuch; s. ɔsae. Mt. 19,12.*

nsā, a kind of *blanket* from the interior of Africa; Nnōñkofo ntama pipripi bi a ahene de sɛw wɔn apakañ mu. *pr.* 1443.

sā, *a.* 1. *tough* = tẁā; amane nè bañkye fufū yɛ sā, wotew a entew. — 2. *soft, gentle; slow, slowly; agyinamoa nam sā.* — 3. *weak, feeble, drooping, flagging, languid; waye sā, his whole body has become weak; n'ani aye sā = n'ani akisā, he languishes, pines; he longs, yearns (for home &c.)*

o-sā, a by-name of the *cat*; *s.* agyinamoa & sā 2.

asā, Ak. asāwa, an edible berry (as large as that of the coffee-tree), of an exceedingly sweet taste which is communicated to any thing eaten or drunk afterwards. *pr.* 471.

asū(wa)dua, the *shrub* on which it grows.

asā, = asāe, *hammer*.

asāba, F. = asawa, *cotton, flax; Mt.* 6,28.21,20. – tō as., *to spin*.

asabā, *pl. n-*, *bludgeon, club, cudgel; abā a wode boro saw (obro-déwá, ahensáw, akáse, uguaben) nè ntama; cf. aporibā.*

asabaw m(u) [sare? abaw mu]: ogye or ogyigye me as., *he hinders me in the work I have in hand, prevents me from proceeding in my work.*

o-sa-baríma, *hero, powerful warrior; = dommaríma.*

o-sā-barima, = osābofo. *pr.* 2747.

sābé, a kind of *charm*; watō me s., *he has poisoned me with s.*  
[s. sūmāñ.

sábéñ, a word put instead of the name of a person, *cf. asía-mási nè gběntén.*

o-sábēñ, a slight *disease in the skin*, discolouring it; epa wo nsa hō mā eye kō sɛ obūroni nsa hō; – ewotere wo hōnam kō na ańwórám wowo āno; sabēñ-kōkō neñ; ebi nso yɛ tumm, sabēm-miri; ebi de yɛ fitā.

o-sábēna, *s.* osānebèna.

asábera, a *disease of children*, causing looseness of the bowels and leanness; mmofra yare a wonē pī, nso wɔn akwā mu yɛ wɔn betē na emā wɔdow kōkōkō.

nsā-běrañ, *honorary title, appellation of honour; mměrañ a worenom nsā a wode pā obi.*

sabire, = birisi.

asābó, *pl. n-*, = *kidney*.

nsá-bóa [nsa, aboa]: ne ns. keka no = ne ns. kyere no adewia dā, *his hand itches or instigates him to steal.*

o-sā-bófó, Ak. -borofo, F. sābokwafo (*Mt.* 24,49), *pl. a-*, *an intoxicated, drunken man; drunkard, carouser; cf. osābarima, osā-dweam, sādoi, osāni; osānomfo.*

asā-bów, *n-*, *inf.* [bow nsā] *drunkenness, inebriation, intoxication, occasional drinking.*

sábōñ, the *stock of a gun, the wood in which the lock of a gun is fixed; dua a otuo no dam'; cf. otuo; nānsabōñ.*

asabòntwí, a kind of *panther* or *leopard*, inferior to osebo, and of a lighter colour; as. kyere nñuan.

sa-bro fere [sare so br.] a *shrub* with edible fruits.

asa-bu, *inf.* [bu nsa, to reckon by the fingers, scil. the time of seclusion] the *menses*, *monthly courses* of women.

o-sabufo, *pl. a-*, a *menstruous woman*. Eze. 36,17.

sade, *s. siade*.

asá-de [osa ade] 1. *requisites for war*, *warlike* or *military stores*, *ammunition*. — 2. *booty*, *spoil*, *prey made in war*; fa asade, to plunder; cf. fow.

sã-doi, *habitual drinking*, *mania for drinking*.

asa-duá, *pl. n-*, *loom*; *s. asa*.

o-sã-dwéám, *pl. a-*, a *habitual drunkard*. pr. 2748.

o-sae, F. osā, *pl. a-*, [sa, v.] *gelding*, *castrated animal* (cf. ogsae, nantwisae, oponkosae); for a castrated man, *eunuch*, its use is indecent; *s. oyitoni*, *opiani*, *osā*.

asãe, asã, *hammer*.

sáfě, *pl. n-* (F.) or nsafěwá, *key*; — sáfě-kásiaw, nsafě-twaw, *bunch of keys*. — safōwa, *pl. n-* [dim.]

asa-fě, the *lees of palm-wine* smeared on the shoulder; nsā a woanom na woafwīe kora ase puw no agu fam' na wode nsateā 2 potow de twā mmati so; asafě a otwae no apopa.

sa-fí [sare fi] a *bundle of long grass* for covering roofs.

o-sáfo, *pl. a-*, [sa, to cure] = oyaresáfó, *one who cures a disease*; *curer*, *healer*, *physician*. pr. 2749.

o-sáfó, *pl. a-*, [saw, to dance] *dancer*; nea onim asaw. pr. 2753.

o-sáfō, = osaw fō, *an old sponge of fibres*; *s. kwásésá*.

o-sāfó, *pl. a-*, *seller of palm-wine*. pr. 199.1168. Cf. osāni.

o-sáfo, sáfó, a *swelling in the neck*, *throat* or *gullet*, causing difficulty of swallowing and hoarseness, extending to the ear &c.

asàfo, (*pl.*, used also as *si.*) 1. *company*, *society*, *association*; a *division of the men of a township or country*; *troop*, *band*, *gang*, *host*, *army*, pr. 2754f. — *community*; (*religious*) *congregation*, *church*; — b o as., to form a company &c.; mmofra anyin agu as. no munti, won as. ado, *young people having grown up and entered the company, their host has increased*; as. no agu akohyeñ bi mu, *the company has been disbanded (dissolved) and incorporated with another*. The adult males of every township or country on the Gold Coast are divided into companies or hosts bearing distinct names; those of Akuapem are called: Atiwa (at Amannokrom), Asónko and Apesemaká (at Akropong, *s. Ap.*; if a woman of the Apesemakáfo marries an Osonkoni, the child will be Osonkoni); Akómfode (at Abiriw and Date), Apagyá (at Aburí), Kyeremim (part of Amannokrom, Nkrañfo dea), Nñua, Amfere, Asabi &c. — 2. a kind of *play*; goru as., pr. 1478.

asafokwá, a *couch* or *layer of palm-branches* to lay the mat on for sleeping; berew a woatwano tentēten se nea woda so a ebe-



ye 'ye, na wopāpae mu na wode āno nè āno hyiahyia, na wosew wo kete wo so da.

o-safo-héne, *pl. a-*, [asafo, ohene] *captain, military officer, war-chief, commander of an army; vassal chief, duke, governor. pr. 1318.2756.* Asafohene nam ahorow abien: ohene asafohene nè oman de: ohene de ne won a wodidi nkūrow so, na oman de ne won a wodidi kūrom' ho asafo so. — o-safo-hemma, osafohen-kúmā, *under captain, subordinate officer.* — safohen-ni-akyiri [adiakyiri]<sup>†</sup> *major.* — o-safohèm-pányiñ, osafohèn-kúnini, *chief captain, general;* — o-safohen-títiriw, osafohene a ne koñmu (ne dom mu) ye deñ, *general; cf. osahene.*

asafo-hen-nee, *decoration for a war-chief. pr. 1040.*

asafo-kúw, 1. *a single company or congregation, syn. asafotow.* — 2. *a smaller division of a host or army; troop; battalion.* — 3. *the whole crowd or assembly of a congregation.*

asafo-kyěámé, *the speaker of a company of citizens; n'adwuma ne se: asafo rebekā asem bi akwere obi a, na ono na wode hye n'ano na okā.*

asafo-kyene, = asafo akylene; as. rekā, *the drum of the company is beaten.*

o-safoní, *pl. a-fo, member of a company or congregation.*

o-sa-foro = osaw foforo.

asafo-sém, *a matter, affair or transaction that concerns the whole company or community, in which all the members have a right to speak; as. de, mmërante na edi; asenní de, eye mpanyinsem a mpanyimfo na edi.*

asafo-tów, *a single company or congregation; asafo ahorow; s. asafokuw; ne-nnansā asem a ebae yi, Datefo as. abiesā na ebae (ene kūrom' ho asafo hórów).*

safotow-hene,<sup>†</sup> *colonel.*

asā-fràé, *place where palm-wine is mixed and sold. pr. 199.*

nsā-fúfu, *palm-wine; three weeks after felling the palm-tree and lopping its branches a hole is cut in the trunk to the core, from which the gathering sap runs through a kind of reed into a small pot which is emptied every morning and afternoon, and the opening is each time cleaned and made fresh by cutting and burning; the palm-wine continues to flow out for about six weeks and is called by different names, according to the different qualities it assumes during this time: 1) wokokā no gya a edi kan a, na n'adekyēe no na worekoyi ntétéasá a.s. nsúsá; 2) ebeyè se ne nnannum so na wokofa ntũnkũm, ntũnkuntiri; 3) na ebeyè ne nnaawotwe de-reko dadu-nnannum na adañ nsāpá, odomono; 4) na ede-reko sram nè fā a, na adañ kókũró(ampõñ). Cf. nsā, beñ-āno, mfrasā.*

o-sa-fun u, = odompo.

sā-gua, *a place where drinkers are assembled; ote s. mu = ote nea woabo gua renom nsā.*

asāgua-se [ase] *a place where liquor is to be had; oko as., he goes to (is a visitor of) the public-house.*

o-sá-gyefo, *pl. a-*, [ohene a.s. obiara a ogye sa] *collector of an army; one who hires an army to join his own. — F. deliverer.*

o-sa-hene, *pl. a-*, *chief commander in a war, captain-general; leader, duke; field-marshal.*

o-sahene-mān̄, *dukedom, duchy. — o-sahēn̄-kese, grand-duke.*

o-sahēn̄-kūnini, *pl. a-*, *arch-duke; marshal, field-marshal. Hist.*

asa-ahensā, ase-ah., *a kind of black beans; s. ase.*

asā-hìná, *pl. n-* [nsā ahina] *1. pot for palm-wine. pr. 2757. — 2. a kind of yam (bayere), s. odé.*

asā-huru, nsā ahuru, *froth of palm-wine. pr. 1565.*

nsā-hyéw [nsā a ad̄o hyerehyere] *wine or strong drink which is hot from fire or the sun or spirituousness.*

nsā-hyé, *inf. [hye nsā] the act of pouring wine and giving it to one to drink; the office of a cup-bearer.*

nsā-hyefo, *cup-bearer, fore-taster, butler.*

saka, *v. (in Kyerehi, Gr. p. XIV.) to strew, scatter, sow; ba-saka mō = wogu mō, they sow rice.*

sākā, *adv. sākasāka, n., a., adv. disorder, confusion, turmoil, disturbance, tumult; disorderly, orderless, unarranged, irregular, -ly, confused, -ly, tangled, fumbled, scattered, promiscuous, tumultuary.*

asakasāka-de, *disordered or confused things; irregularities.*

asakasāka-sem, *a confused or intricate matter; tumultuousness, riotousness.*

sā-kāne [nsā, kāne]: ogyeme s., *he says I am stingy or niggardly with my palm-wine; ose: meyam' ye ñwene, memmā obi nsā nnom. pr. 1586.*

nsā-kā-ānó, *tasting of the palm-wine. pr. 2758.*

sakāra, sakira, *s. sakra.*

o-sákó, *pl. a-*, *a kind of conveyance (litter, hammock) for carrying a person; nnua a woakyekyere no na woaye biakō asēn̄ ase a onipa trā so na wosa no se ahamankā; nnua abien̄ a wode hama asesā ntam' mā obi da mu na nnipa bānān̄ soa.*

sákō, *a. pure, white; ntama no, wahoro mā aye s. = fitā.*

sā-kora [nsā kora] *a calabash for drinking palm-wine. pr. 948.*

nsákotò, *fist; cf. kutruku, kutrumua.*

[986.]

sakra, *v. [red.] F. sakyir, Ak. sakyire, to change, alter; cf. sesā; mekosakra mentade, I am going to change my clothes; os. ne kōma, n'ad̄wene, he changes his heart or mind, his thoughts or purpose, his views, he is converted, turned or changed; — intr. to change, be changed.*

nsakrae, *change, alteration; ns. bi nni no mu, there is no alteration in him.*

sakraka, *pr. 2696.*

sakramā = tekremā. *pr. 3219.3228.*

sa-kráman̄ [sare so kraman̄] *a kind of jackal, Canis aureus or mesomelas; s. kyere ñkoko.*

sakrañ, a kind of *grass* that has small sticks growing out of its stem; sare a éyē unuā-nnuā. *Ex. 2,3. [G. klā.]*

sākū, sākusakū, *a. bristly, rough; hairy, hirsute, hispid, rugged, ragged, shagged, shaggy; pataku nè akramañ bi hō ñhwī ye ss.; enyé fē pī na eyē deñ kakra; cf. fūkū, kùfū, kùhā.*

sā'kwà, a large quadruped (antelope); *cf. torom.*

sā-kwāñ: okosiw s., *he gives satisfaction (cf. siw kwan): wo nsa kopa obi hō, sē ebia woreye ha na woatow tuo na akokā onipa, na awerefo no toto nsā na wode sika komā won na woantoto nsā bebrebe a, na wokā no sā.*

sā-kwara-mā, nsā kora mā, *a calabash full of palm-wine. pr. 986.*

nsa-kyerew, <sup>+</sup> *manuscript.*

Nsakyē, *pr. n. (a river, a village).*

sakyi, *pr. 2052. — Sakyi, pr. n. m.*

nsá-kyì, *the back of the hand.*

nsákyì-nsáyam', *deceitfulness, duplicity, double-dealing, time-serving, hypocrisy; perfidy, treachery; óyè ns., = kwasí-àmañkwá, he is double-tongued, double-dealing, ambidextrous, a deceitful person, an ambiguous talker.*

sakyir(i), F. sakyire, Ak. = sakra, *to change, alter; to be changed.*

nsakyir, F. *change, renewing.*

sam, *v. [red. sensam] 1. to lie in a disorderly manner, to be scattered or thrown about; abūrow, ñkate, ntrama, ñhōma sam hō = egugu hō sakā bebrē; ne nneema ñhinā sam (boa, gu) fam'. — 2. fact. to throw down, prostrate, strew, scatter; wode ñhamá asam (aboa, owudifo, onipa biara a ošē okyere) no hō sē wode bekyere no. — 3. to lie about weak and languid: osam hō, wōsensam hō. — 4. Phrase: sam bra, to lie about without retiring to a secluded spot (as it ought to be during the monthly courses). — Cf. boa, pansam, sampam; sēm, sew.*

sām, *adv. scattered, thrown about disorderly; abūrow gu hō sām; ode ntrama agu hō sām.*

sām, F., *adv. in small particles; obodwo no s., it will grind him to powder, scatter him like chaff. Cf. sāmsām.*

sām, *v. s. siām.*

asám, a fissure or flaw in a knife or other instrument made by forging; akām a eyi wō dade mu; osekañ yi (āno) ayi as., as. aba āno, = okām dam'.

nsam' [nsa mu] *s. nsa; pr. 2738ff. — nsam' (ade), property. pr. 402.*

ánsām', Ak. ásām', *pl. n-, the wild Guinea-hen.*

nsáma, *handbreadth; span, distance or width of a span; brief extent or portion of time; cf. nsatsema, F.*

sāmā, *pl. n- & nsāmā', figures made on the head by unequal cutting of the hair; woyi (wotwa) won hō a.s. won ti so ns.; pr. 2002.3259. figures or decorations on paper or in any thing, woakyerew or wotwa or woyi mu ns., they have made figures in it, pierced work, net-work, cut-work, fret-work, or in relief.*



nsama, F. *worms*. Job 19,26.

o-sū mām-pa, 1. *a good-natured spirit*; pr. 2759. — 2. *a common spirit*, of a man that died a natural death, s. osāmān.

asāmām-pówm', n-, *a grove for the dead*, in which strangers, women that died in childbirth, and slaves, are buried or cast. pr. 2760.

o-sāmān, pl. a-, asamañfo, n-, 1. *departed spirit*, pr. 165. 2761-64. *ghost, goblin, spectre, apparition*, Mk. 6,49. — cf. sesā, asāmān. — 2. *skeleton of a man*. — Esono atofo asāmān (a.s. sesā), esono asāmān-pa, esono asāmān-twéntwēn; wōn de, wonnyā okwañ ñkọ asāmān, nea wōn mfefo wō, na wotete mfikyiri so; — atofo sesā: wōmfā wōnhō infra asāmān-pá mu, na wōnam da, wōabo hyirew na wofura ññwera, nso wonsuro; — asāmān-pá de, wohū nipa a, na woguañ, wōmpé sẹ onipa hū wōn po. *There are, according to the opinions of the heathen Negroes, three different kinds of departed spirits: a) those who fell in battle (or by an accident, as by a falling tree); b) common spirits; c) lingering spirits. The last named are not admitted to the world of spirits, where the others are, but hover about behind the dwellings; the spirits of those who were killed do not associate with the common spirits; they walk about, rubbed with white clay and in white garments; they are not afraid, whilst the common spirits flee when they see a man, and do not wish even to be seen.*

asāmān (F. asé mán?), *the world of spirits, the nether world, the lower regions, the place of the dead*; by some it is conceived to be in the upper regions, the milky way being the road leading to it; pr. 2765-68. — onipa wu a, okọ asāmān, *when a man dies, he goes into the world of spirits*. — Wose: Asāmān wō hō yi, ahene wō hō, ñkoa wō hō; woyare wō wiase hayi kye kye a, mfrihyia 3 ansā-na wō hō aye wō deñ wō hō; na woto de a, en'de ebeye sẹ osram bi (nna-nsā bi) na wō hō aye wō deñ. Wose: Asāmān wō fam'; ebinom se: ewo soro; en'de, wonnim n' 'iye. Nea wuwu a wode wō kọ hō no, ehō na wō sāmān wō; sẹ wuwu na wode wō kọ powm' a, na wō sāmān wō powm'. Nsāmānfo no kūrōm' unni powm', na ewo fam'; eye kūrōw kakrā, okwañ nso ware sẹ, nso wobeko hō a, woforo bepōw ansā-na woko hō. Nea owu wu-pá de, onam a, ne kwañ so ye tumm wō soro; na nea otoe de, onam a, nehō hyirew bi gugu fam', na enti wobehū sẹ ne kwañ da hō fitā. Asamampowm' de, wose, nsamañfo nte hō dā, na nnakoro-nnakoro bi na woba hō na wohyia hō; ebia wonom nsā a.s. wodidi a.s. wogoru. *It is said: In the realm of the dead there are kings as well as subjects (slaves). If you were sick in this world for a long time, you will be restored to health there after three years; but one who died in battle or by accident will be well again in a short time, perhaps in a month or so. It is said: the realm of the dead is below (in the earth); some say: it is above (in heaven); about this there is no surety. Where one is taken to, when he dies, there his spirit is; when you die and they take you to the spirits' grove, then your spirit is in the grove. The town (or country) of the departed spirits is not in the grove, but in the earth; it is a large town (city), a long way off, and in going there a mountain has to be ascended. The way of one who died a common death, is dark in heaven; but if one who died in battle or by accident takes that way, some of the white clay, with which he is rubbed, drops down, therefore his way (the milky way) appears white. — In the spirits' grove the departed spirits do not stay always; only on certain single days they come and assemble there for drinking or eating or playing.*

sāmāna, v. [Eng.] to summon.

asāmānā-dé, *money paid to a magistrate in order to procure the summons of another person.*

asāmānadwō, *the beetle whose larva or grub lives in the oil-palm; s. akokóno. pr. 1675.2744.2770f.*

samañ-adze, F. = asamañ-ase, *hell. Mt. 11,23. osian kōr as., he descended into hell.*

asāmāñ-àfétewá, *a kind of tree.*

asāmāñ-akyèkyěá, *a kind of plant.*

o-sāmāñ-ànkā', *a kind of thorny tree.*

o-sāmānāpá, *a kind of lizard of a yellow and black colour.*

asaman-dañ, F. *tomb.*

o-sāmāñkrofí, *a person dead a long time; an old ghost appearing again (osāmāñ a oko fie?) pr. 1125.*

asāmanofí, s. asāmmorofí.

asamañ-pō, F. = asamampōw.

sāmān-séw [osamañ nsew] *the last will of a dying person; nea orewu nsem a okāe no se, woanyeno saa, nesamañ bekum wo; ohyee s. se ne ba m'fa ne dan, ode ne dan lyee ne ba s., he by his last will bequeathed his house to his son.*

asaman-tá, -tawa, *a kind of atā (q.v.) which is not eaten, but left to the spirits. pr. 2769.*

asāmānté, pl. n-, *wood-hen, = akokofwerew. pr. 397.*

asāman-twén-twéù, *a departed spirit that does not come to his rest in the asāmāñ, on account of his wickedness in his life-time, but must hover about behind the dwellings; s. osāmāñ.*

sāmān-nyá [osamañ gya] *Aky. matches; cf. būrogya, F.*

asāmān-nyá [osamañ gya] *mole, mother spot, dark or black spots on the human body, considered as marks burnt in by a spirit.*

o-sāmāñ-yere, *1. the wife destined for a man before he or she was born; nnipa nhinā wō wōñ s. — 2. the deceased wife of a deceased man.*

sā-mārāfo [mānā nsā] *pr. 1186.*

samē', Ak. sameé, *1. = asam. — 2. rheumatism, espec. in the hips, thighs and legs; cf. osénmù; oyare a ehon sere na edidi fa dompem'.*

nsāmerewa? *pr. 218.*

sāmínā, *soap; syn. gyàre; kyew or ye s., to make soap of gyákisi (gyare-nsō) and palm-oil; s. yi ye nnam sê, eye ogyá, this soap is as sharp as fire.*

samō, s. sīamō.

asāmmorofí, asamanofí, R. asomerofí, *fire-place, the place where the fire is made and food is cooked, hearth; ođan mfinimfini a.s. adiwo nea 'muka sisii a woso gya hō. pr. 2080.*

sampam, *a. waste, devastated, ruined; waye ne fi hō s. = pasā; cf. pansam, sam.*

sampana, v. Gy. *to wear a rope or rag tied about the chest in mourning for a near relation; os. = ode abom' bō ne mu.*

sāmpānnuodu?

sàmsām, *a. sandy, crumbly; ñhwēa, dote no ye s.; opp. mātā.*  
 nsamsó, Ak. = nsemso.

sañ, *v. [red. sensañ] 1. to draw a line, to make a stroke, e.g. with a stick in the sand; ọresañ fam', he is drawing a line on the ground; to mark with a line; fa sañ ho, make a line (which signifies something); sañ ñhōma no so = fa hye ñhōmam'; ọde sekañ asañ m'ani ase de áyè me kāsante, with a knife he cut a line across my cheek as a mark of disobedience. — 2. to be drawn across or in another direction; etwá sàñ (pl. sensañ) n'ani ase, a scar is (scars are) on his cheek. — 3. to make a slit, cut lengthwise into two long pieces or strips; s. sensañ. — 4. to return, go or come back; mā yen-sañ ñko fie bio, let us return home again; onipa wu a, ọbesañ aba bio, if a man dies, he will return again (by metempsychosis, according to the ideas of the negroes); sañ akyiri, to return, go back; wasañ n'akyi, he has turned back; wásañ or wasán abà, he has come back. — 5. to repeat, (re)iterate, do again; to do besides; ọwie asem no kã no, mesañ mekãã bio, when he had finished his speech, I repeated it; ọsañ kãã ẹnoara bio, he said the same thing again; kasa sañ mu = kasa ti mu, to repeat what has been told already; s. ọkasa-sañmú. — 6. to cause to return, to send back: mesañ no, I sent him away; kọsañ no, let him go home. — 7. to stop one who is ready to go, = siañka, Luk. 24,29. — 8. to put off, defer; ọsañ won ansā, he put them off in their cause, Acts 24,22. — 9. to restore, justify, vindicate, clear: ọsàn nehō, he pleads for himself, restores himself to his former purity, vindicates his innocence; wasañ nehō, he has cleared himself from the imputation of guilt; sore besañ wohō na yentie, arise and let us hear your defence! wasañ ne nua āno, he has cleared his brother from the accusation, cf. tōtō āno. pr. 435. — 10. to return to the former state ne hō asañ (no), he has recovered, his full health has been restored to him; pl. won hō asensañ (won); — hō sañ, F. to be healed, cleansed. Mk. 1,40-42. — 11. to take back a spoken word, withdraw an expression, retract an accusation: asem a wobekā na woasañ no, fa sã mã ẹnka wo tirim, pr. 2856. — 12. to deny, disown, disavow.*

sañ', *v. [red. san'sañ] to infect; ọyàré no asañ nò, he has been infected with the disease; pl. oyare no asansañ won; ẹsañ wo a, worenserew bio; inf. nsañ, q. v.*

sāñ', *v. [red. sãñ'sañ] 1. to loose, loosen, untie, unbind, unfasten, open by loosening: wasán pow no, hama no, kotoku no (āno.) — 2. to be or become loose, relaxed: ne tam asāñ, his (under-)garment sits loose. — 3. to free or be free from restraint: me hō asāñ me, I am at ease, glad, joyful, cheerful, gay, merry, happy &c.; wo hō awie wo sãñ a, na wudi ahurusi, if you are perfectly rejoiced, you leap for joy. Cf. anigye &c. — 5. sãñ .. m u, to cause to sound clearly: ọsāñ ne'né mu (tēē nehō) kasae, he spoke with a clear voice, loud and distinctly (and adroitly, s. tēē).*

saññ, *adv. freely, properly, distinctly; obuāa me s., he answered my questions in an orderly manner.*

sāññ, *adv. quietly, pleasantly*; ne ba bọ ne bo s., *her child rests peacefully on her bosom.*

san, sañ, F. s. sian, siāñ, siāne, señ &c.

o-sáñ, *pl. a-, barn, shed, corn-house*; a hut erected on poles in a plantation, in which corn &c. is laid up.

asáñ, *pl. id. a house of two stories with a grass-roof*; wási (*pl. wasísi*) asañ.

nsañ, *inf. [sañ'] infection*. — ye nsañ, *to be contagious, infectious, infective*; okō ye nsañ, *war is likely to spread, easily entangles or complicates others.*

ansā-na (F. ansā-ana), *s. ansā.*

o-sannā, *1. something large, biribi a eye kokūroko no(?)*. — *2. a large money-bag; the king's purse or treasury = ohene fotó*. — sannā-mu-mansoafo, *minister of the finances*; Eng. *chancellor of the exchequer, Am. secretary of the treasury. Hist.*

Qsannā, *name of a month, about August*; *s. osram. Qs. fi a, na okom agu. pr. 2772.*

sannā-bó, *the king's weight (for weighing gold).*

o-sannāni, *pl. a-fo, the king's treasurer*, = ofotosāñfo; okura ohene foto na ofwē ohene sika so; osāñ foto nti na wofre no sannā.

nsañ-akýiri, *inf. backsliding*; cf. akýirisañ.

osan-de, F. = esiane-se, *because, for. Mt. 27,6.*

sāne, *s. siane & sūane*. — sane, F. = siāñ, *Mk. 15,30.32.*

nsaṇe, *pl. nsensaṇe [sañ, v.] stroke, line*; cf. nsāñhọ.

nsaneafọ, *heralds, a class of attendants on the king*; *s. nsanee.*

o-sānebēne, = osa (ne) beñ, *what host?* In order to know a friend from an enemy, the watch-word is demanded by asking "osā-nebēn' a?" and the reply is: yeñ nkō-nkō, *it is only we (friends)!* or, Mañkátá, *i.e. of McCarthy's host!* or, Osee a! Osee Ayisi a! Fedú A'gyemañ! or, the respective king's name; a(kwan)srafo de osanebene nè ne mmuae hyehye wōñhō nsow.

nsanee = señ, *herald.*

nsane-hó, *track, rill, run. pr. 2773.*

nsañ-hó [nea esañ hō] *line, stroke*; cf. nsāne.

nsañ-hó,<sup>†</sup> *comma.*

o-sāni, *pl. a-fo [nsā] a habitual drunkard*; *pr. 2774. cf. osābofo,*

o-sā-aniwa (osūā-an.?) *a kind of bead*; *s. ahene. [osādweam.*

sañka, *s. siñka.*

asañka, *pl. n-, Ak. abeyeā, a sort of black earthen vessel, dish, used for serving up, partly also for cooking food*; *diff. kinds (asañka-sanyā, asañkason &c.) s. nkuku nè nkaka.*

sañkàé, *Ky. corkscrew.*

o-sāñkũ, *pl. a-, n-, a stringed musical instrument, a rude kind of guitar*; *diff. kinds: odónsón, sāñkúpá, Akp. sāñkútén, Ak. sāñkũ a eso [sāñkũhán si] nwotwe, or (simply) nwotwe, & nsia or sebere-wa*; *s. it also used for European musical instruments, as guitar,*

*fiddle, violin, harp, harpsichord, piano-forte, organ; but s. abeñ, obenta, benta-saṅkũ, adakabeñ; – bo s., to play on the guitar, harp &c.; yi saṅkũ āno = to s. āno dŵom, to sing to the guitar.*

sañkũ-bo, *inf. the playing of the guitar, harp &c.*

o-saṅkũbofo, *pl. a-, player on the guitar &c. singer and harper, minstrel, musician.*

sañkũ-háñ, *pl. id., chord or string of a guitar, saṅkũ so hāmā.*

sañ-kyiri, *adv. [sañ, v., akyiri] s. bio, s. yi, again, after that, further, furthermore; cf. akyiri no, akyiri yi; Gr. § 130,5.*

nsañ-kyiri [asañ, akyiri] *the king's harem, seraglio; ohene mmā-mu, ahenyerenom fi; cf. aŵiriwa.*

nsañ-akyiri, *s. after sannā.*

nsañ-mú, *inf. repetition = ntimú, cf. okasasañmú; – reaction.*

nsañmufo, *reactionary, reactionist. Hist. wasañ n'akyi akofa uea onam bae ho.*

nsa-nōá = *asase a ewo sare āno (as from Kwaberenyañ near Berekuso to Apesē near Abonse).*

asā-nom, *inf. [nom nsā] drinking palm-wine. pr. 124.*

o-sā-nomfo, *pl. a-, drinker, drunkard; s. osāfo, osābofo.*

nsa-nsa, *a., adv. empty-handed, having nothing in the hands; cf. usahunu, nsapāñ. – nsa-nsa-dodow, many (empty) hands. pr. 2778.*

o-sánsá, *pl. a-, a bird of prey, harrier, hen-driver. pr. 2775ff.*

asan-sā [asañ esā] f'. nsemso abiesā dañ, *a house of three stories.*

o-sansaní, *pl. a-fo, (nea onam nsa-nsa) an unarmed follower of a host; asansafo na ahye atufu no dodow-wura, unarmed men have swelled the numbers of the men at arms.*

sansi, *v. to analyze (?)*.

nsa-nsia, *a small excrescence on the hand or finger of a newborn child, called a sixth finger, and considered as an object of abhorrence; s. nsawa-nsia.*

Asanté [orig. Asiante, f'. Asiantse, *Mf.Gr.* Asiantsi] *the country, people and language of Asante. [G. Asanti. The English spelling Ashantee is owing to the circumstance that the interpreter of Mr. Bowdich (the author of the most important book hitherto written on Asante) was an Akraman.] — Cpds. Asante-hene, s. Qsee; Asante-kasa; O-sante-mañ; asante-sem. — O-santení, pl. a-fo, a man or inhabitant of Asante. — Asantefo mmārañ bi ne: Bae, Baebae-ntŵa, Kónkorì, Asante Kotokò, Kum-apem-a-apem-beba. pr. 2779.*

asante-anhú-ntém, *a kind of yam (bayere), s. odé.*

santeñ, *n. a long row or train of persons or things. pr. 2780. — a. all, said of people forming a long train, continuing in a long line; oman-santeñ dii n'akyi, the whole town (all the people) followed him; mma-santen, the whole number of children; (f'. people living at the same time, generation;) mma santeñ a owoo woñ nhinā, woñ mu biakō pe na oyee yiye, of all the children whom she bore only one prospered (became rich); wososo nsā atoa s. reko, they walk in a long line, all carrying rum.*

o-santseñ, F. *generation*. Mt. 3,7. 11,16. 12,34. 39f. 16,4. 23,36. — abusũia-santseñ, *all generations*. Mt. 1,17.

o-sántéw, a kind of *tree*; esow aba ntěantěā a ek̄yea se osekañ. asántorofí, a kind of *bird*. pr. 2099.2781.

sā-nunum, a kind of *plant*.

sānyā, sānyāwá, *tin, pewter; pewter-vessel, pewter-dish, tin-plute; pewter ware*.

sapa, *imitated gold*, = osoro-sika; sikafuturu biara a woantu no fam' na onipa de aŵowa a.s. ahene morokokowa a woayam a.s. d̄wete aye akā no abereduru (*alum*) na aye kō se sika a efi fam'.

nsa-pá, inf. [pa.3.] *mistake, inadvertence, slip*; ns. ñhinā, epa (wo) wuram'; nsapa-mu, *by mistake, inadvertently*. Num. 35,11.15. Cf. sākwañ.

nsa-pāñ, *a. empty-handed*; = nsahunu, nsansa.

sàpāra, *a woman's garment*, obā ntama a woapam, ebia siñ nè fā a.s. siñ 2; cf. gyawurusi.

asapāté, *accomplice, assistant, co-operator*, espec. of a fetish-man (okomfo); pr. 1698. — odi no as. = odi no aponko-náñase, *he waits upon, attends or serves him as a footman, foot-boy, lackey*.

sāpíéw, = aseredowa.

sa-pów [cf. osaw] 1. a kind of *sponge* made of the hard fibres of a climber, used for rubbing the skin in washing; s. ahensaw. pr. 411.1579. — 2. *wad* stopping the charge of powder in a gun.

asapo-kañ [asapow a edi kañ] *the first volley*.

nsā-púw, *lees, dregs or sediment of palm-wine*.

sāara, s. sa, sã.

sāra, s. sra, v.

sāra, a paltry kind of musical instrument or *toy*; dua a wot̄wit̄wa hō na wofiti asratoā to na wode ahyem', na wode tantakorowa afām hō na wot̄wiw asratoā no wo dua no hō; d̄wom a woto (wo)hō de, *eye d̄wommone pa*.

Sāraha, pr. n. Salagha, the capital of Nta. Gr. p. XIV. § 2,3. saráhà, s. sraha.

sare, v. 1. *to fail, be wanting or lacking, be cut off, cease to present itself*; ohia nsarè dá, *poverty never becomes extinct, always sticks to one destined to be poor*; ad̄wumaye nsare = ensā da, *work is never wanting, is never out of reach, never fails to present itself, after every hindrance we can yet find opportunity to do our work* (only lazy people excuse themselves: I have tried it 3, 4 times, it is of no use). — 2. *to be prevented, intercepted and stopped*. — 3. *to prevent, intercept and stop, hinder, thwart*: oyare nti m'ad̄wuma asare me or oyare asare m'ad̄wuma, *sickness has prevented me from working, put a stop to my work*; aduannōa nti afumko asare me, *on account of cooking I have not been able to go to the plantation*; ade no, esare me afumko, *that does not let me go to the farm*. — 4. *to forbear, refuse, decline*: akōa sare asuko, *the slave has ceased to go for water usually, having attained or assumed a condition in which he*



deems himself above it or too good for it. *pr.* 1627. — 5. *to forbear, abstain from*: wósàre nná, *they forbear sleeping, do not sleep, keep awake*; m'aní asàre dŵe, *lit. my eyes have withholden mucus (? s. dŵe), sleep has been withheld from my eyes.*

e-sàre, Ak. sere, 1. [F. ehono] *a long grass, used for thatching.* — 2. [F. sare] also sare mu, sareso, Ak. serem, sereso, *a plain covered with grass, as that between the sea, the lower Volta, and the Akuapem mountains, or that in the north of Asante; savanna, prairie, steppe, heath, wilderness, desert.* — sare părădā, părădadada, peredede, tātṛā, *an extensive open plain, mostly destitute of trees and covered with grass.*

sare-dŵuma [ade a esare adŵuma] *hinderance, impediment, obstacle in working, asem ketewa ba na woanfŵe anni ntem a, e-dan' s. pr.* 370.

sàre-mù, s. esare; used espec. of the *steppes* or *grassy plains* in the north of Asante. — sàre-mù-séé, *the atrocious king of the steppe or wilderness, i.e. the lion, s. gyata & osee.*

sàre-sò, s. esare.

sāsā, *red. v., s. sā.*

nsāsā, *a cloth or garment of many pieces sewed together; ntama ahorow bebrē a woapompam na woaye no biakō.*

sasabonsám, 1. [asase obonsam? As. kāsampěre] *an imaginary monstrous being, conceived as having a huge body of human shape, but of a red colour and with very long hair, living in the deepest recess of the forest, where an immense silk-cotton-tree is his abode, inimical to man, especially to the priests, (osēsē nnipa nnompe nè ade; woko wuram' na okyere wo a, na wafa wo nnompe;)* but the friend and chief of the sorcerers and witches; *pr.* 2782. [R.] — 2. [sésá mu bonsam] onipa a wawu na n'asem ye den no, na wa-dŵu na okotrā wuram' akyirikyiri; “wōnká dódo, *they are not very common.*” — 3. *a kind of bat? aboa a otu se ohá; okyere nnipa.*

asàsé [red. of ase: *what is below*] 1. *the earth, the globe* which we inhabit (asase-mú); osoro nè asase, *heaven and earth; pr.* 2787. in Negro mythology it is also personified and invoked after Onyankōpon. — 2. *land, opp. to water; onam asase so or fām', omfá nsuani, he travels by land, not by water.* — 3. *ground, soil, cf. fa, dote; the superficial part of the earth, in respect to its nature or quality; asase ahorow ne: afuw, abesase, mfuwa, mfuwaníni, kwac, nkyerekyerāso.* — 4. *a portion or tract of land belonging to an individual, family or community, estate, possession, landed property, land, territory. pr.* 736. 2784f. — 5. *country; oko as. bi so, he has gone to another country.*

asase-bó a, *pl. n-, [asase aboa] a small insect, infesting sleepers; sand-worm? pr.* 101. 2788f. = asōnē.

asase-dé, *a treasure found in the earth; ade a wotu wo fam',*  
[= ahū.

asasé-hóno, *the surface of the soil, humus, mould of decayed leaves &c. Wodow afuw na wodañ ani na as. nhinā wie odañ a, na mme fifi.*

asase-hō-nsem or asase-sem, *geography, a description of the earth, or of a particular country, of its physical structure and characteristics, natural products, political divisions, and the people by whom it is inhabited. (Amāi-hō-nsem, ethnography.)*

asasé-màkó, s. màkó.

asase-tāmā, *ribbon(?) cf. bamma, bēnā.*

asase-taw, *a plain, level country.*

asase-wō, *a kind of centipede; cf. òfōnóm.*

nsa-siū, *a one-handed person; cf. basiñ. pr. 262.*

nsā-siū, sã-siñ, *the rest or remainder of palm-wine or other liquor in a calabash or glass which is no more full. pr. 129.696.1183.*

sasō, F. = seso; eyi ne s., *this kind. Mt. 17,21. Mk. 9,29.*

sasōno, *a kind of nettle; wura (hama) bi a ekā wo hō arape a, na ehō hum atutu akeka wo hō na enti wo hō ye wo hene; cf. ahyehyew-nsa. [pr. 2790f.]*

sāsōn-notó [odótó] *a thicket of such stinging plants (climbers).*

o-sáta-dùā', Ak., anyámfōrowá, Akr., *a kind of tree or shrub; its roots, leaves and fruits are used as a medicine against dysentery; dade tẁa wo a, woyam a.s. woẁe n'ahabañ de tare kurum'.*

nsátéā, -teawa, *finger; nsa is also used for finger when it is not to be expressly distinguished from hand. pr. 2792-97.*

nsateā-héne, *the middle finger [prop. the finger-chief, s. ohene]; the other fingers are called: kokūrobeti (thumb), akyerekyerəkwañ, ahenniakyiri, kokōbeto.*

o-satofó, pl. a-, *a reckless contractor of debts, spendthrift, prodigal; an extravagant man; braggart, swaggerer; impostor, cheat, rogue, swindler; onam toto nneema-nneema sakasaka na onnīm nea ode ye, na obobo akaw; oye ade a ekyeñ no na onni hō sika. pr. 2798. [G. osatofó, hypocrite.]*

asatoro, inf. [saw, to gather or take up, scil. cowries, money, & tow, to cast or fling away] *the doing of an osatofó: reckless contraction of debts, extravagancy, brag, swindle &c.*

nsatsema, F. *handbreadth; span; s. nsāma.*

a-sa-tu, inf. [tu osa] *war, warfare, warlike expedition.*

nsátu, *the upper arm; cf. nsa, nantú. Adampefo de ahene bo-bo wōñ ns.*

sa-tẁē [sareso otwē] *a small gray antelope; cf. otẁē.*

sāu, asau, s. sawu, asawu.

saw, v. [inf. a-] 1. *to dance.* — 2. *to shake, syn. wosow, posow, popo, him; — ne hō saw, he trembles; n'aniwa saw, his eye-lashes quiver (a good or ill omen).*

saw, v. [red. sesaw] 1. *to take up or gather from the ground (a collective multitude, as, cowries, rubbish, dust &c.) — 2. to take out part of a fluid, to draw, scoop; saw nsu, to draw water; pr. 2799. saw ñkwañ, to scoop or take out soup. pr. 322.1941.2799.2801.*

saw, s. siaw, sūaw.

o-saw, *a little mass, tuft or bundle of some soft and flexible ma-*

terial or fibrous substance; a *wad* to stop the charge of powder in a gun; a kind of *sponge* for washing (one's body) or rubbing, scouring and wiping away, consisting of a *wisp* or *conglomeration* of the *fibres* of some climber or shrub or its bark; cf. tòtò, baha, obósáw, bródéwá, ahensáw, sapów, posáw; ahensaw na wòboro yé sapow; uguaben (nnuare bi) nè akase nso, wode yé saw; wode saw kwaw dan mu.

asaw, *inf. dance*; tutu asaw, *to begin, make or perform a dance*.

sawa, a *small spoon* to take out or up small quantities of gold-dust for weighing the required amount; nea wode saw sika no.

asáw á, F. asaba, *cotton; cotton-plant, cotton-shrub; cotton-yarn; cotton-thread; cotton wick*; as. mfuture, *raw cotton, cotton in the seed or not yet twisted*. — asawa-dùá, *cotton-plant, cotton-shrub*.

asawa-tám, *cotton cloth*. Lev. 13,47.

nsawa-nsia, a *child with six fingers*; the sixth finger may consist only of a very small globular excrescence at the little finger, yet having a nail; such children are held in abomination by the heathen negroes and are usually killed immediately after birth; s. nsā-nsia.

saworowa, *nicely twisted strings with cowries*, worn as an ornament about the neck.

nsá-wò-so [lit. *hands are upon* scil. the same thing]: di ns., *to have communion in eating &c., to join interest, to associate*, cf. di (ifwēbom' &c.).

sàwu, expression imitative of the sound of a net cast out in the sea; wode asawu gu nsum' a, *eye s*.

asàwu, a *large fishing-net*; cf. ebóá, boā, atrā, otañ; these are made of strings; — adwókú, sukúsùkú, akýe, are made of wood (wicker-work).

sawusa [sareso wusa?] a kind of *plant*.

o-sa-ŵee [osaw a wōwe] the *smashed fibres* of a certain shrub (nnuare), which are *chewed* in order to keep the teeth clean; nnuare na wòboro na edañ s.; os. tua n'ano kyēnkyēnēn, *she has her chewing-fibres sticking in her mouth*; cf. tŵā'pēa.

nsá-yam', the *palm of the hand*; cf. nsa, yam', nsam', nsákyì.

se, *v. to crack (open)*; ose adwe, kube, c.s. ode bo a.s. dua bi bō adwe a.s. kube-aba no so na oyi mu aduan; kokosi de, wōbō.

se, *v. [red. sese, sese]* 1. *to equal, be equal to, be the same in quantity or degree*; ose no ahōden, Gr. § 235, c. [G. ye egbo.] — 2. *to be or look like, to be similar, to resemble*; neg. *to be unlike, of a different kind &c.* ose n'agya, *he is like his father*; ose no, o-nè no se, wosesē wōnhō, wosesē, wosesē, *they are like each other*; wōse dīn nà wōnsé hōnam, *their names are alike or similar, but not their bodies*, pr. 1545. ósè n'agya = oŵiewie n'agya: se ebia oréyè ade bi a n'agya yé a, na wose: ósè n'agya, c.s. onsé n'agya pépēpe, na oyé akosé nò. [G. tamō.] — 3. *to be fit, proper, becoming, rightful, right, just, equitable, fair; to be due to, to be deserving, meriting, worthy of; to behave, become; to be meet, due, seemly, befitting, be-*

hoving, incumbent on; cf. fata, di; ese wo se wunyā akatua pa, you have deserved a reward; own se no or ose owu, he is worthy of death. [G. sa.] — 4. to concern, touch: ese wo ara! that is your concern, is in your hands, is your own fault, you have to answer for it. — 5. se so, to be alike (cf. bo so, to be of like dimensions, to be equal); ese so, = ese pe, edi nse.

se, v. Ak. = sew, q. v.

se, conj. [fr. se, to be like] as, like, denoting a similarity in manner or degree; ebere se mogya, it is as red as blood; pr. 293. 471. 1182. 1312ff. — as (much as), pr. 3666. — as if, as though; how, as far as, just as &c. Gr. § 141, 2. also on p. 93. § 255, 1 c. d. 5. 268–271. — da se 'ne Gr. § 248, 6. etese, it is as though, it appears as if; pr. 1104. cf. senea, sê. — se ete ni or nen, ne no, so it is; se woye no ni, it is made thus [= eyi ne se(nea) woye no, this is the way in which it is made. pr. 2800f. [G. tamō, take, akē.]

se, sê, conj. [fr. se, to say. F. de; G. akē.] 1. that (introducing a noun-sentence that supplies the subject or object or other complement of a preceding verb); whether, if (when the accessory sent. is interrogative); — nea okā no ase ne se, orenko, the meaning of what he says is, that he will not go; etwa se oko, it is necessary that he goes, = his going is a necessity, he must go; metee se oresū, I heard that he was screaming, = I heard his screaming, I heard him cry; kofwe se waba (ana), go and look whether he has come. pr. 2323. 2343ff. Gr. § 255, 1b. 2. 3b. 4. 6b. 265, 2. 273, 2. — 2. se, Ak., se, Akp., is often used to introduce the words spoken, = saying, also to introduce an explanation, = namely, videlicet (viz.), or as a mere mark of quotation, Mt. 21, 13. 15f. Mk. 26, 61. 27, 37. Lk. 7, 8. pr. 189. 192. 205f. 323–26. 2367. — 3. so that (introducing an adverbial sent. of manner or extent; Gr. § 273, 1b. — 4. that, in order that (he might &c.) or to, in order to (introducing an adverbial sentence of purpose, Gr. § 279, 1): mabo obi pā se onnyigyè me bá; otuu no fo se onye papa; ogyigyee no se onye bone. (R. p. 234.) — 5. if (being put at the head of an adv. sentence of condition or concession, Gr. § 276, 3. 278, 2); se ete sa a, ankū eye, if it were so, it would be well. pr. 2603. 2624f. Whenever se stands at the head of a sentence, sometimes in an interrogative way, as in Mrk. 9, 11. 28., some ellipsis has taken place, e.g. [eba] se woko a, befre me = if or when [it comes or happens that] you go, call me; [okā] se omma a, mehye no na waba, if [he says] that he does not come, I will compel him to come. — 6. because (standing at the head of an adv. sent. of cause, or connected with efi or esi a ne with nti or ntia at the end of the sent. Gr. § 275, 1b. 2. 248, 5. Mat. 16, 7. — 7. se, se gye, gye se, except, but; anihaw mu nni biribi se ohia, pr. 2315. onni biribiara se dua aba nkō. (R. p. 234b.) Gr. § 277. 235b. — 8. se, anase, or, e.g. in disjunctive questions, s. ana. Gr. § 253, 2.

se, adv. 1. thus, so = se eyi, sê, sa; ebinom rebom' sê, na afoforo rebom' se, Acts 19, 32. — 2. sê, very: otu' mirika sê, he runs very fast; oye kokūrō sê, he is very tall; aka kakrā sê na woawie wo adwuma ye, there is very little wanting before (or till) you have finished your work. — 3. about (before numerals): wobeye se du, they

*will be about ten; matō ñkoko beye se aduonu, I have bought about twenty fowls.*

se, v. [red. sise] Ak. F. se, 1. to say; to tell; to command; cf. *kā* (pr. 1492), *kasa*, bō 78-82. — se no yiye, *say it right*; *wanse biri-bi*, *he said nothing*; *osee sa*, *so he said*; *kose no se ommēra*, *go and tell him, he must come*; ose (often instead of osee, Ak. osee): *obēba mprempren*; pr. 36.54.95ff.323ff.403-19.575f.1717f.2803-26. — 2. to mention, speak of. pr. 982. — 3. to say within oneself, to purpose, intend, design. pr. 35.94.2825.

se, after a previous v. se, *kā*, *frē*, *bisa*, *bua* &c., introducing the words spoken, Ak. se, F. de, or rather sē, dē, = *saying*, is often not to be translated, and serves as a mere quotation mark; s. se, sē, 2.

se, v. Ak. = sew. — se, v. F. = sie.

sē, v. 1. to hang or gird round or about; to wear about one's body, *ñkrante*, *odonno*; pr. 2827.; cf. *siane*. — 2. to bear something hung up: *ofasu sē ñkotoku*, *the wall bears bags*, pr. 328; — to carry something heavy; pr. 1389. 2828. — 3. to follow in a train; to stick or cleave to.

ē-se, a mass of clay in a roundish elevated form, a small pillar; *dote bi a wode ahore hō na wōaboro so a.s. wode aye biribiara* (*ebia wōaye se wotrā so ō, se wogyina so ō*); *dote siw bi a wode musuyide bi ahye ase*.

o-se, inf. a saying, utterance, remark, word; pr. 2802.

o-se, a shout, loud burst of voices, vehement and sudden outcry of a multitude, expressing joy, triumph, exultation, animated courage, or exhortation; *war song*, *war-cry*; *dōm no ñhinā bōo se* = *wohuroe* (*huro* is also said of a single person); *wōbōo no se*, *they gave him a shout*.

o-sé, father; Ak. the father of another person, not of the speaker himself; cf. *agya*.

asé [m'ásé, Ak.] pl. asénom, the wife's or husband's father, father-in-law; pr. 690. 2835. cf. *osew*, *osewa*.

ase, (Gr. § 118.119.) 1. the nether or lower part, end or beginning; (opp. *eso*, *osoro*, the upper part or end; cf. *āno*, the fore or upper end, to, the hinder part;) — *bepow ase*, the foot of a mountain; *esē ase*, the lower teeth (?); the gum; — s. *bewase*, *nañaso*. — 2. the nether or lower parts, the way down; s. 6. — 3. (adv.) down; s. 6.11. — below, beneath, downward; (prep.) under, beneath; at; — of time: in, at, under, during. — 4. the place or time of, cf. *aylase*, *mmofra-ase*. — 5. the end: *me-nē wo bepā so akosi ase*, *we both shall go on to the end*; *nea ne kwan ase akosi ne ha*, *here his way ends*. — 6. the ground (cf. *fam'*): *trā ase*, *to sit down*; *fwe ase*, *to fall down*; bottom (*nsu ase*). — 7. root or trunk of a tree (*dua ase* = *dunhiñ*, *duantini*). — 8. fig. root, source, cause, origin; *ahantañ na eyē bone ñh. ase*, *pride is a root of all evil*; cf. 1 Tim. 6,10. *tu ase kā kyere me*, *pull up the root tell me, i.e. relate the whole matter from the beginning*. — 9. sense, import, meaning, signification; *okasa hunu, n'asem nni ase*; *menté be no ase* (R.p. 150); *ase beko sa*, or, *se ase beko neñ*, *that will be the meaning*. — 10. offspring, issue, descent, descendants,

*progeny, posterity; race; odé no ase nye; n'akoko ase ye; wafee n'akoko ase; won ase agu or atore; abusua, oman, kua ase gu. — 11. Phr. bere ase, to bring low, abate, humble &c. — da ase, to thank. — bo ase, fi ase, fiti ase, to begin; — hye ase, a) to begin, to lay the foundation of: enera na ohyee ne dan ase; — b) to promise: wahye me ase se obeto otuo ama me; c) to warn = bo.. koko. — nam ase, to do secretly. — osi ne ti ase, he sinks his head; id. or osi ne 'no ase, he speaks with a low voice. — to ase, a) to finish the plastering of the walls of a new-built house at the bottom; b) to pay in advance; c) to slight, disregard, neglect; &c. — te ase, tra ase, to live; otra nehō ase, he lives by himself, is independent. pr. 415.*

*ase, bean(s); F. aduwa; pr. 2834. Diff. kinds: akiterekú, akye-mádúá, apàteram, apatipere-ñkesua, asaahensā, asehūām, nsensén-kúá, asetén, asetíá, nsetiā.*

*asē, itch, a cutaneous disease, an eruption of small vesicles produced by a parasitic animal (anwōrām); ebi ye akese-akese (atōtōé), ebi ye ñketewa (usēwá); cf. fifisē, nanahá, ntwom, kódòsú, osábēñ.*

*e-sē, tooth, pl. teeth; wó sē ase, the flesh under the teeth, the gums. — nnipa sē nam ahorow 3: adontén-mù-sē si 8, sēhommofo si 4, nyépi de si 20, the teeth of man are of three kinds: there are 8 incisors, cutters or fore teeth, 4 canine or dog-teeth, and 20 molars or grinders. pr. 500.2829-33.*

*nse, inf. [se, to be equal] equality; — edi nse, 1. it is (or, the things are) alike = ese pe, ese so; 2. it is an even number.*

*sē, 1. conj. that &c. s. se, — 2. adv. very, very much.*

*sē', = sā yi, s. sa, sā, so, thus.*

*sē, v. F. = see, to be marred, destroyed, to perish. Mk. 2,22.*

*seā [Heb.] seah, a Jewish dry measure containing 14-17 pints.*

*asēā', asēawa, pl. n-, a small cooking-pot; cf. oseñ, kuku. pr. 913.*

*asó-adé, an inborn, inbred, innate, inherited or hereditary quality; awi aye won as., theft is inbred in them; cf. woē, awosanne, awu-agya-mma.*

*asé-amáñ [nea ose aman] a public speaker having the office to transmit a message to the assembly; meye as. = okyēame, q.v.*

*se-ante [nea woseno asem bi a onte] a disobedient child or person; pr. 2836. Ak. oserantefo.*

*sébé, amulet, talisman, worn from superstitious motives, as a charm, or for finery only; eye adurn ana asuman bi a wode ahye ntamam' apam no ahinanan; Nkramofó mā obi kā nea ofwefwe na wokyerew ye sā bi mā no; ebinom de to won kon mu, won asen mu, won nsa, ebinom de kyekyere won ti, na ebinom nso de femfām batakyiri mu. — nsebea, F. amulets, phylacteries, prayer-fillets. Mt. 23,5.*

*sébé, sébéō, se be w, 1. interj. with your permission, by your leave. — to sebe, to premise an excusing expression. pr. 3311. = to tafrakye. — 2. n. = ebiñ, kyerebo.*

*sebere, v. to turn inside out, to extend, unfold; to turn out; to bring to light, disclose; to manifest, set forth, exhibit; cf. yere mu,*



mã eyere so or ese so; sekyere; Onyankp. pɛ sɛ, n'ahintasem no, wɔnsebere no ñkyere nuipa ñh.; Ony. asem de, ɛno ankasa asebere ne mu agu hɔ a atetekwā mpo nyā ne de a ehia no wom'.

séberewa, a kind of *string-instrument*; osānkū a eso nsia; s. osānkū.

o-sebire-bo-ntu, asebirekyi-e, = abirekyi, *goat*. pr. 2837-40.

o-sé-bó, *inf.* [bɔ ose] a shout, the act of shouting.

o-sebó, *pl. a*, a kind of *leopard* or *panther*, black and brown; pr. 497.531.800. — Other names are: gyahene, aboafufu, adamma-kwadwo, ode-ne-ha, gyasābofo, ketebɔ, akoróbo, koródòm, kũro-twiamensa; cf. asabontwi, afem.

o-sébo w, a loaf or lump of boiled bread, made larger than those destined for sale; dokono a wobɔ no kokũrɔ abedi no na wontɔn no; = qboabó, akwábɔ.

sê-bom mɔfo, *pl. id.* dog-tooth, canine tooth; s. esê.

sedā, sêdā' [Port. seda, silk, hair of some animals] 1. silk = sirikyí. — 2. velvet (R.), cf. ago. — 3. byssus. Scr.

ase-dá, *inf.* [da ase] thanksgiving, thanks; thankfulness, gratitude.

ase-de [ade a ese] a right; just claim, just due; privilege.

ase-duá, lentils. Eze. 4,9.

sêe, Ak. = sen = den? — nsee, Ak. = nsew.

see, *v.* F. sê, 1. to make useless, spoil, corrupt, damage, mar, destroy, ruin. pr. 65.2136.2482.3661. — 2. to spend, use up or waste (money, syn. fwere). — 3. to grow useless, to spoil, go to ruin; to be spoiled, corrupted, ruined &c.; cf. suw, to rot. pr. 3449. — 4. to be stirred up, to be boisterous, tempestuous, agitated, turbulent; nsu no asee, the water is blown up by the wind; epo seee, John 6,18.

o-see, F. sê, *inf.* destruction, ruin.

o-see, king, majesty, title of the king of Asante. pr. 2841-44.

ansééyí [woansew a wutumi de yi] razor; s. yisékán.

ase-fee, *inf.* [fee ase] propagation, successful breeding, increase.

asé-fí, *inf.* [fi ase] beginning; cf. mfiase &c.

nsefiá, Ak. a place where formerly a house stood, now a heap of stones and rubbish, = afasusín. Job 15,28.

séfo, *pl. id.* [sɛ, v.] one who is equal, like or similar; wo séfo = wó sèsó, thy equal; mahũ nipa yi s. pen; mobeye Onyank. sefo.

sêfo, such people, such a set of people.

asefo, *pl.* [aseni] descendants, children, offspring, progeny, seed.

asefõròé, a mixture of beans, flour of roasted corn (kyekyeré) and palm-oil; = apräpra-nsa.

sê-fufu-dua, a kind of tree or wood to clean the teeth with.

ase-fwe, *inf.* [fwe ase] the act of falling; fall.

asé-gú, *inf.* [ase gu] decrease; extinction, extirpation.

sègyére, Ak. = esé mù gyáw, tooth-gaping.

[s. ase.

ase-hono, the husks of beans. — ase-hũām, a kind of beans;

asé-hy é, *inf.* [hyé ase] *beginning, commencement; cf. mfiase, nhyease; the laying of the foundation.*

asekam-ma, *pl. n.* [osekañ, *dim.*] *a small knife; as. ketewa, id. o-sékáñ, Ak. -ne, pl. a-, knife; razor, pr. 669. 2845-49.*

o-sekañ-fùá, *1. a single knife. — 2. a knife without handle, the blade of a knife. pr. 2846. — o-sekan-tia, a short knife. pr. 2850f.*

o-sekan-ny á [osekañ gya] *1. the flash or glare of a knife; wode sekañ foforo a ñkânare nni hô gyina aŵiam' na wuhim no a, ehô pa anyinam se ogya; os. gyigye wo ani so a, wuse: ogya pa! — 2. the acute pain of a cut with a knife; os. ahye no: osekañ tŵa wo a, yaw a edi kañ na wofre no sa.*

nséku, *slander, calumny* [*fr. asem, kuw?*]; *b o or d i ns., to slander, calumniate, backbite. — nséku-bó, nséku-dí, inf. slander, detractation, aspersion; e.s. wonam bānu a.s. bāsā di ñkūrofo hô nseku dā. — o-sekufo, pl. a-, backbiter, calumniator, detractor.*

sékye, *pl. a-, anchor; tow s., to cast or drop anchor; tew s., to weigh anchor. — sekye-hāmá, cable.*

asékye, *sconce, bulwark of stones; abo a Krōbofo ato no se o-fású abo no kontonkron agyigyaw ntokru (a.s. akwan) wom' na wotrā mu kō, na dom no beñ won a, wosūm gu won so de kum won; abo a wosunsum no afiri hūañ b o nnipa so.*

o-sekyé, *a kind of play; wogoru s. = aténté.*

sekyé, sekyére, *v. to bend back(wards), recurve; cf. bukaw; to bend outwards what had been bent inwards; cf. sebere; to turn out; to display, expose, set forth; wōas. dua no mu; s. asem no mu yiye, state the matter thoroughly and plainly.*

o-sékye-dùá, *setwēdua, [dua a wōasekyere] a kind of bench, of two poles on six posts, forming a seat with a back-pole.*

O-sēkyere, *pr. n. 1) of a man of the royal family of Asante; 2) of a town, where no goats are admitted. — sekyere-mpé-wo, S. does not like thee, a by-name of the goat; s. abirekyi.*

sekyew, *v. F. to waste, a day &c. — sekyi, v. s. sekye.*

sem, *v. 1. to lie or to lay close together; fa ñhōma no ñhinā sem (= toto) poñ no so, put all the books together on the table; wode abo ntrāntrā asem amōa no ase, they have laid out the bottom of the cavity with flat stones (s. ntŵèrì); nnipa no ñhinā akosem dua no ase, all the men are sitting crowded under the tree; ñkūrofo no ñh. sem hō, all the people are huddled together there; mmofra no sem so wērododo, the children are crowded together in thick or long rows. — 2. sem dañ so, to ceil, to overlay or cover the inner roof, to line the top or roof of a house: wode mpúrān dé gù só, na wōñwōná so na wōatare (so). Cf. sam, sew, bea, boa, gu hō; s. nsemso.*

asem, *pl. n., 1. word, talk, speech, saying, tale, story, history; k ā as., to speak, to deliver a speech, to preach; to tell a tale; m ā as., to relate a story. — 2. matter for talking, object of deliberation or discussion; incidence, occurrence; cause, concern: asem no nyé me hô asem (= mfá me hô biribi), this matter is no concern of mine. — 3. transaction in words, palaver, conference, deliberation, public and*

*formal discussion, debate; any kind of negociation or litigation; process, plea, lawsuit, action, cause; — di asem, to hold a palaver &c., to carry on a lawsuit; to adjust, compose or settle a matter or litigation; to judge (sit in judgment, hear causes, administer judgment). pr. 869.887-90.897.902. — n'asem nye de, he is wrong, guilty; s. dew 2. — 4. manners, demeanour, deportment. — 5. Phr. pe obi asem, to like a person, be devoted to him; oharima no pe obosom asem: dā anopa obo afore m̀nà no (R. p. 151.); mēpé n'asem, I do not like him, I will have nothing to do with him; n'atutupe nti obiara mpé n'asem. — Cf. asem-mone, asem-pa, asen-hunu; ntrofosém &c. pr. 2852-86. — 6. Other phrases: n'asem awu = n'asō awu, he is ungovernable, stubborn, refractory. — Ose: n'asem, wonni = n'asem ye deñ, he declares or deems himself invincible. — N'asem ntoa, he is inconsistent (as to his conduct, with himself, in his actions), unprincipled. — Wamā asem no ani afura, he has perverted the judgment, has given a wrong turn to the matter.*

asém-má, *inf.* [mā asem] *narration, telling or relating stories.*

nsém-ma [nea esen menewa?] *snare; afiri bi a wosum yi àbóá; eye hama a woabono héntúa dè ákōmantám okwáukyeñ wò nea atoteboa bi fa, na óbà a, aso ne menewa ayi no. — si us., to prepare or lay a snare. pr. 520.*

n'sém-mā [osen ba] Ak. Akw. = asēā', akutuwa.

nsem-ma-n'sém-ma [asem, *pl. dim.*] *little stories; asem a enyé asem biakō, na nsem ahorow pi wom' ho ua esusūae; 'nera anadwo okāā ns. bebrē; cf. asemwa.*

sem-ansā, = nea n'asem nsā. *pr. 2888.*

o-sem-māradá [asem, brada]: to.. as., s. to.. tekremakyéne.

nsem-ase-nhōma, *dictionary; nsem-moa-āno, vocabulary.*

o-sēmasi, F. = asiamasi. *Mt. 26, 18.*

asém-fō, *pl. n-, a nasty, impertinent word or dealing; asem a eye tañ a.s. ahī a ensé se wokā kyere onipa (deñ as. na wokā kyere me?); asem a womfa nni nipa.*

asém-fùá, *pl. n-, a single word; mepe mú ns. mabisa asé.*

asem-funu, *pl. n-, a vile, frivolous, futile, worthless word or matter; syn. asemfō, asen-hunu, ahuhusem.*

o-sem-fúrafó, *lit. a blind word; okā me os., he tells me something contrary to reality.*

o-sem-hyee [asem a ehye] *a rapidly spreading report. pr. 2868.*

asem-misa [bisa asem] *questioning, catechising; question.*

o-sem-misafo, *catechiser.*

nsem-moá [asem, boa] *confirmation, corroboration; foa.. ns., to confirm, corroborate, attest, bear witness or testimony; ofoa me ns. n.s. mekā asem bi na obi rebo meso.*

nsem-moá-fòá, *inf. attestation &c.*

o-sem-odé [asem, de] 1. *agreeable word, i.e. agreeable news or conversation; yebo s., we are having an interesting conversation; — sport, joke, pastime.*

asem-mòné [asem b.] *a bad or hard word, action or dealing; di as., to commit a heinous or atrocious thing or crime. pr. 2548.3865.*

o-sém-pa, *interj.* *very good!* a reply upon any matter not disagreeable.

asem-pá, 1. *a good word, good counsel, joyful message, judicious talk.* pr. 1720.2496. — 2. wo as. ara, *nothing but the truth (the reality) of thy circumstances;* pr. 762. — 3. *a righteous cause.* pr. 2873. — 4. *a true story, not a fictitious story.* — 5. *good manners or conduct;* di as., *to act or deal honestly or faithfully.* — 6. *the Gospel;* k ā as., *to preach the gospel.* — asempa-mu-terew-ni, pl. -fo, *missionary, missionary people;* - asempa-mu-terewfo asafo, *missionary society.*

o-sempá-ní, pl. a-fo, *an evangelical, one of evangelical principles or one who adheres to evangelical doctrines.* — asempafo asafo or fekuw, *the Evangelical Church or confession.*

asempá-sém, *evangelicism, evangelical principles.*

asempa-terew, *the spread of the gospel, mission.* — asempa-terew hō adwuma, *mission work.* Cf. asomasem.

o-sem-péfó, pl. a- [pe asem] *a litigious, quarrelsome person;* cf. opesemadifo. pr. 2887.

sémperempé, *a kind of grass.*

o-sem-pów [asem pow] *difference, dispute, quarrel; matter in dispute; point of dispute, controversy, quarrel;* mo nè Ny. ntaṃ' wò s. bi; os. bi nni mie nè me yonkō ntaṃ'.

asem-sasono, *a word stinging or irritating like a nettle.* pr. 2875.

nsem-so, *inf.* [sem] 1. *ceiling.* — 2. *a story of a house, a set of rooms on the same floor;* oḍaṃ no wò ns. abien, *it is a house of two stories.* — nsemso-dua, *beam or piece of timber for the ceiling.*

asem-mùá, F. [asem bua] *the act of answering, accounting for, &c.*

asemmùá-dá, F. *the day of account or judgment, doomsday.*

asemwá [asem, dim.] pl. n-, *a little matter (used only in a neg. sentence);* nsem a yékodií no nyé ns.; *syn.* aseñketewa, pl. n-.

señ, v. [red. sensen] 1. *intr. to hang, be suspended:* mfonini s. ḍaṃ hō; atade s. ḍadewa so (R.p. 235); s. so, *to depend on or upon;* caus. *to hang, suspend;* qde mfonini s. ḍaṃ hō; mede m'atade ma-señ ḍadewa (ib.) — 2. *to hang, kill by hanging:* wasen nehō or ne mene, *he has hung himself.* — 3. *to squat, to sit on the hams or heels:* oseñ hq redidi, *he eats squatting on his heels;* cf. kotow. — 4. señ bērew, *to hang palm-leaves at the border of a piece of land to mark it as occupied for planting purposes and forbidden to others;* wode berew señ asasem' de kyere se obiara nni hō kwan se oye mu biribi. — 5. señ abo, *to hang stones upon a tree or anywhere, as a charm to prevent a threatening danger.* pr. 3052.

señ, v. [red. sensen] *to carve, cut, chip, to make by cutting or carving;* señ agua or akonñua, *to make a stool (carved out of one piece of wood);* s. ntakara, *to make or nib a pen;* s. āno, *to cut the point i.e. to point, make pointed, to sharpen.* pr. 994.

señ, v. [red. sensen] 1. *to grow hard, stiff:* ñkrũmā no aseñ, aye dennēnnen, *the okro (ocra) pods are no more soft or tender;* ne nañ, ne nsa, ne koñ aseñ, *his foot, hand, neck has become stiff (from sickness);* s. kyeñkyereññ. — 2. ne koñ aseñ, n'asō aseñ, n'asem aseñ,

he has become or is stiff-necked, head-strong, stubborn, obstinate, pertinacious, sturdy, refractory. — 3. to be reluctant, show reluctance: akōa no aseñ sē ònkó bio = wañwēñ; — to resist, make resistance, not to give way: mepem so a, esēñ me so. — 4. to become chill or dull.

sēñ, *v.* to go or move along: 1. to pass (on), to proceed: sēñ duom na yeñkō, go forward and let us go! — 2. to pass by: beseñ kōfa ahina no bēra, come along and fetch that pot! — 3. to go off or away. *pr.* 986. — 4. to pass away, perish: ade ñhinā beseñ (akō) = betwam', all things will pass away. — 5. to surpass, excel, exceed, out-do: (= kyeñ) *pr.* 328ff. 388. 422f. 2878. 2891f. meseñ no adwuma-ye; oseñ me akyene-kā (*R. p.* 229.); meseñ wo adow or medow meseñ wo, I surpass you in tilling the ground; — to be better or to be worse than; to be different in degree, more than, stronger than, rather than &c. *pr.* 2385. 2387. 2461. — woto wo bo ase a, eye sēñ sē wofa abufuw; opōñkō sō (or ye kese) sēñ nantwi, or, op. sēñ nantwi kesse; nyansa ye sēñ sika, or, ny. sēñ sika ye; moanyin sēñ me, you are older than I; mututu 'mirika sēñ me, you can run better than I; oye okwasea sēñ sē oye bone, he is more stupid than wicked; ope sē obo krono sēñ sē oye adwuma, he likes to steal better than to work. — 6. to flow, run: asu bi sēñ ne ðañ akyi, a river flows behind his house. *pr.* 3092. — 7. to have or afford (sufficient) room: (espec. in the neg.) wonsēñ ðañ mu hō, they have no room in the house; ðañ mu hō anseñ ammā wōñ, the house was not large enough for all of them; onseñ ne wcerem', he is beside himself with impatience, ready to leap out of his skin; ne honhom nseñ no mu (= ne hōnam nsō sē nea ne hh. benyā okwañ atrā mu); me hō or m'ani nseñ me, I do not feel comfortable; m'ani anseñ abanmu na efi asiamasi, I could not bear it (or, I did not like to stay) in the (mission-)house any longer on account of N.N.; m'ani aseñ hayi pe, I like this place exceedingly, I feel joy in (or am well contented with) this my place and state. — 8. sēñ so, to live upon good terms together, to agree: n'abusūafo nè no nseñ so bio, his relations will not live together with him any longer, will not tolerate him among them any longer.

sēñ, *pron.* Ak. 1. = ðeñ, what? how? wo ðine te sēñ (sēñ), what is your name? — 2. = ahē, how much? how dear? at what price?

e-sēñ, *pl.* seneafó, herald, an officer of the king, commanding silence when the latter desires to speak, or calling attention to any speaker's address; esēñ pae: (mun)ti 'ō! the herald cries: Attend! — ohene seneafó, wopae ohene nsēñē. *pr.* 2889f.

o-sēñ, (*pl.* a-?) pot for cooking; earthen or metallic vessel; kuku (a.s. ahina) a wonōa mu aduañ; wode ðote na eñwene a.s. wode ðade na egu; *pr.* 953. — F. dish. Mt. 26, 23. — Cpds.: osentiā (asēā), dadesēñ, uguásēñ, okwansēñ, *pr.* 563., tāsēñ.

o-sēñ, *inf.* passing, surpassing &c. superiority. *pr.* 2891.

aseñ, 1. the loins, the part of the body where the garment is tied; bō wo aseñ, gird thy loins. — 2. a precious bead; s. ahene.

Aseñ, a country of the Gold Coast, having F'ante in the south, Wasa and T'wiforo in the west, Adanse (a province of Asante) in the north, Akem in the east.

o-sěná, a kind of *tree*; fúfu wom', kòkò wom' (os.-bén); woso.

ásěná, a kind of *tree* with edible fruit. — asēnā, Ak. = asēā.

o-sēnā-bén, s. osěná. — sena-meñ, a *thorny plant* or tree.

o-sen-na-hó [asem a eda ho] *example, precedence*; pr. 2896. wunni s. na wudi asem a, wunni bem, *if you have not a cause against your opponent from former times, you will not carry the point.*

sěnamā, snamañ, F. = osrāmañ, *lightning, thunder*. Mt. 24.27. [Mk. 3.17.

nseñ-aním', v. n. [ade a esen anim] *apron; pinafore, slabbering bib, slavering cloth.*

aseñ-dua, [señ, dua] *gallows; a tree or beam on which malefactors are hanged; cross*; cf. mmeamudua, mmeremudua; — bọ.. asenduum', *to crucify.*

asendzi, asendzī, F. = asenni, *judgment*; asennii, *place of judgment*. Mt. 5.21f. — sendzifo, F. = osennifo, *judge, mediator.*

sene, v. Ak. = señ; sēñ.

sene, v. *to cut into slices, cut off pieces from; to carve, to chip*; mēsene odé no atrā, *I cut the yam into (thin) slices.*

sene, v. *to exchange*, = sēsā; mede sika yi meseno d̄wete; fa wo nhōma yi (bẹ)sene me de; ode neñkwā besene nea oguañ no de, 2 Ki. 10.24. Iesu de neñkwā beseneē yeñ de. pr. 772.

asén-new [asem dede] pr. 2897.

o-sen-new [asem a eye de] *a righteous cause*. pr. 2898.

se-ne a [se nea or dea, ade a] *as, like as, just as*. Gr. § 141.2. 255.260.268. pr. 2893ff.

nseněá, s. esen, nseneafó. Cf. nseníá.

o-sē-ne-kotokú, s. okrámañ.

nsen-gyañ, F. *an idle word*; Mt. 12.26. = asen̄hunu.

aseñ-hunu, pl. n-, [asem hunu] *a worthless, futile, trifling, vile, frivolous word or matter, vain or idle talk, nonsense*; cf. asemfunu.

señ-hunu-sem, di-, *to commit useless, unprofitable deeds.*

nsen̄-hyehye [nsem a woahyehye] *plan, plans.*

asé-ní, pl. aséfó (q. v.), *descendant.*

asen-ní, inf. [di asem] *the act of settling a palaver; a public or judicial transaction; judicial proceedings, proceedings of a court*; — yeķo asénní; asenní de, eye mpanyinsem a mpanyimfo na ekā; s. asafosem.

asenní-dá, *law-day, court-day*; yeakohye as.; wodi as.

asenní-dáñ, *session-house, judgment-hall, town-hall, court-house, court of judgment.* [dañ.

asen-nii, *a place for public or judicial transactions*; s. asenni-

nsen-nii, v. n. [nsem a obi di] *behaviour, conduct, deportment; manners, doings.*

o-sennifó, pl. a-, 1. nea odi asem, *member of a council, judge, chief justice; counsellor, alderman, senator*; cf. opanyiñ. — 2. = osem-pefó, onipa a ode nehō frafra nsem a emfa nehō f̄wē mu, *busybody, meddler, intermeddler.*



nsèniá, *balance, pair of scales*; ns. ada, *the scale has weighed down*. [G. nsēni.]

nseniá-kwáimù, *a balance in right condition, just weight*.

asén-níni [asem, nini] *a grave, flagrant or enormous matter or deed*; odi ns., *he deals violently, rashly; he commits an atrocity*; = odi ntútimmànsém, akakabéusém, akokobiriseṁ; odi atratrásém; cf. seṅkyénè', tekremáníni.

aséñ-kā, inf. [kā asem] *the act of speaking or preaching*; onim as., *he is an able speaker*; wo as. nyé = wunnim kasa. pr. 2899.

aseñ-kāe, v. n. *manner or way of speaking*; n'as. nye fe.

aseñ-kā-gua, *pulpit*.

o-señ-kām [asem, kām] *a wounding word (pains more than a wounding sword, pr. 2900)*.

o-señ-kañ [asem a edi kañ] *preamble, preface*.

aseñ-kekāe, *talk, sayings; report, rumour*; asem biara a eda oman mu a eye-a wōkekā.

nsēñ-kekāe, *talking, loquacity, prattle, prate, gossip &c.* ne ns. nyé fe = n'asem a okā nyé fe; wo de, ns. no ara na wonam kekā! *you always go about chattering or gossiping*.

o-señ-kese, *a large pot*. pr. 2904.

aseñ-kese [asem k.] *an important matter, palaver or transaction*. pr. 2901-3.

aseñkūnini, *a capital, cardinal or important matter or doctrine; a principal article*; cf. asentitiriw.

aseñ-kwā, pl. n-, *a smooth word*. 1. *an ingenious, witty expression, bon-mot, sally, pun*; asem fremfrem, adokodókoseṁ; asem a wode yi asereseresem; asem a wōakā no tiā nanso ekā nsem pi a ebia eye nwoñwā a.s. eye serew; — nhōma no mu wō ns.; óyè ns. se biribi, *he is a wit, a witty fellow, ready-witted*. — 2. pl. = tekrema-kyene, *flattering, sweet or fair words; flattery, blandishment, coaxing; courtesy*; aseresem wom' bi.

nséñkwāne, *a kind of bead*; s. ahene.

señ-kwáimù [asem a ewo kwan mu] *upright conduct, uprightness, righteousness, probity, honesty, integrity; equity, fairness, candour, plain dealing*. — di s., *to be upright, honest, fair, just, equitable, trusty, true, straightforward, candid*.

señkwáimu-di, inf. *honesty*.

aseñ-kye: wabō as., *he has become a fugitive, has left his native place on account of debts or palavers*; ohia a.s. kaw a.s. asem amā ne hō akyereno na watu afi ne kūrom', = wabō ko. Oyi a wabō as. a! (*said in contempt of one going from one place to another*).

o-séñkyeni, a-fo, o-señkye-bōfo, *vagabond*; syn. okobōfo.

señ-kyénè' [asem a ekyen so] *enormity, atrocity, crime*; cf. atratrásém: wadi s. = wakodi asem mone a etra so.

aseñ-kyere-dze, pl. n-, F. = seṅkyerene. Mt. 12,38f.

señ-kyere-né, pl. n-, [ade a ekyere or wode kyere asem] *a sign for remembrance (= ñkae); miracle*; oyi ne nsam' s. = oyi ñkonyā.

o-señ-kyere-ni, *pl. a-fo, catechist.*

señ-kyere-ase [asem ñkyerease] *explications. pr. 2905.*

o-señ-kyiri [asem a edi akyiri] *concluding word or address.*

o-séñ-mù, *rheumatism, rheumatic pain, espec. in the loins and small of the back; cf. okwáhá, emuyare, sisiyare, sāmē.*

asen-nodow [asem d.]: as. bi nni wòn anom' a wowo kā, *they had but little to say.*

asénsám, *a kind of plant.*

asénsám-ase, *a shrub with edible fruit.*

sensañ, *red. v., s. sañ; 1. to draw (many) lines, make strokes, cover with lines; to rule (a slate, copy-book). — 2. to draw or be drawn across: wōas. n'ani ase abien, two lines are cut in on his cheek. — 3. to slit: os. nton no abo (or anwene) kete. — 4. s. afuw, to mark out the extent of a plantation: wōsensañ afuw a, enna wōsesā hama de nnua sisi hō de kyere nea ónì' afuw kōsō.*

nsensañe, *1. n. (sing. nsañe), lines, strokes; stripes, streaks; strips; rays. — 2. a. striped, streaked, streaky; ring-streaked.*

sénsé, *sense, parched corn-flour (kyekyere) mixed with palm-oil; abüroduañ bi = akode, made for the fetish.*

asense, *a hen without a tail. pr. 1654. 3059.*

senseñ, *red. v., s. señ; 1. akutu senseñ m'atifi, oranges hang above my head; wode hama sensen' hō se ómfa hō mfi amōa no mu mforo, they let a rope down that he might climb up by it from the pit. — 2. wōasenseñ awudifo no ñhinā, all the murderers have been hanged. — 3. wōsenseñ hō redidi, they eat squatting on their heels. — 4. s. ahunmu, to be suspended in the air, to hover, soar; ade bi abes. ahunmu; mihū anōmā bi sē ósensèn ahunmu. — 5. s. so, to depend on or upon; esen só, esensèn só; wòn anigyede senseñ wòn foto so, their enjoyments depend on their money-bags.*

senseñ, *cramp, convulsions; D.As. (perh. sinseñ?)*

nsensénkùá, *a kind of bean; s. ase.*

o-sensērēmá, *a kind of plant (shrub).*

nsen-sesewe [nsem a wōasesew] *regulations, statutes.*

o-sen-siñ [asem siñ] *an uncompleted law-suit.*

asen-siñ, *f. paragraph.*

[wood.

asèn-sósow [ososow a wode señ] *a tool used for carving in asènsúsüā, id. (dim.)*

asen-susuw, *pl. n-, [asem, susuw] thought, idea; design, purpose, intention.*

o-sén-tere [oseñ, tere = tetrē] *a large pot, for palm-wine; s. ofrantā'.*

o-sen-tiá [oseñ tia] *cooking-pot; oseñ a wónōa mù brodé n.a.*

asen-títiriw [asem t.] *the main or chief point, principal thing, a chief or cardinal doctrine; cf. asenkūnini.*

asentrēnē' [asem trēnē] *a just or righteous matter or dealing; righteousness. — di as., to act, speak, deal or judge righteously.*

o-sen-tsir, F. *for what, why, wherefore*; dze-kō a osentsir mā wq-bq awar, *why matrimony was instituted*; asem bi a osentsi mā qnse de wqkā won bom', *any cause why they may not lawfully be joined together*.

o-sen-tŵamfo, pl. a-, [nea otŵa asem mu] *arbitrator, umpire, referee, judge*; nea obu asem bi mu ntēn; cf. qtemmufo.

asepàteré, pl. n- [Port. *sapato*, G. as(i)patre] *shoe*; as. tenten, *bool*. — as.-pamfo, -yefo, *shoemaker*.

sepew, v. [cf. pesew] *to become free from constraint or restraint*; ne hō asepeŵ no, *he has become exhilarated, enlivened, glad, joyous, cheerful, or merry*; asem a metee yi amā me hō as. me na manyā nkŵā. 1 Thess. 3,8. Cf. anigye &c.

sépo, a *thin sharp knife* thrust through the cheeks of human victims (cf. wura, v.) *to prevent their uttering any curse*; *dagger, dirk, poniard; stiletto?*

sěra, sūra, s. sra.

[pr. 2906.

o-serántèfo-o, Ak. [=se-a-nte] *a disobedient child or person*.

séràdā' [Port. *serra*] *saw*; s. sā, qwañ.

sěre, v. [red. sěresěre] 1. *to beg, ask, request*; mes. nsu kakra manom; mesěree no ntrama kakra; osěre wo hō ade. — 2. phr. mekosěre m'asō a, mete se..., *I heard indirectly (I learned by hear-say) that..*; cf. sěren. pr. 125.739.2907f.

sere, v., s. red. sesere. — sere, v. s. serew.

sere, Ak. = sare.

o-sěré, pl. a-, *the thigh; the ham of an animal*; — sěrem', sěresó, *the lap*; — tŵēyeñ si wo serem', *draw us to thy bosom*; qte n'agya sere so, *he sits on his father's knees*; wogu ne sere so, *they are entrusted to his care* (wode won ahye ne nsa se óñfŵe won yiye).

o-serebén', -beré, *a kind of rodent animal*.

o-sére-bó, pl. a-, [sew, qbo] *grinding-stone*.

ascrebò-só, Akw. = sěresó.

asere-dé [serew ade] *derision, object of derision or contempt, laughing-stock*. Jer. 48,26.27.

aseredowá, aseredewa, sãpiéw, *a small bird*. pr. 179.300.1351. 2909. — as.-hene, as.-pa, *two species of that bird*.

o-sérefó, pl. a-, *laughter, mocker*. pr. 2830.

asere-hyéhye, (roar or burst of) *laughter, peal of laughter*; bq as., *to break (or burst) out into a (roar or fit of) laughter*; gycgyēgye, hē hē enè serew nam; *to chuckle (?)*; to as. dŵom, frē nserehyehye-dŵom, *to break forth into singing*, Is. 14,7. 49,13. 54,1.

nsere-kyiri [sěre, akyi] *buttock, the buttocks, s. eto*.

sěrem' = sěre mu, s. osěre.

serem', serem', = sere mu, sare mu, sare-so; *a grassy plain*, espec. that in the north of Asante, inhabited by tribes formerly subject to Asante, partly Mohammedans; s. Gr. p. XIV.

sěre-mā, inf. *intercession*.

sére-mù-sèé [*the king (osee) of the desert*] *the lion*; s. gyata. sèreñ, s. sreñ.

sérene, *adv.* expressing the *hissing* sound of a fluid spurted through the teeth or a small orifice: watow ntasu s. afa ne gyaw mu; ɔwɔ puw né bɔre tow gu se s.

aserené, aséréne, *a mat* used instead of a door, being fastened above and rolled down; *pr.* 2910. *a door or shutter* made of thin slips of palm-branches united together by strings; *cf.* berapae.

asere-sem [serew, asem] *joke, jest, witticism*; *cf.* asenkwā.

sèresère, *red. v.* sère, *to beg (much, constantly), to mendicate, to ask alms* going from one door to another; s. hūā; onipa a ɔs. nneema, wofre no hūafo.

seresere-bɔ-krón, *one ingratiating himself by friendliness, but stealing or secretly doing other mischief*; onipa okontomponi, atíko-yìsá-aním'ńkyéne.

aseresere-de, s. aserede. — ɔ-sereserefo, *pl. a-*, *laughter*. *pr.* 2911.

aseresere-sein, s. aseresem. — sereserew, *red. v.*, s. serew.

sère-sò, sère-só, s. sere, ɔsère.

sere-toa: bɔ s., *to smile*.

serew, *v.* [red. sereserew] *to laugh, smile*; *pr.* 2830. 2852. - *tr.* *to laugh at, deride, mock*. *pr.* 332. 3564.

serewá, *Ak. cowries*, = ntrama. — serewa-tow, *inf. playing for cowries*. — ɔ-serewatofɔ, *pl. a-*, *a player for cowries*.

aserewá, *a small bird*. *pr.* 2912.

serew-serew, *adv. crawlingly*; akyekyere kɔ s., *the tortoise moves in a crawling manner*, *pr.* 1925.

sesa, *red. v.* sa; *to scarify, make small incisions in, so as to draw blood from the smaller vessels; to cup; to bleed*; mes. me nañ.

sesa, s. red. sesasesa. [pr. 2913.]

sesa, *v.* *Ak. s.* sesaw, saw, *v.*

sesā, *red. v.* s. sā (1. *to mend*, 2. *to tie*, 3. *to hang*, 4. *to stretch &c.*) 5. *to radiate*: oŵia sesā m'ani so, *the sun-beams strike upon my eyes* (*cf.* sā 9. ɔtow bemma sā me); oŵia sesā a esesā sika kũro no so nti, emu anuonyam sō dodo, *the reflection of the sun upon the golden city was extremely glorious*.

sesā, *v.* [*inf. n-*] 1. = sakra, *to change, commute, be changed or altered*: ne 'né as., *his voice is changed, he has got a hoarse voice*; ɔdɔn no 'né as., *the clock no longer sounds well*. — 2. = sene, *to exchange, give or receive in exchange; to interchange; to barter, truck*; sesā dare yi mā me, *change me this dollar*; mepe dare masesā, *I wish to exchange cowries or gold-dust for dollars, I wish to obtain dollars in exchange for cowries (gold-dust &c.)*; *cf.* nsesā.

nsésā, *inf. barter, exchange*; - di nsesā(-gua), *to barter*.

e-sésā, *pl. asēsāfó*, 1. = ɔsāmāñ, *the spirit of a deceased person, supposed to work mischief on survivors (only if the corpse is burned, this can no more be done)*; n'ásèsāfó rekùm no, *his deceased relations are troubling or killing him*. — 2. *the effect or mischief*

wrought by a spirit (in this sense osãmān could not be used): meye wo s. = miwu a, meba mabe ye wo bone; o(re)ye no s., he is inflicting some disease on him; s. akita no, e. s. osãmān aye no bone; s. sesã-yare.

sesã', a kind of black pepper, *Piper nigrum*; dua bi aba a eye yaw se yisá; esow (wo) dutań hō se òdomá.

asesã-ba, = kontromfi.

sesãbórò, a disease, prob. dropsy; onipa nantu nè ne sere hoń na ehō bābi tu kuru na efi nsu dā, na dā nso ehōń; cf. ntātā.

sesã-dua, a shrub attaining a man's height, with a stinking sap, white flowers, and small round fruit; the root is used as a medicine against tooth-ache; s. sesã-yare.

nsesãe, rays; cf. sesã, nsensańe. Hab. 3,4.

o-sesafó, pl. a-, a loose, dissolute, disorderly person; a crazy, crackbrained, shatter-brained person; idiot, simpleton, fool; onipa a wagyimi na onam sesasesa sèresere ñkũrofo aduań n.a. — cf. okwasea, ogyimfo, obodamfo &c. — asesã-sem, disorderliness, ill conduct; n'as. nti wansen adwuma no mu.

nsēsũ-gua, (trade of) barter, exchange, truck; s. nsesã.

sesàsesa, a., adv. disorderly, out of order, deranged, confused; syn. basabasa; okwań no so ye s.; Nkrańfo, etodabia won kasa ye s. bi; oye n'ade s.; onam s.

sesã-yare, a disease inflicted by a departed spirit. Obi yare s. na wode sesãdua ahabań gu gyam' a, osamań bi ntumi mma ofie ho mfa ne nsa mmekā oyarefo no.

sesaw, red. v. saw, 1. to take up a collective quantity or multitude from the ground, ñhwēa, sand, ñwura, sweepings, ñkyene, salt. pr. 322.1941. — 2. to draw (nsu, water) repeatedly, to draw a great quantity. — 3. to draw in folds; wasesaw sirikyĩ atade ahyehye ne hō kusũ, he is gorgeously and pompously dressed in silk.

sese, red. v. se; = sise. pr. 2914.

sese, red. v., s. se, v. wosesese or wosesee, they are equal, like each other.

sēsē, sesē', sesē yĩ, sesēi, adv. [se sē, lit. as thus] 1. = afei, mprempren, just now, till now, as yet, still: woye deń wo ha sese (when the word stands at the end, the e is short) or, sesē woye deń wo ha? what are you doing here just now? sesē woda so te kwań mu? what, you are still on the way? — immediately, instantly: sesē na moreba; sesēi de, wada; — mprempren na mihũũ no, na sesē wayera, I saw him just now, and he suddenly disappeared. — 2. sesē = ebia: perhaps; probably, likely: s. wada, perhaps he is asleep; s. oko, he is probably gone; s. wawu, he is likely to be dead.

sesē-ara, adv. [sesē emph.] just now, this moment, instantly, immediately, in a trice, in a twinkling.

o-sésé, pl. a-, hut, cottage, small house; pr. 2915f. — s. asesewá.

o-sése, pl. a-, a kind of tree; dua fitā bi a wode seń akońńua, wode pam poń n.a. (dua-pa sê.)

séséa, *pl. n.*, a round basket, plaited of a kind of reed (go), with a flat cover, wider at the bottom than at the top; *cf.* kentén, kyerénkyé.

o-sēsēa, a kind of tree; dua ketewa a wode yē mparowa. *pr.* 2917.

seseba, *F.* rebuke, reproach. *Ps.* 39,9.

asesé-béi [s. aben] a kind of horn or wind instrument of music; aben a wode bō qhene mmrañ na wode kā asem nso kyere no; mmeñ abien a nnipa bānu hyen na wonñ nh. kā asem biakō pē.

nsese-foro, *inf.* [sesew, foforo] reformation. *Hist.*

sésekwā, *adv.* 1. perhaps, peradventure, perchance, by chance, possibly; likely; *cf.* ebia, sesē; meko wo afuw mu a, s. bi menyā ogya matwa ana? when I go to your plantation, am I likely to find wood to cut there? — 2. at random, at hap-hazard, at a venture: kobisa s. bi na yénfwe.

sésekwā-sēm, a superficial or an uncertain, doubtful matter, a mere probability; n'asem nye s. = n'as. nye asem bi a wonnim no yiye.

sésekwā-sōm, a superficial, careless, negligent service; osom no s. = osom no mpaso-mpaso, onfwe so nsom no yiye.

asé-sém [asem a wose] a mere saying, rumour, talk, hearsay; *syn.* atésém; asem no nh. ye as., na ñkontompo wō mu; *cf.* ayésém.

sesere, *red. v.* sère, to poll, shear, clip; osesère ne tí sò, he polls his head. *Eze.* 44,20.

asesěrebé, a word without a proper sense, used to mark the end of a tale; yen tipen, se ebia yerebo semode na yewie a, na yese: as.; sā asem na yekohui na as., that's what we saw, and now (we say) basta! (wontā ñkā no pi; womfá ñko guam' bebrebe.)

sesew, *red. v.* 1. s. sew. — 2. to put or set in order, put or set to rights, reduce to order, restore: wosesew kūrow no (mu yiye), o-mañ mu; os. ne fi (ofie), *syn.* siesie, ye yiye. — 3. sesew so = tā so, Ky. tē so, to level, make level. — 4. s. ntam', to restore peace and harmony between parties at variance; s. siesie, 3.

sesew, *red. v.* 1. s. sew. — 2. *phr.* ode n'anim s. fam', he disgraces him or himself.

asesewá [osese, *dim.*] shed covered with palm-leaves.

nsesewe, *v. n.* [sesew] regulation, institutions; arrangement, adjustment, settlement, pacification.

sè-só [ade a ese so, biribi a ese] a thing having the same figure or quality with another: ntama yi s. wō hō, there is cloth of the same quality; woton kuruwa yi s. wō Ñkrañ, other jugs of this kind are sold (or, may be bought) at Akra.

nsè-só [s. before] likeness, similitude, comparison: ns. ben na yede besusuw (hō)? with what comparison shall we compare it?

ase-tade, ase-tar, *F.* under-garment.

o-sé-té, osé-tie, *inf.* [te or tie ose] obedience, submission to authority; osete na eye = wósè wo ná wutlé à, na eyé; os. ye sen afore; *cf.* asōomerew. — ye os., to be obedient, dutiful.



ase-tén, ase-tiá, nse-tiā', diff. kinds of *beans*; s. ase.

ase-to, *inf.* s. to ase & ntoase.

ase-toto, *inf.* [to .. ase] *neglect*.

às é-trā, F. ase-tsēnā, *inf.* [trā or te ase] 1. *life, the course or time of life* [= βίος, cf. nk wā = ζωη]; *existence; condition or circumstances of life; manner of living, conduct, deportment*. — 2. *met.* = asetrāde. Mk. 12,44. Lk. 8,43.15,12.30.21,4.

asetrā-de, *the means of life or subsistence, livelihood, living*.

sét ŵe-dùá, = sekyidua, *a bench made of poles by the way-side, the seat of the toll-gatherer*.

sēw, v. [red. sesew] *to spread, spread out* (kete, *a mat*, Mk. 11,7.8. ntama, *a cloth*); sēw kete means also *to make the bed*; sēw abo, *to pave*, e.s. wode abo tintim fam'.

sēw, v. [red. sesew] *to sharpen, grind any cutting tool*; pr. 882. cf. serebo.

o-sēw, *mother-in-law, the husband's or wife's mother*; cf. asé, ose-wá. — F. asew, *mother-in-law, daughter-in-law*. Mt. 10,35.

nsew, Ak. nsee, *curse, malediction, imprecation; execration*; cf. mpae; ohye me ns., *he curses me*, syn. obo me dua; di ns., *to swear, to bind one's self by an oath; to curse one's self*; pr. 891. s. di 49.

nsew, F. = nsow, *mark, note*; hye nsew, *to make sure*, Mt. 27,65f.

o-sēw á, (Ak.) *aunt, the father's sister* (m'agya ne nuabea); *niece; female cousin: the father's sister's daughter* (m'agya ne nuabea ba = me nā-kakrá ba); *the father's brother's daughter* (m'agya-kakra ba); cf. wofasewa, ase, osew.

s ōw a [asē, dim.] *a small vesicle, scurf, scab*: s. anti no, = biribi ampira ne hōnam bābiara. — nsēw á, *a small kind of itch*

sēwa-níni, s. mfowaníni, odehye 4.

nsēw ē, v. n. [sēw, v.] abo ns., *pavement*.

o-sēw uo, pr. 3288.

si, v. [red. sisi] 1. *contin., to stand, be fixed in an upright position* (chiefly of things that are placed, cf. gyina, of man and animals, tā of things extended more horizontally than vertically): dua bi si ho, *there stands a tree*; nnua pī sisi tūrom' ho, *many trees are (or were) in the garden*; abrogua si ho; tumpa si poñ so; adaka si poñ ase; ohene dan si kūrow mfinimfni (R. p. 230); asrāfó no sisi ho kyerebenñ, *those soldiers stand strictly upright*. — 2. *to stick, to be stuck or fixed*: ntakara si ne kyew akyi, ne kyew so (R. ib.); cf. hye. — 3. *to sit, to perch*: patu si duabasa so (R. ib.); — *to sit in state, in a stately manner* (of a king): osi ho kusū, *he is sitting there in grave or solemn majesty*; cf. te, trā, bum. — 4. *caus., preceded by de, fa, kã, tŵē...*, *to put, place, set*: fa agua no si ho, *put the chair thither*; fa kanea no si poñ so; ode honi asi ne dan āno (R. ib.); ode aduan sii n'anim, 1 Sam. 28,21.25; otŵēē abofra no sii ne serem', *he took the child between his knees*; ode no sii wōñ so hene, or, osii no wōñ so hene, *he made him king over them*; wode no sii agua so, *they placed him on the stool (throne)*; ode no sii asase no so, Gen. 41,43. — 5. (also

without a preceding verb) *to put, place, set &c.* si bañ, *to place (plant, post) troops in a strong position*, s. bañ 4. — si aŵenfo, F. *to set a watch*. Mt. 27,66. — si awowa, F. ahoba, *to give a pawn or pledge*. — 6. *contin.*, followed by a numeral: *to be, amount to*: nnipa no si ahē? *how many persons are there?* wosi du, *there are ten*; wosi bebrē = wōdōsō; mmofra ahē na ẹwō hō? wosi anum pẹ (R. p. 230). — 7. *to rise, come up*: a) *to appear* (of an elevation on the body): pom-po asi me koko so, *I have got a boil on my chest*; — b) *to grow well, come to vigour, flourish, thrive*: dua no asi, *the tree has become stately*, = erenyin yiye; kañ no de na ankā erétò apé, na afei na asi yiye; — of persons: wasi nsiforo, *he has come up afresh*; — si so: abofra no asi so, *this child grows well*; kañ no ankā ọrètò apé, na afei na wasi so yiye; mmofra a wọasi so yi ye nsi, *the rising generation is industrious*; cf. before & 43. — 8. *to stand (together)*: wọn nsā a worenom yi, ye-nè wọn na yebesi afram' mpreñ, lit. *their liquor which they are drinking, we shall stand with (or to) them and mingle in it (or, among them) at once i.e. we will at once join, share or participate with them in their proceedings*. — 9. *to step, set foot (into, upon)*: osii bonto mu, *he entered into a ship*; pr. 263. osii ne kwan so, or osiim' kọe, *he departed*. — 10. si ntam', *to step in, interpose, mediate between contending parties*. — 11. *to lead (of a way)*: wọn kwan nsi ha, *their way does not lead them through this place*; ne kwan asi me de mu, *his way falls in with mine*. pr. 134. — 12. *to descend, come or get down, light (down), alight (off, from, expr. by fi)*: ofi dua so si fam', *he descends or gets down from a tree*; ofi hyeñ mu si fam', *he disembarks*; ofi ne pọñkọ so si fam', *he alights from his horse, dismounts*. — 13. *to descend into, to strike*: oprannā sii duam', *the lightning struck a tree*; cf. duru. — 14. *to come down, set in*: omunuñkum resi, *a fog is coming*; ọpẹ asi, *the harmattan has set in*; aŵia asi, *a great heat or drought has come*; aŵia si bebrē a, ẹkyere ọkọm = ẹde kọm ba, *much drought brings dearth*. — 15. si .. so, *to come down upon, take possession of*: ọbosom asi no so, *the fetish has come upon him*. — 16. *to turn out*: asem no asi me yiye, *the matter has turned out well for me*; woye sa a, erensi wo yiye ara da. — 17. *to stop, stand still, make a stand*: eha na m'ano abesi, *here my mouth has come to a stand i.e. with this I have finished my speech*; metrā mu makosi ase, *I shall remain in it or endure unto the end*. — si often serves as an *aux. v.* for the prepp. *to, unto, till, until*, cf. Gr. § 117. 227, 2. 229. — 18a. *tr. to push or knock against*: efunu asi no or ne kára, *the corpse has pointed him out as the murderer*, cf. afunsoa. — 18b. *to strike with the head, push with the horns, to butt*: abirekyi de nemmeñ asi no; *the goat has pushed him with its horns*; apapo si, *the he-goats are pushing each other*; cf. 28. — 19. *to give shocks, to cause a convulsive motion of sobbing*: osū asi no, *he sobs*. — 20. *to stick (fast)*: aduan no asi me, *the food sticks in my throat* (ete se me menewam' kwan asiw); — *to stifle, choke*: asi me, *my voice fails*, ete se biribi asiw me menewam' kwan a mintumi menkasa bio. — 21. *to raise, erect, build*; si dan, *to build*, esp. a house of sticks (cf. to aban or fádán, *to build a stone-house or mud-house*), pr. 2920f.; also with de (cf. 4.): bōrọñ yi so na mede me dan inesi; wasi fi amā no.

— 22. *to institute, set on foot, set in operation, make, arrange*: si agoru, *to commence a play*; cf. tutu agoru; si kane, *to arrange or set on foot a competition, to vie, contend, to do in competition*. — 23. *to raise, lift up*: si fraṅkā, *to hoist a flag*; si abrannā, *to set a sail*. — 24. *to cause to hang down*; si mmohō, *to hang a curtain*; si adurade, *to put on a robe or garment*. pr. 1547. — si nsemma, *to prepare or hang up a snare*. pr. 520. — 25. si ntama, *to wash clothes*; cf. horo. — 26. *to fill into bags or bundles*: si ṅkyene, emō, *to tie loads of salt, rice*; Okwawufo si emō no mmoā (du a.s. oha) na wonam toṅ. — 27. si, *to design beforehand in card-playing*, cf. toa.

Various phrases with complements of the v. si, alphabetically arranged (besides those under 5.7.10.15.22.) — 28. si.. bo or koko, *lit. to strike one's (own) breast in an ostentatious, boastful, or braggart manner, i.e. to boast, to venture, undertake*: wasi ne bo se obe-ko nè no akokō, *he undertakes to fight with him* (e.g. David with Goliath); mesi me bo maye, *I shall venture to do it, I will do it at my risk*. pr. 338. — 29. si afuw, *to mark out a place in the bush for a plantation*. pr. 333. — 30. si ṅketekrakyē, *to apply great diligence or carefulness (in doing any thing)*. — 31. si mu: a) sim' = si kwan mu (cf. 9), *to step into the way i.e. to set out on a journey, to start, depart*, gener. followed by kō: osiim' koe, *he went off*; s. sim' p. 440. — b) *to put in, i.e. to repeat*: okā sii mu, *he said it repeatedly*; cf. ti mu, kasa saṅ mu; — c) *to put in, i.e. to add, to give into the bargain*: matō nām mmaṅ du, ná si me mú = tò me só, cf. nsimū. — 32. si anaṅmu = hye anaṅmu, *to put instead of, to repair, re-stitute, restore, compensate*. — 33. si anim, *caus. a) to push, put, join or fit the ends together*: kā ntabow yi si anim, *fit these (two) boards together*; fa apon no si anim, *push those (two) tables together*. pr. 653.766. — b) *to put, place or set before*; s. 2. — c) *to charge with, upbraid with*: mede masi wo anim': wo na woyee ade no, *I have set it before thy eyes, say it to your face, declare it plainly to you, charge you publicly with it, that you have done the deed*. — d) F. mframa asi won anim = hyia won, *the wind is against them*. Mk. 6,48. — 34. si pe, *to stay up, sit up at night, over a play, attending a sick person &c.* — 35. si apempem, *to practise extortion*; s. apempem. — 36. si mpoma, *to set or place the canes of the speakers in public assemblies, i.e. to transact or discuss a public or judicial matter*; s. poma. — 37. si pow, *to fix or tie a knot*; cf. si nsemma, s. 24. — 38. si.. nsā: wasi ne ti nsā, *he has placed palm-wine before the elders of his town, declaring that he now intends to marry a certain woman, i.e. he has declared his intention to marry her before the elders (in putting palm-wine before them)*. — 39. si .. ase, *to put down, make low*: osi ne 'né ase, *he lowers his voice, speaks with a low voice; he draws in(?)*; wutwa ṅkontompo a, wusi wo 'né ase; — osi n'ani or ne ti ase, *he sinks his face or head, from shame, grief, modesty, humility, he casts down his look, droops or hangs the head, is dispirited or desponding, flags*; wakoye hene nti wontumi nhye no dennen bi na woasi won ti ase, = woamuna te ho komm, *because he has become king, they cannot, as it were, force him, but must contain themselves, restraining their indignation*. — 40. si si', *to hobble, limp*,

halt; s. si. — 41. si nsiforo, *to come up afresh*; s. 7. — 42. si..siyere, *to promise a woman (in early childhood) for marriage*. — 43. si so, a) *to come up in growth, to grow fast, thrive*: abofra &c. s. 7; *to come up in repute*: ohene yi diñ si so, *this king has become renowned*; — b) ne home si so, *his breath or his pulse is regular (comes in due manner, in its due time, follows in regular succession)*; ensi so, *it is irregular (the duration being shortened &c.)*; — c) *to fit, be suitable or appropriate*: ensi kasa so, *it does not fit or agree with the language (senea nkũrofo no kã, as it is spoken by the people)*; senea wakyere ase yi, ensisi so, *his interpretation or explanation has no proper connexion*; kã si so! *speak it out! (say the rest to complete the sense!) finish the sentence!* — d) *to accompany (in continued & full activity)*: woreye eyi no, na nkyene nè mmeñ nè abubuw si so; cf. da mu. — e) *to add, repeat, in pouring liquor; to pour in addition*: si (no) só! (e.s. woahye obi nsã na woasan ahye no bio) *serve him (with liquor) once more!* — f) wasi so dua = wahye mu deñ, wamã atim; si so dua fwe, *lit. fix on it a stick, i.e. mark it and look (whether it will not come as I say) = depend upon it! you will see!* [G. mã nọ mī okwe.] — g) si so, s. 15. — 44. si.. atwetwé, *to mock*; syn. goru..hõ. Mt. 27, 29.

Phrases with two combined verbs (besides those under 4.8.9. 12.31.33.): 45. osi fa no hõ, *he surrounds him (with words), i.e. he makes sport or game of him, banters, hoaxes, rallies, ridicules him*. — 46. si fra, s. 8. — 47. huruw si, *to exult, lit. to jump up and set the feet on the ground again*. — 48. twa..(hõ) si, s. twa, atwasi.

si, Ak. = siw, q. v.

asi, inf. [si 18] *the act of mutual pushing*: o-nè no di asi, *he is against him, his adversary or antagonist, they are against each other*.

nsi, *diligence, sedulousness, assiduous industry, careful attention*: òyè nsí = óbò mmódeñ, òyè aném, *he is diligent, interestedly and perseveringly attentive, assiduous, not careless or negligent (ofwe n'adwuma yiye, onim n'adw. pe), industrious*.

sī, *shortness of one leg, so that in walking only the toes, not the heel, touch the ground*; oyare bi a wutia fam' na wo nantiñ nkã fa na esen ahuñmu; wuntumi mfa wo nañ nsi fam' nnantew wo nantiñ so, na wonam wo nansoã āno; cf. nantiñkefá, osifo.

asīa, n-, six. Gr. § 77. — asīa, = nsa-nsia, nsawa-nsia, q. v.

asīa, a gold-weight. pr. 305.565. — Akyem asīa, = ntaku 54 (nsōafākoro 9) = 1 l. 10 s. 4½ d. — Asante asīa, = ntaku 48 (nsōafākoro 8) = 6 dollars or ackies, or 1 l. 7 s.

nsīa, a six-stringed musical instrument; ośankũ a eso nsia, s. seberewa.

esiã, a large tree of hard wood, good for fuel; s. esiãkokobiñ.

siabaw, v. *to tie, tuck, pin or truss up*: os. ne ntama wo n'aseñmu = ode ne ntama kyekyere n'aseñ, *he girds his garment about his loins*. [fr. siaw & baw = bare.]

siade, *good luck, fortune, success, prosperity; lucky chase*; wafa or wanyã s., *he has had good luck, has succeeded well, has made his fortune, has been lucky, fortunate or prosperous*; wagyã s., *he*

has missed good luck; *okā* s., he succeeds in his business, is successful in making money by it; *mekā* s. a, emma, if I labour for money, I get none.

sĩade-bóá, a kind of hedgehog, urchin; *okame aye apesee*; ne hō agyañ ye ntiā, ente se ap. de. (If you are going to trade and meet such animals, you will be lucky.)

sĩade-dwuma, a business to make one's fortune; *oyè* s., he has a prosperous business.

sĩadefo, siade nípa, a lucky, prosperous, prospering person; *oye* s. = ne hō ade ye.

O-siafo, pr. n. of a man; cf. osiyefo.

e-sĩā-kokobiñ, a kind of tree; cf. esiā, esiapi.

sĩām, v. [red. sinsĩām] 1. to strip off, to pull, tear or take off with the hand at once, as the leaves from a twig; s. ñhene no, strip the beads from the string. — 2. to pass the hand over the face or any part of the body to remove any thing; to wipe; *wobo wo aka a, womá wosaw aka no nsu no bi sĩām (= hohoro) wo ani so; se wobo wohō asu a, wode nsu a egu aŵowa no mu bi sinsĩām wohō de yi fĩ kō a akā wo a enti wuguare asum' no fi wohō; - osinsĩām nehō, he washes himself superficially.* — 3. perf. to be stripped, emptied, made void, pale; *n'anīm asiām, he is ashamed, confused, abashed, humiliated, = n'ani awu.* — 4. *n'an om' asiām, his mouth is undone, dull, tasteless, greasy, as if it was daubed with grease or fat.* — 5. (*osekan*) *āno asiām, the edge (of a knife) has become dull or blunt, = āno akum.*

nsĩām, disgrace, dishonour, shame, defeat; syn. aniwn, ñkōgu; ns. baa won fām', they were put to shame by defeat, the fight turned out badly for them.

o-sĩām, 1. parched and ground corn = kyekyeré; when mixed with pepper, salt, ground-nuts and fish, it is used as food in travelling or going to war. — 2. gun-powder, powder and shot.

o-sĩām-má, pl. a- [siane, oba] a child or person that brings mischief; *oye os. = qtā sĩāne a.s. ogyigye onipa, he is a seducer, a man against whom one must be on one's guard.*

asĩām asĩ (asomasi) s. obenteñ. — Asĩammoa, pr. n. m. pr. 2923.

sĩāmō, a. 1. weak, feeble (from hunger, intoxication, flogging, hard work, grief): *okom or nsā amā waye s.; woafwe no mā waye s.; 'nera adwuma a mekooyee nti ene maye s.; - aŵerehow nti n'ani aye s., ontumi mmue po, his eyes have become weak from grief, he can scarcely open them.* — 2. motionless; *waye s. gyina hō.*

sĩāñ, v. [red. sinsĩāñ] to recoil from, fall back, retreat, be repulsed, to make a fruitless attempt at, to attack without success. 1864. Asantefo baa Fante se wobekō na wokohyiaa Akyene no, wodweñ se woanya abomfiā bi rekokereno; na wokoe no, wosiāñ' no. Obun me se ankōnam na enti orépè me áfà mé ayè me akoá; na me-nè no koo guam' no, osiāñ' me.

sĩāñ', v. [red. sĩānsiāñ] 1. to be or become sloping; bepow yi sĩāñ kuroñkuroñ, this mountain descends steeply, precipitously. —



2. *to descend from*: ofi bepōw no so siāne or osiān fi b. no so or osiān' bepōw no, *he descended from the mountain*; múnšiansiān! *descend (all of you)!* F. sān .. do, *to descend upon*. Mk. 1,10.

asiannā', a kind of food; kōkōté a wōayam na wode biribi a eye dew fram', na ade kyē a, wodi.

nsi-anáñ-mù, *v. n. compensation, reparation, restitution, restoration; substitute, equivalent.*

asiananta-twene, (-akyene), *pr.* 2924.

sīāne, *v.* [red. sinsiane] 1. *to go alongside* (s. amōa, *pr.* 2401), *along with, side by side with; to flank*. — 2. *to hold or side with, be or stand at the side of*: efi tete na Dēnāfo nè Asantefo siānee, *from old times the Elmina people adhered to the Asantes; to have intercourse, conversation or communion with, to associate with*: wo nè abofra yi siane a, obēkyere wo adebone, *if you associate with this boy, he will teach you bad things*. — 3. *to seek one's hurt, to brood mischief against, to seek a cause for accusation, to wish to entrap one*: ósiāne me = ope me bone; wokosinsiane no, *they watch, lurk for him*. — 4. s. hō, a) s. fasu hō, *to go along the wall, whether groping with the hand* (s. 7) *or not*; b) *to pass by, glide on*; *pr.* 334. *syn.* twa hō, *cf.* tere hō, fere hō; c) *to neglect, slight, disregard*: wos. mmāra hō som Nyañk., *they worship God contrary to the law*. Acts 18,13. — 5. (contin.) *to hang from the side of*: afōa siāne no, èsiane n'aseñ so, *he has a sword hanging about him, it is girded about his loins*; mfōa sinsiane wōñ aseñ so, *they are girded about with swords, have swords girded about their loins*. — 6. *tr.* *to hang about, gird on*: múnšinsiane mo mfōa! *gird on your swords!* *cf.* bō. — 7. *red.* *to grope, to feel one's way*: Deut. 28,29. Is. 59,10. — 8. *to proceed from* (some cause or reason); s. esiane.

esiane, followed by se or nti or both, stands, before an adjunct or adv. sent. of cause, for the conj. *as, because* (Gr. § 275,1), or for the prepositional phrases: *in consequence of, on account of, owing to*: esiānè ne nneyee nti nkūrofo ñhinā pe n'asem, *on account of his doings all people like him*; esiane Iesu nkāanim a okāā F'arisifo anim nti, wō-nè no nkā, *because Jesus reproved the Pharisees, they were not on good terms with him*.

asīāne, *v. n.* *a thing going by one's side, threatening mischief, impending danger, peril, adventure*: muñhyirahyirame na as. bi añkos. me, *give me your blessing that I may not incur any danger*.

nsiane-hó, *inf.* *the act of passing by*; wodi ns., *they repeatedly pass by each other* (in going to and fro); *syn.* ntwahō; *cf.* nterehō.

o-siane-dantabai,† *a parallel to the equator*. D.As.

sīaika, *v.* *to stop, keep back, cause to stay*.

Asiante, *s.* Asante.

O-siapansam, name of a month, about Sept. (?) s. osram.

e-siapi, a kind of tree; wotwa d'wira a, wokotw'itwa na wode ne nnyansiñ bekye mpanyimfo; s. esiā.

asia-puruwa, a kind of esculent herb, pot-herb.

sīaw, *v.* [red. sisīaw] *to be caught (by or in): to be entangled,*



*to stick(in)* wotow ade bi kyene a, ebia esiaw dótó bi so; ntakāra s. ne tirim', *a feather sticks on his head*; — patir'ansiaw ne aduan bi a wudi a ensiaw = ennyina, *it does not stick*, s. nteberefua. — si-siaw hō, *to stick about*: wode nfwireñ as. dan no hō; wode abürow asiaw pata no hō.

o-siaw, *pl. a-*, a small cluster of 4 to 8 single bananas or plantains hanging in a circle round their stalk and called a *hand* from their resemblance to the fingers proceeding from the metacarpus; *cf.* oduru. Obrode-duru biakō mu wō beye se asiaw 5 ana 6 ana 8, obrode-siaw mu wō mmetem beye se 4, 5, 6 ana 8; *cf.* kwadusiaw.

asiaw, = kasiaw, *cluster, bunch*.

[Diff. osaw.

asibé, *pl. id., n-*, a kind of monkey. *pr.* 1182.

sibea, sibere, sibew, 1. a standing-place, station, stand, position, occupation, employment; wode no kosi ne sibea bio, *he is restored to (re-instated in) his former office*. — 2. a place to put or fix any thing; opon yi, minhū ne sibea, *I do not know where I shall place this table*. *Cf.* dibeā, dabew &c. — 3. structure, construction, style or mode of building: oñan yi sibea (= damman) ye fe or wō asiyé, *this house is fine or nicely built*.

nsibíā, a kind of bead; s. ahene.

sibirí, a kind of plant; ahaban a mmirekyi we. *pr.* 1873.

sibiridenkye, *pr.* 2925.

sideri, F. [Eng.] *shilling. pl. ns.-mba; cf.* sirin.

sie, *v.* [secondary form of si; *red. siesie, q. v.*] 1. *caus.* (with a preceding *v. de, fa &c.*) *to put or stow in a place. pr.* 2164. — 2. *to lay up, preserve, reposit*: fa aduan no kosie; womfá mmere nsie siw so. *R. p.* 230. *pr.* 373. — 3. F. *to keep, take care of, attend to, support*: ana bōdō no dze no asie wō yarbam' na ahōnamdzen mu? *wilt thou love her and keep her in sickness and in health?* — 4. *to keep, perform a word or promise, cf. di so. F. sie mmra, to keep a law; sie nsu, ahyem, to fulfill, perform a vow, a covenant.* — 5. *to bury, inter; cf. kora, pr.* 2928. Fanteni bi kae se: Se abibifo se: oni-pa wu na onsore a, asem no nnim, na yen ara yen kasa yi na ekyere se obesore ampa, enese yese: wokosieno a.s. wokokora no: na ade a wokosie no, — gye se wosañ kofa bio, na enka ho korakora. — 6. *to put things in order (s. red.)*: me ne no sie a, ensen, *if I and he put up (things), there is no place for them, i.e. we cannot agree or live peaceably together.* — 7. *asime yiye = asi me yiye, it has turned out well for me.* — 8. *sie is used as a supplemental or aux. v. for the adv. beforehand, previously*: ka sie, *to foretell*; makā masie, *I have told it before*; kasa sie, di sie, *to arrange or settle beforehand*; — also for the *prepp. for, against* (an event): obi nnom nsu nsie ope, *pr.* 288.; oboaboa abürow ano sie okombere; wonsiesie wonhō nsie nea ebeba no, Gr. § 117 A 4c. 243b.

e-sie, Ak. = esiw, *ant-hill*. — asie, = nea ode biribi asie. *pr.* 2927.

asieberennyà': osi as. or òye osieberennyáfó (= odi asem fi bi hō kōkā kyere obi, na otie onikó no dé bekā kyere no), *he is a tale-bearer, tell-tale, intermeddler, busybody; cf. ofákonéfábafó.*

asie-dé, ade (nneema) a wode sie funu, *things that are buried with a corpse* for the use of the deceased person in the other world, as, ntama, ntrama, sika, ahene, dwinne, forowa, asanya, kuruwa, nsā, taseñ (aburobua), mpaboa nè nnipa.

asiei, *burying-place, burial-place*; *syn.* anisiei.

Asiemiri, *pr. n. of a famous hunter. (?) pr. 87.2. 892.*

siesie, F. = sese. *Mt. 3,15.9,18.*

siesie, *red. v. sie (q. v.)*; 1. *to arrange, put in order, make ready, put in readiness, prepare*; *syn.* boaboa, sesew; — oresiesie ne uneema; *mas. me danmu*; mā yensiesie yenhō ansā-na yen wura aba. *R. p. 230.* — 2. s. .. hō, *to make provisions; to take precautionary or preventive measures.* — 3. s. .. ntam', *to settle, compose, make peace*: wasiesie (= wasesew) won ntam', *R. ib.*

nsiesie, F. *peace, Mk. 9,50. good will, Lk. 2,14. us. nkā adasā-mma.*

nsiesiei, *v. n. institutions, regulations*; *cf.* nsesewe, nhyehye.

siesiefo, *pl. a-, F. peacemaker. Mt. 5,9.*

nsi-fa-hō, *inf. bantering, raillery; hoaxing*; *cf.* si 45.

o-sifó, *pl. a-, [nsi] a diligent, industrious, assiduous, sedulous person. Cf. nsiye.*

o-sifó, *pl. a-, [si] one having a short leg*; nea ne nan biakō ware kyeñ ne nan biakō na enti onam ne nan biakō no nausō' āuò.

nsi-foro, *inf. [si, foforo]: wasi ns., he has newly come up*; s. si 7.

nsiforofó, *young people, = mmërante nè mmabawa.*

si-gyaw, *inf. [si, gyaw] unsteadiness of abode or sexual connection; single life, unmarried state*; di s., *not to be in a regular or constant sexual connection; to be single, unmarried; to live without a wife or husband*: odi s. ne se: okosi hayi 'ne a, okyēna na wagyaw hō akosi ha; onyé owarefo, na oye mprātwefo.

o-sigyafo, *pl. a-, an unmarried person i.e. a man or woman who has either not been married at all, or a man who has sent away his wife, or a woman who has forsaken her husband, in general, one who is not in the state of regular marriage.* As such a state with the negroes is hardly ever one of abstinence, the word rather includes than excludes irregular intercourse with the other sex. *pr. 2929f.*

nsi-hó, (*inf.*) 1. = ade a esi biribi hō; *apposition (Gram.), additament, accompaniment &c.* — 2. *the additional sum required in repayment of a loan, consisting in 50 per cent of the borrowed sum or less*; *cf.* mfentom', huruw (sika). Wofem sika biara a efi tiri de reko yi a, se wuretua kaw a, sika no fā na esi aboteñ no hō. — F. *interest. Mt. 25,27.*

sika, 1. *gold*; — 2. *money in general*; *pr. 838.2931-52.3623.* — sika amapā, *native, unmixed, pure, solid gold*; s. mfuturu, *gold-dust*; s. kuku, *a lump of gold*; s. pow, *a lump, nugget, ingot of gold.*

asika: mekoje as., *I am going to dig and wash gold.*

siká-dàre, *gold coin, gold piece.*

sika-dé, *sweetness of money, love of money*; s. nti waton atoduru amā Asantefo.

sika-adwini, *goldsmith's work*; di s., *to work in gold.*

sika-adwínne, *pl. id. a thing wrought of gold, gold trinket*; ebi ne: akyekyere, okoto, dawuru, safē, sosow n.a.

sika-dwuma, *work for money. pr. 2953.*

siká-dwùmfó, *a worker in gold, goldsmith.*

asika-fe, *a tax or duty taken from gold-diggers.*

sikafére, *riding-cane, riding-whip, horse-whip.*

sika-fúture, Ak. F. *gold-dust.* — sika-fwēfo, *treasurer.*

sika-gyé, *inf. the receipt of gold or money; aka s., the money has yet to be received.* — sika-hama, *gold thread, spun gold.*

sika-hunu, *money (a fine) unduly taken.*

sika-késè, *a large amount of gold. pr. 211.*

asika-mono, *ready cash. pr. 767. 2939.*

o-sika-ní, or-fó, *pl. a-fo, a rich, wealthy, opulent man or person. pr. 1506. 2954-60.* — sika-nibere, *thirst or lust after gold. pr. 2961ff.*

sika-pé, *inf. love of gold or money.*

o-sikapéfo, *pl. a-, a person covetous or greedy of money.*

asika-see, *inf. lavishness, wastefulness in spending or expending money; syn. adese, ahofwi.* [2964

sika-siñ, *defective, deficient, incomplete money or payment. pr.*

sika-sú [sika a woadan no se nsu a wode gù nneema<sup>hō</sup>] *gold-leaf, tinsel, for gilding purposes; wode s. ayi hō nsāmā', they have made gilt ornaments on it.*

sika-tām [otām a wotwē sika-hama de afram' anwene a.s. wode sika-hama nè asawa asāsā mu anwene] *stuff worked of silk or cotton and gold.* [nsa.

sika-tére, *plate of gold; s. da ne konmu, fām n'ani akyi, bō ne*

sika-tuo, *a gun inlaid with gold.*

sikawá [dim.] *a small amount of gold, little money.*

asika-yé, *inf. gold digging and washing.*

nsiká-nsìkā', *a small beetle.*

si-kese [siw kese] *a large mass, heap, pile or body of any thing; nsukyerema s., avalanche.*

o-síkò, *a tree whose bark prepared and used like immowa has a good smell; dua bi a ne hūām nti mmea yam ye. — (Osíkò, pr. n. m.*

nsi-koro† [nea esi hō koro] *item, article, single sum, separate particular, in an account.*

nsíkowá, *the smallest kind of sea-fish, sold inland. pr. 1848.*

asíkrè [Port. *azucar*, Dan. *sukker*, G. *šukle*] *sugar.*

asikre-aba [sugar-fruits] *dried fruit from Europe, as plums, pears, cherries, raisins &c. — asikre-bo, sugar-candy.*

asikre-siām [sugar-flour] *wheaten flour from Europe or America. [G. šikišan.]*

o-síkyì, *a die; — tow s., to dice, play with dice; — eye asōmmen a.s. dua a.s. adobe-aba a wosen no ahinanan na wotwítwā hō: wotwā fā abiesā, na wotwā fā anan, na wotwā fā mfuāté (wode akyenem' ×), na ofā da hō teta; na wotow gye sika a. ntrama anā nkate, a.s. wotow gye won ani. Nea wōankyerew hō no, wofrē no sikyi; nea wotwā so abeam', wofrē no mfuāte; nea wotwā so abiesā nè anan, wofrē no korósá nè korosā-anan.*

sikyidón, s. sukudón.

sim' [si (kwañ) mu] *to set out, start on a journey*; sim' kò, *to depart*; sim' ntem kò, *set off quickly!* wunsim' ntem a, wunnú ntem; ahemadakyē na misiim' wò Nkrañ; *R. p. 231. s. si 31.*

nsim', nsi-mú, *inf. what is given into the bargain when a large quantity of any thing is bought*; besides nsim', an ntòsó Ak. ññu-so (*q. v.*) is given; *cf. ñkwánye.*

simma [siñ ba]<sup>†</sup> *minute*, = miniti. — simma-siñ,<sup>†</sup> *second. Bell.* osimasi, F. = asiamasi.

o-sím'pám, a kind of cotton cloth made in Europe. [powa.

simpówa, F. a weight of gold-dust, equal to threepence; *cf.*

e-siñ, *pl. asinasin*, 1. *remaining piece or part of any thing, fragment or remnant of a whole, stump*; duasin (enyé dua-mū no, na eye ne sin); sin is not used of broken vessels (gyirase, ñkora, ñkuruwa, of which gow, fā or fere is used, except of the scattered pieces: wò-abo no asinasin; n'asinasin gu hò; opon no nan a ebui no, ne sin ni; but it is said of other things, e.g. hamasin, and of fluids in a vessel: nsā ye tumpañ mā na wufwie so bi a, nā aka sin; ñno a mehyee no mā kosii hò no so ato sin, *the oil no longer fills the vessel as when I placed it there*; — osekan sin ye osekan a n'ano ye sin; *cf. dunsin, nnyansin*; basin, f'wénsin, akónsin, nánsin, anosin, asósin; oman-sin; — asem no sin ñkō ni, *this is only the half of the case or matter*; — sika no, omāā me asin-asin, *he paid me the money by installments (and has not yet paid all).* — 2. *fathom*, a measure of two yards or six feet of cloth, when bought from the European merchant, but of five feet only among the natives; ntamasin, s. *R. p. 231.*

sina, *v. to perforate, pierce; to thread (a needle); to string, to file on a string* (nām, ñwaw, ñhene, meat, snails, beads &c.) *pr. 443.*

sina-mmeñ, s. senameñ.

asin-asin, *pl. of (e)sin.*

sin-koro, a kind of European cloth; s. ntama. [G. ogbale.]

sinsen, 1. *red. v. señ, to cut, carve; to cut off, peel (a fruit, e.g. a pine-apple, by cutting away its rind by small pieces; cf. wae, hñan.* — 2. (*inf.*) *cramp, convulsions.*

sinsiam, *red. v. siam.*

sinsian, *red. v. sian.*

sinsiane, *red. v., s. siane, 4-6. & botohuhuw.*

asi-pe-ntama [siw a epe nt.] *a small ant-hill. pr. 265.*

asi-pim, *a large chair.*

sipiripī, *a. dizzy, giddy, confused; dull, torpid, insensible; -n. dizziness, dullness &c. trembling. Is. 21,4.* — me hō aye me s., me hōnam te se ahonhon, biribi bō me a, menté, *I am stunned, petrified, awe-struck, horror-stricken, I shudder, I have become insensible, apathetic; cf. awosē, ayisē.*

sipiripī-ye, *inf. dullness, heaviness, gloom, sadness; apathy.*

e-siré, a kind of sea-fish, caught frequently in the month of August; = oyákà. [G. tšile.]

siri, *v.* Ky. = siw; siri nsuo no āno = siw or waw nsu no āno, *dam the water up (in or out), obstruct the flow of the water.*

sirikyì [Eng.] *silk*; cf. seda.

siriñ [Eng.] *shilling*. F. sideri.

sise, *red. v.* se, *to say repeatedly, talk much of*; mate se wo-sisesise se wòbèkò bābi.

nsise, *inf. talk, sayings; rumour, report.* pr. 1600 f.

asi-sēm [asēm a wosiw so] *a talk or matter to be concealed from general knowledge, to be kept secret, a secret*; enyé as., as. biara nni yēñ sōm mu.

sisi, *red. v.* si: 1. s. si, 1.2. &c. nnōmā bebrē sisi dua no so; kokosakyi s. sūmānā so, pr. 1680. *the vulture often perches on the dung-hill.* — 2. sisi atwē, s. atwē. pr. 2968. — 3. *to cheat, deceive, impose upon*; pr. 12.139.154.767. cf. gyigye, dādā. — 4. Phr. otutu m'ano sisi, s. āno.

nsísí, *inf. the act of cheating &c. deceit, imposture.*

sisi, *pl. a-(?) bear*; other names: sisie-kwàbrafó, osísirè, osísimo, oto-atwèrè.

sìsi, *the lower part of the back, from one thigh-bone to the other*; pr. 2966f. *syn.* pā, pām', pim'; cf. akyi. — Phr. so me sisi, *support me, help me in paying a debt.*

sisiá, *pl. id. the rump, end of the back-bone of an animal, with the parts adjacent.*

o-sisiá, *bower, arbour; a shelter in a thicket of trees and shrubs*; ođoto bi a aye se ođan a mmóa dà asé; meko or mehyen s. ase; — o-sisiam': ahaban mu a ehó aye ođoto na ehó aye sūm no.

sisiaw, *red. v., s. siaw*; — wode nnamrām as. apakan no hō.

asisi-de [ade a wonam nsisi so anyā] *a thing or things acquired by cheating or deceit, unlawful property.*

o-sisífó, *pl. a-, cheat, deceiver, impostor*; *syn.* ođādāfo, ogyigyefo.

o-sísimo, osísirè, s. sisi, *bear*. — asisirape, = mpienno.

Sisiriku, *pr. n. of a strong man* = ohōodenfo. pr. 2969.

o-sisiriw, *pl. a-, a kind of tree bearing red flowers; tulip-tree?* pr. 3624. ebere kō a, na wodua abūro; wonōa ehō hono nōm se ayam-kaw-aduru; wode ye afa a wode tonon.

asisi-sem, *a deceitful matter or act; deceit.*

sisiw, F. sisu, *red. v., s. siw.*

sisi-yare, *lumbago, pain in the loins and small of the back*; cf. emu-yare, sāmē, osénmù.

nsi-só, *v. n. 1. repeated pouring in of liquor, s. si 43e.* — 2. *the complement of a verb.* Gram.

nsi-ta, onipa a onam ne nan abien āno; cf. si, osifo.

asitiw, = asōtiw, *deafness*. — o-sitifo, *pl. a-, a deaf person.*

siw, *v.* [red. sisiw] Ak. si; 1. *to pound, stamp, bruise, beat, thrash*; wosiw kókote de ye dokono; osiw abūrow = ode abūrow

gu woadurum'na ode woma wow (de ye amoagyanōa). — 2. to stop; to be stopped: osiw n'asō, he stops his ears, Ac. 7,57. n'asō asiw, his ears are stopped i.e. he is disobedient, s. asō. — siw kwan, to obstruct one's way, to bar, barricade, block or shut up the way, to stop, check, to give a check, put a stop to (cf. sākwan); to prevent, obviate; to hinder, impede; to resist, oppose, withstand; to prohibit; osiw mekwan se mennye adwuma or osiw me adwumaye hō kwan, R. p. 231. — siw āno, a) = siw kwan, to withstand &c. [G. tši na]; b) to shut up, close, seal: wasiw kotoku no āno, he has sealed up the bag. — siw so, to conceal, to hide or keep from, keep close or secret, hush up. Sam. 3,17.18. Acts 20,20. — emu siw, it is hidden from, it is not clear, unintelligible, obscure to: emu siw me kakra = emu nteu me yiye, it is not quite intelligible to me. — 3. to stand in the way, to hinder: eden nti na esiw fam' = agye asase no akenteñ so (Lk. 13,7), = emmā ennyā biribi afi-yé. — siw sūm, to stand in one's light: me wura, tafarakye, woasiw me sūm! — siw awia, to stand in the sun: nsiw me awia! (Diog. to Alex.) — 4. to let grow (cf. si 24. to let hang down); osiw ne nhwi, ne ti, osiw atimum', = omā ne ti nhwi fuw ware, he lets the hair grow long, wears long hair, a sign of mourning; pr. 1445. — siw bogyese, to let the beard grow. — 5. siw ntené, to suppress or hold back the voice of complaint. pr. 335.

e-siw, Ak. sie, ant-hill, the conical structure of the white ants, made of a reddish clay and from 8 to 12 feet high.

[pr. 371.373.2926.2970f.

siw abiri, sowa, pādêdê, an herb or grass with fibrous stalks, very frequent at the sides of the foot-paths in the bush; perh. a species of Rhea, China-grass, Boemeria puya? Afr. Times 1866. Oct. Dec.

síwadonnó, Akw. oye asem no mu s., = otwa mu nkontompo.

asi-yé: odañ no sibe a wo asiye, that house is built in a good stile; cf. sibe a.

nsí-yé, inf. [ye nsí] diligence, industry, close application to one's business. — o-síyéfó, pl. a-, better: osifo, q. v.

sɔ, v. [red. sosɔ] 1. to drop, drip, trickle, distil, fall or discharge itself in drops: nsu (nsā, ñño) sɔ fam'; tr. to pour or let fall in drops. Deut. 32,2. 33,28. Ps. 65,11.12. Prov. 3,20.5,3. — 2. to light, kindle, inflame (okanea, ogya, a candle, a fire); masɔ gya = makoyi nnyansrama wo obi gyam' makogu me dem'; yeasɔ nnyansiñ āno, we have kindled two logs of wood opposite each other; intr. to catch (fire), to be kindled, to blaze, flame, to flare up: ogya no asɔ, the wood has caught fire, the fire blazes; hence 3. afāhye no asɔ, the festival is celebrated with brightness, sprightliness or joy, has come to its pitch, is in high glee; agoru no usɔ, the play is not merry, joyous, gleeful, pleasant. — 4. to be tough, clammy, sticky: me fufū sɔ (hūā), my dumpling (of pounded yam or plantains) is tough. — 5. to apply, examine, taste, try, exercise: osɔ ne tuo (wo) dua no mu, he tries his gun at that tree; espec. with fwe: sɔ.. fwe, Gr. §110.220,1. me-sɔ aduan (nsā, tā) no mafwe, I am tasting the food (liquor, tobacco) cf. kā.. fwe; mesɔ mehō mafwe se me hō ye den ana, I shall try whether I am strong (enough for it); osɔ ne nsa, he exercises his hand



(in shooting, throwing stones). — 6. *sò* *dade mu*, to weld iron. — 7. *sò.. āno* (cf. 1) to seal, orig. by dropping sealing-wax on something; *mede dagire mesò nhōma āno*; *pr.* 2978. *John* 6,27. *Rev.* 5,1. — 8. *sò.. ani*, to satisfy or gratify the eyes of, to please, to content; to be acceptable in the eyes of; *biribiara nsò difudepefo ani*, nothing satisfies the discontented; *osò m'ani*, I am well pleased in him. *Mat.* 3,17. 12,18. — 9. *n'ani sò me*, he respects, esteems, honours me. — 10. *sò*, F'. to endure. *Mt.* 24,13. — 11. *sò*, Ak. F'. s. *sow*.

*sò*, v. [red. *suso*] to seize, catch, take (lay) hold of or on, lay hands on; *sò me nsa*, take hold of my hand; *múnso no mù!* lay hold on him! *pr.* 2972. — *sò poñ no mu*, take hold of the table; *sò ñkrantem'*, to put one's hand to the sword; cf. *kyere, kita*. — Phr. *sò.. m u*, to give or lend a (helping) hand: *běra bėso mē mù*, come and help or assist me; *Gr.* §215.1b. *misom' a, ensò*, when I try to go on with it, it will not (or, no more) do, I try it in vain. — *sò m u*, *sò ān o*, to stop, check, stay (a thing), to give a check, put a stop (to a thing); to withstand. — *sò n'asem mu*, to take hold of his words. *Lk.* 20,20. (with a hostile intention); F'. to lay hold of his word, receive his word.

*sò*, v. [red. *sosò*] 1. to be carrying on the head, to wear; cf. *sòa*; *òsò adeso*, he carries a load; *pr.* 64. 2755. 2973-77. — *osò kyew*, he wears a hat; *pr.* 3262. — *sò bosom*, s. under *soa*. — 2. Phrases: *osò asem no nhinā ti*, he is the principal person (head, chief, leader) in the matter; *mesò asem menam*, I am sent on an errand; *mesò ainan-nehunu menam*, I walk about in great affliction. — 3. Phr. *oso no soro*, he carries him up or about i.e. abuses him with words; *woso no hō*, they speak indignantly of him. — 4. red. *sosò*, to arise, get up.

*sò*, Ak. s. *sow* & *sow*. — *sò*, F'. = *sow* (aba). *Mk.* 4,7f.

*sō*, v. [red. *sōsō*] 1. to reach, arrive at; *kōsō*, to go as far as: *merəkōsō Abiriw maba*, I will go as far as Ab. and then come back; *mokōsō hē na mosan bae?* how far did you come before you turned back? *pr.* 403. — *mā ensō ha ara*, let the matter rest here, do not go farther; *eno ansō hq ara*, it did not stop there, that was not enough. — F'. *mber no asō* = *ebere no adu*, the time is fulfilled. — 2. to suffice, be sufficient or enough: *erensō ye-nè mo*, it will not be sufficient for us and you; *pr.* 2489. — cf. *dō*, *dōsō*. — 3. to be able (for): *mesō mesatu*, I am able to go to war without another's help; *merensō kaw nom'* = *ekaw no dōsō señ se medu āno*, I cannot afford, or, it is out of my power, to take upon myself, or to pay, this debt. — 4. to be fit for: *ásò di, kā, ye*, it is fit for being eaten, spoken, done; *pr.* 2979. — 5. contin. [red. *sōsōe*, *Gr.* §103.] to be big, large, great, much; *osō kòkūrō, kàkrā* or *kesé*, he is very large. — 6. *ne'né sō*, he has a loud voice; *ne'né asō*, he has attained to a manly voice (at his entering into the state of puberty); *ne'né nsō*, his voice is not loud enough. — 7. *sō bo*, F'. to be precious, of great value; *osō mbo kesé*, it is of great price. *Mt.* 10,31. 26,7. *Mk.* 14,3. — 8. *sō dae*, to dream; *pl.* *sōsō adae*; *pr.* 703. *Gen.* 40,5. 41,1.

é-sò, shark; cf. *fūrefūre*. [G. *ogbōlele*.]

o-só, a fine, handsome person or thing; *òye osó*, = *oye ohōofé-fó*, he is gay; *èye osó* = *éyè fe*, it is fine, a fond word.

so, F. aso, *interrog. particle* at the head of an interrogative sentence. Gr. § 142. F. Mt. 6,30. 26,40.

e-so [cf. osoro & Gr. § 118-120] 1. *the upper part or surface of*. — 2. *the upper parts, the space above, and what is in it*. — 3. *on, up, upon, over, above, upward, on high*; of time: *in, at, during*; of other relations: *on, at, concerning, in, from, with*; — osekan da poñ no so; ogyina n'abobow-āno fwe abonteñ no so; etwene nni abonteñ no so; pr. 373.592.883.1427.1680.2427.2708.3025. cf. dweñ so, fwe so, mā so, se so &c. — 4. Phr. eso nni, *there is nothing above it, it is incomparable, excellent*.

so, eso, F. = nso, *also, too*.

nso, *adv., conj.* [Gr. § 134,3b.140.] *also, too, likewise; besides; but, yet, however, moreover*; nno wo yonkōnom nkō, na do wo atamfonso; odenkyem da nsum', omampam nso da wuram'; R. p. 177. pr. 622. 628.859.1848.1924.2287. Cf. nsoso, pr. 522. nanso, pr. 12.506.512 &c.

e-sō, *blame, reproach; culpability; guilt*; — obua no sō, *he reproaches or upbraids him*; cf. asōbua; esō da no so = asemmone da no so; syn. efō da no so, odi fō; — odi sō, *he is blamable, culpable, deserves blame or censure*; odi mogya hō sō, *he is culpable of the shedding of blood* (by omitting what he ought to have done to avoid or prevent it); cf. odi mogya hō fō, *he is guilty of blood, by a deed committed*; — wode sō yi tōō no, *they brought this reproach or accusation against him*; watō no sō, *he has falsely blamed him, declared him culpable*; (in blind-man's-buff:) *he has seized the wrong person*. Cf. asōbua, asōtō.

asō, (pl. id.) *the ear; auricle*; pr. 1312f.2980-89. — pāne asō = p. aniwa or fwe, *the eye of a needle*; okwan asō, *the border of the way*; otuo asō, *the pan of a flint-lock*; aŵowa asō or asō āno, *the edge or rim of a brass-pan*. — asōm' = asō mu, *the cavity or inner part of the ear*; m'agya asem da m'asōm', *I am mindful of my father's word*. — Phrases: 1. n'asō ye deñ, *he is disobedient*; n'asō anyiñ, apew, aseñ, asiw, awu, id.; n'asō asorow, id. = waye nehō se osōodeñfo, wokā asem kyere no a, onté, na ote wo n'asō akyi (or n'ani akyi), na onté wo n'asōm'. — 2. n'asō nni so, *he gives no heed to it*, cf. asō-bi-anna-so. — 3. n'asōm' nni agua, lit. *there is no seat in his ear, i.e. he soon forgets what he is told*. — 4. n'asōm' ad ŵo, *he has peace, rest, tranquillity, is undisturbed*; wo asōm' dwo a, enna wo hō atō wo; Mañkata amā yeñ asōm' ad ŵo yeñ na yeñ hō atō yeñ; n'asōm' nñwo no, *he is not at rest, he is distressed or disturbed e.g. by a bad conscience*; syn. ne hō nñwo no. — 5. ohuw n'ade no asōm' = oton n'ade no. — 6. okyea n'asō, *he bends his ear i.e. perverts judgment*. — 7. oprā n'asō akyi, *he will hear nothing of it, does not at all mind what was said to him*: asem a mekā mekyereeno no, oprapraa n'asō akyi (de guu so) na osiim' koe. — 8. okosere n'asō kotee, = oteen no abansosem, *he heard it by hearsay*. — 9. osereñ n'asō, *he pricks up his ears, listens to a sound from a distance*. — 10. wotu no asō, *they persuade, induce, inveigle, seduce him, prevail on him, win him over, get him to do anything good or bad*. F. yebotu n'asō asoma, *we will persuade him*, Mt. 28,14. —

11. wotwē no asō, *they draw him by the ear i.e. he is punished.* — 12. oŵēn n'asō, *he wakens his ear i.e. he is attentive, pays close attention.* — 13. oye asō, *he gives ear, lends an ear, pays attention (to); mōnye asō! = mūntie! hearken! attention! give heed! - oye n'asō demm or komm, he listens attentively.* — 14. ode ye n'asō so ade or asem, *he takes the hint, takes warning, bears that in mind, lets it be a warning to him, is mindful of it; omfā nyé n'asō so asem, he does not care about.* — 15. óyè no asō = óyì no asitiw, *he gives him a private hint.* — 16. oyi n'asō, *he withdraws his ear i.e. he is careless, heedless, unconcerned, secure: nnipa a woayi won asō te ase yi, womfrá korā, these men, living so carelessly, or passing their life in over-confident security, are worthless people, good for nothing fellows. (D.As. Ps. 39,6. Ger.)* — 17. Wo asem a wokāe yi nni asō, *this word of yours has (deserves) no ear i.e. attention, i.e. what you say is not worth hearing, is not acceptable, cannot be true, is a foolish word, is absurd, nonsense.*

nsō, 1. *ashes; oda nsō mu, he lies or sleeps in ashes, i.e. he is very poor.* — 2. a. *ashy, ash-coloured, whitish gray.*

s'ō sō, a. *fat; ne nkwan ani ye sō sō, nām no hō ye sō sō.*

soa, a weight of gold, = 1½ dollars or ackies, 6s. 9d.

soa, v. [red. soasoa] 1. *to take up, espec. upon one's head, in order to carry; to carry any load, a man in a travelling-basket &c. pr. 408. 2434. 2990-93. to put on or wear a hat, pr. 3263. - cf. so; to give to carry, to load (something) upon, to burden (one with); pr. 424; to give a lift, pr. 3075a. - de.. soa, to put upon the head (or knee) pr. 756. [3262.] - wabubu kaw asoa no, he has brought a large amount of debts upon him by fining him. - soa abosom, to carry a fetish; s. abosom-soa in the Supplement. - soa efunu, to carry a corpse, s. afunsoa. pr. 1408. - soa .. hamañkā, to carry (one) in a hammock. - soa nhōma no boa hō = tase nh. no gugu hō, heap up, accumulate those books. 2 Tim. 4,3. - soa .. kō, to carry off or away: Asantefo abe-soa kūrōmhōfo nh. kō. - wasoa tam, he wears a considerable part of his cloth on his left shoulder. - 2. to rise or swell, to form an elevation or swelling, to be swelling or swollen: n'ani hō asoa = n'ani hō ahoñ or abobō atápé; n'anim asoa = biribi abō no na n'anim ahoñ a.s. oyare bi repe apue wō n'anim; ne nsa hō asoa; ne hōnam bābi asoa = amā so kakra señ nkàé, te se atape. - 3. to become haughty, assuming, arrogant: onipa yi, wasoa pī = wasoa nsoá-fóro, waye ahantañ. - 4. to become flourishing, to increase and enlarge, to thrive, flourish: kūrōw no asoa = woadō na woadow; cf. si so, fefew.*

o-soá, inf. *a rising or swelling on the body; cf. soa 2., nsoae, nsoasoe, atape. Lev. 13,10.*

sōa, v. [red. sōasōa] s. m u, *to hook in, to fasten with a hook, to hitch, become entangled or caught, catch or fasten as by a hook; syn. tōa mu.*

asoa, asowa, F. = asō. Mt. 10,27. 26,51. Mk. 7,33.

nsoaba, F. *tabernacles. Mt. 17,4* — nsoae, = osoa, nsoasoe.

s<sub>o</sub>a-fā, soafā-koro, a weight of gold, the half of soa.

o-soafo, in cpds., s. omansoafo, ahemfi soafo.

ns<sub>o</sub>á-fóro, *inf.* [s. soa 3] the giddiness of youth, saucy boyhood, the pride and petulance or saucy pertness of the age from 12 or 15 to about 25 years; when one takes upon him what he has never done before, another may ask him saying: afe a.s. nsoaforo? = wode wo afé hyè me a.s. (eye) ns.? *is that insolence or youthful sprightliness? pr. 2994. — syn. mpofo.*

ns<sub>o</sub>a-koro, = soa; Asante nsāno ye ns. mmiennu.

soa-kyini, *inf.* the act of carrying about; aguade s., export or import and transmission of goods, transaction or business in goods; cf. mpēwádí, peddling, hawking.

ns<sub>o</sub>am', an eye or catch for a hook (akotokoro); a loop through which a lace or cord may be run for fastening; cf. hentua.

ns<sub>o</sub>amde, hooks and eyes of a dress.

o-soamni, pl. a-fo, a bearer, carrier or porter of the king's person; onipa a n'adwuma ne se osoa ohene.

s<sub>o</sub>ansā, a weight of gold in Asante, = ntaku 20, or 11s.3d. cf. b<sub>o</sub>d<sub>o</sub>mmo. — ns<sub>o</sub>ansā-fā, the half of it.

ns<sub>o</sub>asé, a kind of calabash.

aso-aso, F. 1. ass. Mt. 21,2. — 2. hare.

asoaso-ba, colt of an ass. Mk. 11,2.

ns<sub>o</sub>as<sub>o</sub>ae, risings or swellings on the body from strokes &c.; cf. osoa, atape; morbid tumors, boils.

asoasoasém [s. soa 3.] arrogance, assumption of too much importance; odi as., he acts foolishly, shows himself proud without having the means; cf. atratrasém.

s<sub>o</sub>-ba, *inf.* [s<sub>o</sub>w, ba]: gye .. s., to hurl or toss to and fro, to use as a playing-ball. pr. 1268.

s<sub>o</sub>bakúrà, F. = sodúrò, Ak. = sókùm, Ak.

s<sub>o</sub>be [Dan. sup, sopken] draught, gulp; drink, liquor.

as<sub>o</sub>-bi-anná-so [as<sub>o</sub> bi ànná sò] forgetfulness, careless omission, inattention. Woye as. a, wo ñkadā' yera. pr.

s<sub>o</sub>-b<sub>o</sub> [es<sub>o</sub>, obo] reproach; b<sub>o</sub> .. s., to blame, reproach, upbraid, censure (for some omission which had bad consequences; w<sub>o</sub>-b<sub>o</sub> no s. = wonūnū no, e.s. wokodi asem bi na asem mone nam asem no so aba, na ñkūrofo k<sub>a</sub> se: onipa yi ańkodi asem no s<sub>a</sub> a, ańk<sub>a</sub> amanne amma. (Ehafo b<sub>o</sub>o Nkrańfo s<sub>o</sub>bo se wo ańkofwe srāni no ant<sub>o</sub> a, ańk<sub>a</sub> B<sub>o</sub>rofo ani ammere won so.)

s<sub>o</sub>b<sub>o</sub>-b<sub>o</sub>, *inf.* reproach, upbraiding.

o-s<sub>o</sub>boasó, a kind of plantain.

as<sub>o</sub>-b<sub>o</sub>funnuá, Akw. the cartilaginous prominence of the auricle (at the entrance of man's ear) called tragus. Lev. 8,23.

as<sub>o</sub>-b<sub>o</sub>-nsú, a disease of the ears connected with a discharge of humours.

a-s<sub>o</sub>-b<sub>o</sub>ú *inf.* [s. es<sub>o</sub> & bua 7.] reproach, upbraiding; as. ye yaw; as. nti (= obuaa me s<sub>o</sub> nti) na me nè no k<sub>o</sub>e. (Onípa yi, ontotó n'anò

asé, na asem biara wo obi hǒ a, ǒkǎ dǎ na obua ñkúrofo sǒ; se ebia ose: woakǒ aguan pen! wonena adew wo bayi pen!)

sobúwa, *pl. n-*, an *oil-pot*, previously used for cooking palm-nut-soup; kutu a akye a wode ñno gum'.

e-sǒdi, asǒdi, *inf.* [di sǒ] *culpableness, guilt.*

sǒdo, *kitchen.* — o-sǒdóní, *pl. a-fo*, As. *a male cook.* Asante de, qhene nni bǎ aduan, na obarima na onǒa aduan mā no na odi.

sodúrò, Ak., sókum, Akr., sobakúra, F., *helve, handle of a country hoe (asow).*

soe soe, *interj.* utterance of one who eats food which is peppered too much.

soe, *v.* 1. *to set or put down (adesoa, a load).* — 2. *to help in taking or putting down.* — 3. *to bait, to stop on the road for the sake of resting and refreshment.* — 4. *to alight, put up, take up lodgings somewhere, to come to lodge with, osoe me fi. pr. 2782.*

asoe, *a place on the road where a traveller stops to rest, resting-place; cf. ayanē; lodging, shelter, quarters; inn, hotel; cf. ahobofi.*

nsqe, F. nsoe (nswe Mt. 7, 16. 13, 7.) 1. *thorn, prick, prickle.* — 2. *thorn-bush, bramble, brake, brier; cf. ofwirem, uguabén, ñnuare; — other kinds of thorns: bamfo, kókóra, akō-bowerew, akrâte, ñkrādua, nneñkyensē, opèsere, osāmān-añkā.* — 3. *fish-bone; cf. dompe, kasae.* — nsqe-nsqe, *a. [pl. of nsoe] thorny, full of thorns.*

soëa (swea) F. = soa, *v. to bear; to put upon one's head.*

[Mt. 28, 17. 7, 29.]

asǒeden, asǒemerew, *s. asǒoden, asǒomerew.*

soer (swer) F. = sǒré, *v. to arise &c. Mt. 2, 20f. 26, 46.*

o-sǒfó, *pl. a-*, [sǒre, *v.*] 1. *priest, one who officiates in the service of God or of a fetish, or who performs religious ceremonies; minister; missionary.* — 2. *a kind of butterfly.*

o-sǒfowá, *pl. n-*, *assistant of a priest; nea ónnú (onnyā nyee) sofo-pa (e).* F. osofo kakraba, *a young minister.*

o-sofo-panyín, *pl. asǒfó-mp.*, *high-priest, chief priest.*

asofo-sūafo-fi, *theological seminary.*

sǒ-fǔ́e, F. *n-*, *inf. trial, temptation.*

sohòrí, *pl. n-*, *ostrich.*

asǒí, *pl. n-*, *handle of a knife, sword, vessel (osekan, ñkrante, afǒa, kuruwa); so n'asoi, hold it by the handle.*

asǒketé, *a kind of hare; cf. adañko. [G. kpemkplē, afútuòkò.]*

asǒkǒ-ben [aben] *horn to blow with, made of an elephant's tusk; esono sē a wohyen; cf. pr. 2995.*

nsokodé: wodi (no hǒ) ns. = nseku, *they slander him, divulging or propagating bad reports.*

sǒkōmín, *dripping with fatness; nām no hǒ wo srade s.*

nsokotá, F. = ntokotá. Mt. 10, 10.

asókròfǔ́é, *a disease of the ear; asē a egu nnipa asǒ hǒ; mmo-fra na etā yewon.*

o-sókũ, sókùm, Akr. s. sodúrò Ak., sobakùrà F.

asō-kyea, *inf.* [kyea asō] *perversion of judgment.*

som, *v.*: osom n'ano gu me so, *he distorts his mouth (makes a wrymouth) against me, protruding his lower lip to express contempt; cf. pē.*

som', so mu, *to take or lay hold of, to seize; to touch, handle; to continue, go on with (a work); to hold out, endure, bear, suffer, stand, sustain.* — *Phr.* misom' a enso, *in whatever way I try to manage it, it does not succeed, it does not answer.* Cf. so, p. 443.

sōm, *v. s. asra, to take snuff.*

sōm, *v.* [red. sonsom] *to serve (a master, a king, God, or an idol or fetish), to be a servant or subject; pr. 2996-99.* — okosōm, *he goes to serve, enters service, becomes a servant; osom me hoho, he entertains me hospitably, as a guest, treats me well as is due to a stranger. pr. 122.1620.2996-99.*

o-sōm, *inf. service, servitude; religion.* — o-sōm-adwuma, *office, service, duty, trust or charge conferred by authority.*

asōm', asō-mu, *s. asō.*

esom no, F. *at midnight, Mt. 25,6. cf. esūm, odasum'.*

asōm-mā, *pl. n-, [esono oba] the young of an elephant. pr. 3008.*

soma, *v. to send (a person; cf. mǎnā, to transmit a thing); to dispatch an agent or messenger; cf. yi or tu bofo: masoma onipa Nkrañ, I have sent to Akra. pr. 340.426f.3000ff.*

o-somáfó, *pl. a-, messenger; apostle; cf. obófó.*

asomafo-sém, *the book of the Acts of the Apostles by St. Luke.*

o-sōmāñkǎ [soma *v.*, kǎ, *to touch*] óyè os., *when sent on an errand, he does not go nor touch the matter. pr. 1458.*

o-somañkáfó, *pl. a-, one who does not go when he is sent; òye os. = óyè osōmāñkǎ, òye onipa a wosoma no a oñko a.s. wose "so mu" a oñkǎ; cf. guantiri. pr. 3007.*

soma-nyì, F. = osomafo.

asoma-sem,<sup>†</sup> *mission; cf. asempa-terew.*

asomasi, *s. asiamasi.*

asōm-dwǒee, -dwǒee, Ak. -dwǒe, F. -gwee [n'asōm' adwono] *quiet, tranquillity, peace; freedom from perturbation. pr. 3010. Mt. 10,34.*

nsōmé, *obsol. = nso; oyí nsōmé dé, ofi hé ni?*

asom-mé, *pl. n- [esono? abe] a plant, an emblem of purification and peace; ade titiriw a wode dwira nneema ñhinana; wode yi mmusu; cf. twě kǎra & ntomme.*

sōm-mea [osōm bea] *manner of (religious) service.*

asōm-méñ [esono abeñ] 1. *an elephants tusk, viz. a small one, whilst asōnsé is used for a large one.* — 2. *ivory. pr. 3009.*

asomerofi, *s. asāmmorofi.*

asōmerew, F. *s. asōmerew.*

asōmerewá, *a medicinal plant; a shrub with small fruits like pomegranates.*



asômfā'nā, Ak., asonomfōa, Akr., *swallow*; cf. kwatakyi.

o-sòmfo, pl. a-, *servant, attendant*. — osomfo-panyiṅ, oman-sofwe mu s., *minister, secretary of state. Hist.*

sōmmóre, *tick*; aboā bi a ofemfām nṅuan nè akramaṅ nè anantwi hō na onom wōṅ.

nsompemma, a kind of *pot-herb*, faṅ bi.

[foro.

o-som-sesew, *religious organization or reformation*; cf. nsese-son, v. F. = sono.

sōṅ', v. *to follow one after the other* (ebi di bi akyi, ::) 1. *to flow in succession, to trickle, gush*: nsú sōṅ' n'aniwam', or n'aniwam' nsu sōṅ, = osū pī, nsu ba n'aniwam' pī, *tears fill his eyes, gush from his eyes*. — 2. *to cause to trickle or flow, to strain, filter*: osōṅ' nkwaṅ. — 3. *to follow in succession* (with the eyes), *to aim at, take aim*: wotow aboa na woansōṅ no a, wunnyā no, *if you shoot an animal without taking aim at it, you will not get it*. — 4. *to be oblique, slanting, sloping, to slant, incline* from an upright or horizontal direction: oḍaṅ no sōṅ'. — 5. sōṅ gu, *to be wasted, pine away*, = fōṅ; onipa no, wasōṅ agu.

sōṅṅ, a. adv. 1. *safe and sound, unharmed, unhurt, secure, whole*: ode nehō s. aba, wafi mu s. aba; ne hō beye s., *Prov. 29,25. cf. 28,20. oremfā nehō s. nni, syn. nehō renyé totorotō*. — 2. *pure, unmixed, mere, alone, only, nothing but*: woyi no wom' s., *they select him alone, him only from among the crowd*.

osōṅ, a kind of *tree, tamarind*, and its fruit. pr. 195.

asōṅ: obo akōa no asōṅ, *he gives the slave bad advice* (to run away from his master).

asōṅ, n-, *seven*. Gr. § 77.

Asona, one of the original families of the Tshi people.

Q-sonani, pl. A-fo, a member of the Asona family.

asona-wó, a *red snake*, the terror of the Asonafo.

sōu-nām [esononām] the *flesh (meat) of an elephant*. pr. 602.

sōṅē', Ak. sonee, *strainer, colander, filter, skimmer*.

asōṅé, a kind of small *worm* in the ground, sucking blood from man's feet; *sand-worm?* cf. asaseboa. — asōṅé-ne-nā (nsàséboa ne nā) a kind of *fly; sand-fly?* — asone-takum, id. (?) pr. 3034.3468.

nsōnee, v. n. [sono] *difference*; syn. nsonsonee. Rom. 3,22.

nsongq: otu me ns., *he follows me in a stealthy manner, he walks slowly after me* in order to spy, to observe me.

asōṅ-hōma [esononhōma] the *skin of the elephant, an elephant's hide*.

o-sōṅ-káhiri [osōm, kahiri] the *pad* used in carrying loads or tribute in the service of another king or nation; wōbo no s., *they submit, yield, become tributary to him*; ogye wōṅ s., *he demands subjection from them, puts them to tribute*.

o-sókòràṅ, -kwarāṅ, a kind of *tree* with edible fruit; kwae-mu s., sareso s.; — brofo s., the *tamarind-tree* and its fruit.

o-sonkoromanin, a kind of hawk (akörömā).

o-sonkurobia, a-biā, a kind of tree and its red edible fruit. pr. 3011.

asōn-kwa [nea osom kwa] a good-for-nothing fellow. pr. 3574.

sono, v. [red. sonsono] Ak. sora, to be different, peculiar: anoma te afirim' no, esono ne kasa nkō, when the bird was in the snare, its cry was different. pr. 2479. esono asem yi mu, na esono eyi mu, the contents of this matter or word are different from those of the other; den hō na sesea sono pirebi? in what lies the difference between a basket called s. and another called p.? omā esono, he makes a difference; nneema diñ a esonsonee, different names of things; wahūme mmobo a esono no korā, he has shown me his mercy in an extraordinary manner. pr. 3012-20. — o-sono, inf. difference; ne sono a esono no ne nea ewo hē? in what is it different?

e-sono (pl. id.) elephant. pr. 256. 278. 300. 444. 455. 893. 1084. 1444.

e-sono, Akw. = korowbén. [3021-31.

nsóno [connected form: né nsòno] bowels, entrails, intestines, guts; pr. 3033. — cf. ayam'de.

nsóno-kèsé, nsonopón, stomach of man, cf. ofuru, maw of animals.

asonokā, s. asorokā. — nsonoma, s. nsoromma.

asónomfōá, s. asómfā'ná.

[asommen.

asōn-sé [esono esē] an elephant's tusk of larger size; ivory; cf.

o-sonsón, Ak. = osunson.

sónsonkú: bō s., to loiter, linger, tarry, delay, stay; to stand still, stop, pause; to be irresolute, undecided, wavering, embarrassed, bewildered; óbò s. = onam gyábégyábé; kañ no Asantefo reba na yeñ nenanom te a, wōbō s. tetew wōñ mma dè bō nnúá'nà wówuwu.

sonsonku-bō, inf. the act of loitering &c.; a stand-still, stand, stop, pause; irresolution, indecision; onyamesom mu nni s., the service of God does not admit of indecision.

nsonsonnee, v. n. difference; cf. nsonee.

sonsono, red. v., s. sono.

sonsōnō-mansō, sonsoro-m., indistinctly; approximately, a random; biribi a woahū na wunhū no yiye; kā no s. biara kyere me.

asónsūā, sap of trees, sometimes falling down in drops: as. aso agu me so.

ason-takum, s. asone-t.

o-sōntó, an elephant's ear prepared for a drum.

asóntorem' [asō] the part of the head between the eye and the ear, temples.

sōn-nua [esono dua] an elephant's tail, used to fan before kings; s. mrā.

o-sōñ-wéré [esono were] 1. the skin of an elephant. — 2. a kind of sweet-smelling bark; ohūām bi; wosina to wōñ koñmu.

soo do, F'. = toa so.

asō-odén [asō a eye den] disobedience; cf. asōwni.

asō-oméréw [asō a eye merew] obedience; cf. osete, osetie

sopa, *v. to disgrace, dishonour, defame, cover with ignominy, bring public shame upon; to slander, calumniate; intr. to be disgraced &c.*; *osopa me e.s. obo me din bone, obo me ahora a.s. ohye me aniwu wo guam', oyi m'anim anuonyam; wo anim gu ase a, na woasopa [wo] mmā nhinā.*

nsópá, *inf. defamation, slander, calumny; disgrace, dishonour, shame, ignominy; cf. ntwiri, ahohora(bu), animguase.*

asoponō, *F. beginning, the first state. Mt. 12,45. — as. no, first, in the beginning; — cf. kan, mfiase &c.*

sopradā, *pl. n-, onion; syn. gyēne.*

sopropó, *an herb similar to nyinyā; pr.3035. mmosonkwā de gugu won koimu de kyere se woye mmosonkwā.*

sor, swor, *F. = sòre, v. to pray. Mt. 6,5-9. 26,36.39.41.*

asor, *F. church. Mt. 16,18. — esor, F. heaven, Mt. 6,9f. = osoro.*

sora, *v. Ak. = sono; esora eyi = esono yi, this is different, i.e. only this time and never again.*

o-sorānī, *F. osoranyi, pl. (n)-fo, s. osrāni. Mt. 27,27.*

sòre, *v. to become humid, damp, moist, to absorb moisture, — said of nkyene, salt.*

sòre, *v. [inf. a-, red. sosore] 1. to be careful about, treat carefully: sore wohō ō! mind yourself, take care of yourself; ósòre ne ba no sê = ofwē no so yiye, ontoto no ase; os. ne mma hō; os. ne nhōma yi se eye nhōma pa bi. — 2. to worship, adore; os. Nyankōpon; os. ne bosom. — 3. to perform official religious duty or service, devotional exercises, religious rites; to say the prayers in the family or congregation; wosore, they are worshipping, have divine service. — 4. to baptize: wosore no, wasore nehō, he has been baptized; better: wōabō no asu, wamā wabō no asu.*

sòré, *v. [red. soresore] 1. to rise, arise, get up (espec. from a seat or bed &c. sore fi me trābere! osòré fi ne ketē so); mōnsoré mmā yenko! arise and let us go! — to rise (in rebellion), rise up (in arms): oman besore (wo) oman so, Lk.20,10. — owia sore = pue, the sun rises; — to rise, swell (mmore, dough; epo, the sea; asu, a river). — 2. to part or depart; to leave, go away; to cease: ne kára (sunsum or honhom) asore [wo] no so, his soul or spirit has left him (this is said even before the person has actually expired); mesoré brá yim' à, fwe me mma so mā me, when I depart from this life, take care of my children; won a wofa wonhō adi nhinā asore ha, all those who have become free, have left this town; — eno ausore mu a, won yiye-ye wo akyiri, if that does not cease (is not given up), it will be a long time before their circumstances change for the better. — 3. to rise up, rise from the dead; cf. nyan; — to revive: nhaban a ebowe no asore bi; nhaban no soresore. [owunyān.*

o-sòré, *inf. 1. the act of rising. — 2. resurrection, = owusore,*

asóre, *inf. common prayer, devotional meeting; divine service; devotional exercise; family worship; public worship. — ko as., to go to church. — asore nè adesūa mu man-soaso, minister of state for church and school matters. Hist.*

nsòré, the place outside the town, where corpses are cast or buried; si ns., to place food &c. on the grave of newly deceased relatives. Akyemfo si won awufo nsore, e.s. wonõa aduan na wosaw nsu nè nsã na wode gya kã hõ koso wo kũrotia mã nea wawu no, eða aowufo no wui dapeñ. Asante, Asen, Dankyira, T'wuforo nè Wasa si nsore bi, Fante nè Akuapem nè Akwam na wónsí.

asore-daii, a house for prayer and divine service, chapel, church, temple, fane (ναος). — asore-fĩ, the temple (of Israel) together with its courts and porches and other edifices (ιερον). — asore-ko, the act of going to church &c. attendance on public or family worship.

nsore-hõ, inf. exaggeration; oye ns., he makes a crime appear more than it really is, he exaggerates it.

osorekye, F. = osorokye. Mt. 8,24. 14.24. Mk. 4,37.

nsorém', asoré-sò, s. nsoré; burial-place; nea wokum nnipa a.s. wotwẽ ñkyere kogu, nè nea womã nsãmãmfo aduan. pr. 2248.

nsoré-sí, inf., s. nsore.

sorésòre, red. v., s. sore.

asor-mba, F. members of the church.

soro, v. = sono, sora.

o-soro [cf. eso; s. Gr. § 118-120] 1. the upper part or parts. — 2. the space or situation above. — 3. what is above, the upper world, upper regions, sky, heaven. — 4. (adv.) above, on high, up, upwards. — ko soro, to go up, upwards, to rise, to ascend; owisiw ko soro, the smoke ascends; fi soro de besi fam', from the top to the bottom; Mt. 27,51. cf. eti, atifi. — pr. 3306f. — ehõ (Qkwawu) da soro sen ha (Begoro), Qkwawu lies higher than Begoro; — anõmã tu (wo) osoro, a bird flies in the sky; Onyankõpon te soro, God dwells on high, in heaven; os. atew, the sky has cleared up, cf. wim atew, osu atew; osoro amuna, asiw, aye kusũ; cf. onyame, nyameso; osoro nohõa, far above in heaven; s. osorosoro.

o-soro-bõa, pl. a-, an animal living above the ground, i.e. on trees, as the duahyeñ, in contradistinction to those which live on the ground, s. atoteboa.

o-sorodani, -nyi, pl. a-fo, F. contr. osorâni, osrâni [fr. Dutch: soldaat] soldier.

söródo, s. srodo.

asoro-duañ [osoro, aduan] fruit, fruits; food obtained from trees; opp. afamduañ.

soro-frama, ether. Kurtz § 175.

asorokã, indisposition, ailment, attack of indisposition; oyarewã bi se mmofra yare; as. abõ me, I am indisposed, am a little unwell.

o-sorokyé, pl. a-, wave, billow; pl. breakers, surf, surge; epo bõ as., the sea is agitated; cf. huru; as. rebõ, the waves are breaking, surging.

nsoro(m)ma [osoro, oba] 1. star, stars; names of single stars or constellations are: kyékye, aberewã or akókotan nè ne mma, the pleiades, nyénkrénte, the Orion (?), todõ. — 2. a kind of butterfly.

nsoroma-bafañ, *fixed star*; nsoroma a ekyiñ, *planet*; ñhwi-nsoroma, *comet*. *D. As.*

sõrõñ, sõrõnsõrõñ, ... s. srõñ, sr...

q-soro-sika, = sapa, *an imitation of gold*.

q-sorosoro, *high above, very high, the highest heavens*; s. osoro.

sorow, v. [red. sorosorow] *to grow or make stiff? to take or cause fright? to become or make shy, coy, timid, stubborn, obstinate*, mostly used with asõ: n'asõ asorow, *he is disobedient* (s. asõ), *stubborn, refractory*; wasorow, *id.* = wánwèñ, n'ani abere [G. egbli]; wokã asem kyere no a, onte; ankã ese se oba, na omma; - aboabi asorow a, e.s. mebo nedip mefre no a, omma, nanso ne hõ ññwo se nea ote kañ no; wasorow oguañ no asõ nti, wofre no a, oremma; was. akoa no (asõ) = watu akoa no asõ.

sõrõww, sõrõwsõrõw, (*with*) *a rushing or rustling noise, rapidly*; memãã ne kete so ara nã mekotow miguu s.; wototow nnee-ma kyene wuram' a, eye ss.; fñimfñim-ade ko ss. *pr. 1204.*

q-sórowa, *a kind of tree*.

asõ-siñ, *one without ears, i.e. deprived of the outer ear, whose ears are cut off*; cf. ānosin; - to as., *to grow disobedient*. *pr. 1966.*

sosõ, red. v. sõ. — F. = sosow: nnõmã bososoe, *Mt. 13,4.*

sõsõ, red. v., 1. *to carry*, *pr. 3038.* s. so. — 2. = sòré, *to rise from the ground or bed*.

n'soso, Ak. = nso.

nsosoe,† v. n. *a drop, drops*.

sosow, red. v., s. sow; - akoko sosow abũrow, *the hen picks up the corn*; ñkũrofo no sososow ha, = kũro no abo mã woayeye ñkũrã sosow sare ani, *the towns-people were scattered and have taken up their temporary abode here and there in plantation-villages*.

ò-sósow, pl. a-, *a kind of hoe or mattock, digging-bill, digging-iron with a long handle*; *pr. 3039f. 3328.* cf. asow, asensusũã.

q-sõtifo, ositifo, *a deaf person*. — asõtiw, asitiw, *deafness*.

a-sõ-tó, inf. [tõ.. sõ] *false accusation*.

asõtò-dé, *money [ade] paid as a satisfaction for false accusation*.

sotóre, Ak. sotoro, pl. a-, 1. *palm, the inner part of the hand*, cf. nsam', nsayam'. — 2. *a stroke or blow with the palm, box on the ear*; oboo me s., woboboo me as. *pr. 752. 3041.*

asõ-tú, inf. [tu.. asõ] *persuasion, enticement, seduction*.

nsõ-tú, inf. [tu nsõ] *the taking up and strewing of the ashes of afwiegya*, q. v. = afãhye totwa; wofwie a (s. fwie 2), nnaawotwe, nsõ a wotu de kogu kũrotia kyere se woawie afãhye no.

asõ-twě, asõtwe, inf. [twě.. asõ] *punishment*.

sou, F. interj. *expressing pity*.

sow, F. 1. sow fwe = sõ fwe. *Mt. 4,17. 22.18.35.* — 2. sow and, = sõ āno, *Mt. 27,66.* — 3. sow = soa, *Mt. 4,6.*

sow, v. [red. sosow] 1. *to catch, catch up, snatch up, with the*

hands or mouth: metow mesow, *I cast up and catch (a ball)*; obi foro dua bi na otew n'aba no bi a, na nea ogyina ase na osow; — yede yen āno kosow ade a ense se yesow; — osow or n'ano so aho-hom, *he gapes, gazes, stands agape, stands gaping or idling about*. — 2. *to pick up; to pick, peck at*, of birds with their bills: apiti ye anōmā ketewa bi, osow nnipa sê. — 3. *to catch (up) or receive in breaking a fall or blow, to intercept, ward off*: ankā merewē ase, na oyi na osow me, *I should have fallen, but this one caught me*; ankā Persini bi de nkrante rebo ne ti, na Klitokosow āno, *Clitus warded the blow*. — 4. *to receive into a vessel, to gather, collect*: ode ahina sow nyankōnsu, *he gathers rainwater in a pot*; de.. sow.. āno, *to place a vessel for that purpose*, = sūm. — 5. sow gu, *to flow or trickle down from one place or object upon another*: nsu sow guu me so wo me dan mu, *the (rain-)water, that had fallen on the roof, trickled down on me in my room*.

sow, v. [red. susow] 1. *to hatch (eggs)*: akoko no ansow ne nkesua no, na wanom ne nhina. — 2. *to cut into pieces (yam, for planting)*: wósow ode.

sow, v. [red. sosow] 1. (with or without a b a) *to produce or bear fruit*. Mt. 7, 17, 21, 19. — 2. sow mu, *to set, stud*, e.g. a cloak with precious stones.

asow, pl. n-, *hoe, mattock*; pr. 3042. cf. soduro, sokum, sobakura & ososow.

nsow, F. *foxes*. Mt. 8, 20.

nsow, *sign, mark*; hye ade yi nsow mā me, *mark this for me*; mahye ne usem no bi ns., *I have marked (taken particular notice of) some of his sayings or expressions*.

sowa, a plant, s. siwabiri.

asowa, F. = asō, *ear*; Mt. 26, 51. — nsowa, = adwoku. pr. 3066.

nsowé, v. n. [sow] *fruit, seed*; F. Mt. 7, 20. = aba, adua, aduaba.

asō-wui, v. n. [asō a awu] *disobedience*; cf. asōden.

aso-ŵiā [ade a eso aŵia] *umbrella, parasol*; = akataŵia.

aspâteré, s. asepâteré.

sra, sāra, v. [red. srasra] 1. *to stroke, rub; to daub, plaster; to smear, besmear, grease, oil, anoint*; osra ođan, ode hyirew sra ođan no hō, *he whitewashes the house, daubs the house with white clay*; osra (nehō), ode nkū (srade, bōro-nño) sra ne hōnam, *he anoints his body with shea-butter (fat, oil)*. — 2. *to spy(out), search, watch, guard, lie in wait for*; sra dom, *to watch or reconnoitre the hostile army*; sra okwan, *to scout, spy (out), explore the way, reconnoitre*; mekosra m'afuw, *I am going to search or watch my plantation*; okosra wuram', *he searches the bush*; asrāfo sra aban, *the soldiers guard the fort*; osra no pe se okum no, *he is lying in wait for him that he may kill him*; cf. buw 5., tew 4. — 3. *to arrange or array the battle*; cf. tŵa mpasūa.

o-srá, inf. the act of rubbing, daubing, anointing &c.

asra, àsá'rá, *snuff*; som as., *to take snuff*.



nsrá, *camp, encampment*; b o ns., *to pitch a camp, to encamp; to be drilling* (of soldiers); woboo nsrabañ ahorow 3, *they pitched 3 camps successively*.

s rá d a, sǎr..., *saw(?)* s. o w á ñ.

o-srâ d â', sǎr..., *bottle* (of rum).

sra-d é [adea wode sra] *fat, grease, suet, tallow*; d o s., *to grow fat*; cf. awonñua.

o-srâ f ó, pl. srâ f ó, *scout, spy*.

srâ f ó, = nsram'fo, *the people in the camp, encamped warriors*.

asrâ f ó, F. sorâfo, sorodâfó, *soldiers*; s. o sr â ñ í.

asrâfo-ha-so-panyiñ, asrâfo-panyiñ, oha-so-panyiñ, *centurion*. Acts 23,17.23.27,1.31.43. — asrâfo-sém, *military concerns*.

s rá h á, sǎráh á, *the great desert?* [Arab. sáhāra, pl. sahāra]. Cf. Sàraha. Woato no s. (woapo ne bra amā no, ónye seneā ope, obiara ñkasá ñkyere no bio), *they have left him to himself, have abandoned him, have withdrawn from him*.

srâh á-to, *inf. abandonment, neglect &c.*

asra-kwa [sra akwa] *pr.* 1682.

sram, *v. to overspread, overflow*; kã sram so, *level the ground over it, fill out the excavations or holes in the ground*; nsu no asram ne koñ so, *the river overflows its banks*; nsu no asram asase (kũrow) no so, *the water has inundated the country (the town) so as to cover it completely*.

o-sram, pl. a-, *a tall, high-grown man, giant*; cf. oténten, obrañ, obrantetetũ.

o-sram', Ak. o sr â ñ é, pl. a-, 1. *the moon*; syn. hyeñ, obosóm; os. a fi, *the new moon has appeared*; os. apae, *the moon shines*; os. pue, *the moon rises* (over the horizon); os. asi no so, *the moon has smitten him*, Ps. 121,6. (amā ne tirim aye no sakasaka, *so that his head is deranged and he is lunatic or moon-struck*); os. atwa puruw or kôrò-kúma, *the moon is full*; os. awu, *the moon has died*, i.e. its disk is without illumination. *pr.* 3043f. — 2. *the moon-light, moon-shine*; s. sram'sò. — 3. *month*, syn. obosóm; os. fi, *the month begins*; os. wu, *the moon ends*, dā o sram wu a, onyā n'akatua, *at the end of every month he gets his wages*. *pr.* 2810. — According to Kofi Akwatia of Akropong the natives have 4 months of 28, 3 of 30, and 5 months of 32 days; he and other informants differ concerning the names and succession of the single months; we give the names in the most probable order, adding the numbers of the corresponding European months (1. January, 2. Febr.... 12. December): obubuo 9,10,11,12; openinma (mùmō?) 11,12,1; opepon 12,1,2; onyamewia? ogyefuo 1,2,3; o benem 2,3,4,5; oforisuo (ogyenko) 4,5; otwanyokon? opraworam 5; aye-wohō-mumo 5,6,7; 11,12; akita-wo-nsa 6,7; kotonimma 5,6,7,8; hūhūhūhū 6; nyanya 7; osannā 8; odweññwane 9,10? kokosukwakwaia(m), osiapansam 9; ebo 9,10; ahinim(e) 9,10; opese 10 or 10-12 & 1.

nsrá m, Ak. = yafumpāñmu: o da ns., *he sleeps with an empty stomach*.

nsrāmmá, *live coals, fiery coals*; = nnyansrāmma; cf. sram-sram & gyabiriw.

o-srāmāñ, 1. *lightning*; os. apae, *the lightning flashes, it lightens*, cf. anyinam; os. si (or duru) duam, *the lightning strikes a tree*; os. apae asi no so, *the lightning has struck him*. Oprannā bom' a, na nea eduru duam' no na yefre no srāmāñ, *thunder-stone*, = Nyānkōpon abonua. Os. duru duam' a, epaem' na dua no hyew, nso osu to gum' a, ennum; na os. no ankasa mem fam' arā, na āno kōkā (koto) nsu wō fam' a, na esān ba bio; nanso wose: wode aŵowa si sum' a, na os. apae asim' na atu to na amem fam'. — 2. *swivel, rocket*. — 3. *pr. n. of a fetish at Akropong*.

asrampon, *unawares*.

o-sram'sò, *in the moon-light or moon-shine*; wonam s., *they travel by the moon-light*.

srāmsrāmsrām, *adv. emitting sparks, sparkling, -ly, glittering, with twinkling or vivid brilliancy*; dade no ado sss.; nnyansrāmá tu sss.; cf. osram, srānsrānsrāñ.

o-srānā, *a pile of yams bound together and stowed in the putu from its bottom to the top until it is taken out for sale*; os. biakō kura odé mpów mmākō-mākō 12, etod. woye no 15; esono odémú 3 a.s. 6.

o-srāní, Akp. sawni, F. sorānyi, sorodānyi (*q. v.*), *soldier*; cf. pl. asrāfó & srāfó, asafo, osafoni, okōfo, okōfoni.

srān(srān)srāñ, *adv. sparkling, glistering, glittering, -ly*; ogya no tutu ss.; dade no ado ss.; otam yi ani, obo yi hō, dade a woyi afi gyam', sika, kōbere né aŵowa hō ye ss. — oŵia aye srānsrāñ, *the sun has become bright* (that you cannot look into it any more, about 9 o'clock, when it is not yet very hot); oŵia wowo m'ani so sss.; cf. srāsrāsrā.

srasra, *red. v. sra; to stroke, caress, flatter*; osrasra agyina-moa hō, *he is stroking the cat*.

srāsrāsrā, *glossy, smooth and shining*; onipa, oponko hō aye s.; cf. hrāhrāhrā, srāmsrāmsrām.

asra-sóm, *inf. the act of snuffing, taking snuff*. — di as., *to have close communion. pr. 3456*. — o-srasomfó, *pl. a-, one who takes snuff, snuff-taker*. — asra-toā', *snuff-box*.

asraw-di, *inf. service as a soldier*. — o-srawni, s. osrāni.

asrayére [nsram or srafo yere] *the proceedings and ceremonies of the women for the supposed benefit of their husbands lying in camp against the enemy*; di as., *to perform such ceremonies*: wo-di as. ne sē: mmarima kō 'sa na mmea te won akyi wō fie to d'wom na wosaw na woyi mmusu na wōbo asumañ.

sre, *v., s. sēre*.

srédédédé, *in a straight continuous line*: asrāfo no gyina hō (toatoa so) sr.

sreñ, sērēñ', *v. to become, grow or be lean and white or pale*; wasrēñ = wahóa fitā; oyare bi bō wo na woasrēñ fitā a, woreñkye

wu, wo sunsuma asore wo so. — 2. to comb: osrēn né nhwí, ne ti, *she combs her hair, her head.* — 3. to direct the climbing of the runners (twigs or shoots) of the yam-plant: os. ode, *he causes the yam to climb up a tree*; os. bayere n.s. wufua bayere, na efí a, wusi dua tiatiā bi na wode hama kosā dua kese bim' na wode asā tiatiā no, na bayere no aforo. — 4. to prick up, asō, one's ears: os. n'asō, *he listens to a sound from a distance.*

nsrēn-só, *aloof from, in or from a distance*: owo no ani abere nti migyina ns. na mefwē no, e.s. dekōde no memmen no na migyina akyirikyiri mefwē; metee no ns., *I heard it indirectly.*

asrēne, s. asērene.

sro, F. = suro. — osroanyi, nsroafo, F. = osoranyi, nsorafo.

srodo [G. srolo] *shavings brought off by the plane.*

nsrom, F. *sparrows. Mt. 10,29.*

nsron, = oson aba, *a certain fruit; pr. 195.237.*

sron, sōron, v. *to be high, lofty.*

srónsron, n. *the highest point, summit of a mountain, tree, house &c. sharply pointed height*; bepow yi ss. ware sen yi de, *the summit of this mountain is higher than the top of that one*; wadu bepow no ss. so; anōmā si dan no ss. so.

srónsron, a. *high, lofty, steep* (when viewed from below, cf. kūrōnkūrōn); opp. tā; bepow, dua, ođan no atifi ye ss.

srónsrom mā, a. *high, lofty, stately*: dua or aban no si ho s.

asrotō, F. *kinds. Mk. 1,34.*

astàgíré, *stockings, socks.*

su, su, *the sound of pounding fufū in a wooden mortar; pr. 349.*

su, v. s. suw. [cf. tum, tum.

sū, v. 1. *to weep, shed tears, cry*; woasū, nà wo ani abere, *you have been weeping, for your eyes are red*; ósū mmoborosú, *he weeps pitifully*; osū nusu, *he weeps tears*; eden na wusū kasakasa se yi? — sū fre, *to implore. pr. 3047.* — 2. *to weep for, to deplore, to lament over, to bewail, bemoan*; pr. 3945f.3048. osū ne nua. Gr. § 200,3. — 3. *to cry, squall; scream, roar, bellow, low, bleat, croak, sing, twitter, warble, chirp &c. used of any kind of animal voice.*

o-sū, inf. 1. *weeping; wailing, lamentation; pr. 3049.* — osū asi no, *he sobs.* — 2. *cry; crying of a bird &c. pr. 1481.1524.* esono ne sū nkō, = ne kasa, pr. 2479.

e-sū, *species, kind, sort; nature, property, quality; character; manner*; cf. ban, suban, seso; — ntamá yi sú nte se kan de a metoe no, *this cloth is not of the same sort as that which I bought formerly*; wo sú nye! *you are of a bad character*; wo sú nè wo ban biara nso m'ani, *neither your character nor your manners please me.*

nsu, Ak. nsuo, 1. *water*; nom nsu, *to drink water*; nsu ba, *water comes, i.e. a) water springs, comes forth, from a well; b) the river fills (ready to overflow its banks)*; nsu yiri, *the water overflows, pr. 3097. cf. bo 3. pr. 3080-97.* — also *a body of water, standing or flowing, cf. asu; pr. 3083-86.3092.3094.* — 2. *sap of plants, cf. asou-*

sũa; juice of fruits. — 3. some or other kind of *liquid secretion* from animal bodies: a) *milk*, nsu nni ne nufu mu bio; s. nufusu; b) *sperm*, cf. ahôbā; c) *urine*; gu nsu, *to make water*; cf. dŵenso; d) cf. nta-su, *spittle*. — 4. the *drink* or *portion* taken in *swearing an oath of allegiance* or *mutual fidelity*; hence the *oath*, or the *alliance* or *covenant* itself: o-nè no wò nsu, *the two are confederate, associated by an oath, leagued together*; also the *water* which two men mutually pour on the heads of their nephews (heirs) under some solemn promise: gu nsu: nnipa bānu bọ obosom bi diñ, na wode nsu gu won wofasenom atifi se wobedi wonhō nokware; — tō nsu, *to break faith*; watō ne nsu, *he has broken or violated his promise, oath or covenant*; wōatōtō wonhō nsu, *they have mutually broken their covenant*; cf. nom or di abosom, di nsew.

nsû, F. *vow, solemn promise*; hye (dzi) nsû, *to vow, make a vow*.

o-su, 1. *rain*; cf. nyañkōm, nyañkōpon 4. — pr. 3051-65. osu reba, *rain is coming*; osu to, *it rains*; osu gu, *it rains moderately*; osu-pá, *a common rain*; osu-kese, *a heavy rain*; osu to ñwésēñwēsē, *it drizzles*, cf. nsuwònséā; osu to trārara, trādada, pìbibibi, pìpipipi, píbà-bababa, púbàbaba, pú-wà, w'ō, yà, *the rain falls, descends or gushes in a heavy shower, in torrents*. — 2. *cloud, rain-cloud, nimbus*; osu amuna, *the clouds have darkened*; osu reseñ, *the clouds are passing*; osu no apa, *the cloud is gone*.

asu [pl.s. asuasu] *a place where water is fetched, any body or collection of water, standing or flowing, well, pond, lake, spring, brook, river*; nsu biara a etā nea nsu fi ba; pr. 3066-79. — cf. asum', nsu 2., asuwa, asuteñ, asubonteñ, otare; kọ asu, *to go for water, fetch water*; pr. 2188. asu no abọ, *the water, river &c. overflows, breaks out of the banks*; cf. yiri; — bọ .. asu, *to dive, duck, submerge, immerse, for bodily or religious purification, to perform a religious rite with application of water; to baptize*; s. asubọ 2-5. — guare asu, *to swim*.

ò-su, a kind of *yam*; s. odé.

asu: tu or tutu asu, *to whisper*.

sua, v. 1. *to set, place or put*, e.g. a pot under a felled palm-tree: wode bom sua abe (ase); pr. 599. cf. porow; sua afiri [F. suia afir] = sum afiri, *to set or put up a trap, to lay a snare*. F. Mt. 22,15. — 2. [inf. a-] *to avow, declare with confidence; to swear, espec. the oath of allegiance, to avow one's obligation of taking the field*: wosua kyere bōrohene se: mekā mekā: se mihyia dom na mañkō a (.. me-kā)! — misua a, miyi wo ñkō, *if I were to swear, you alone would be the exception (that it does not extend to you)*; sua..so, *to swear or conspire against, to boast, brag or bluster against, to bully*; w(o)a-sua me so, = w(o)akā se (w)obefwe me. [G. ešwā miyi nọ.]

sũa, v. [red. susũa, susũae] *to be small in size, power or number, to be little, few*; kűrow no sũa; nnipa ahōodeñ sũa; won dom no sũa. — F. sũa, sũar (swar), Mt. 8,26.14,31.16,8. Kuk. sũere.

sũa, v. *to learn*; pr. 3099. — osũa okenkañ or ñhōma-kañ, Gr. § 203,1; — *to learn from, be taught by, to imitate*: os. prākó, *he is learning from the pig*; pr. 499. — wos. ntokwaw, *they learn to fight*,

*they wrestle; sūa..hū, to become expert, experienced, well versed in: wasūa okasa yi yiye ahū, he is well versed in this language; wasūa adwuma no ahū yọ.*

nsua, *inf.* the act of swearing, oath of allegiance &c., solemn promise; ns. nye okō; pr. 3098.

o-sūa, *inf.* the act of learning, imitation. pr. 613.2284.

o-sūā, *pl. a-*, a kind of monkey; s. ahwenhema. pr. 894.3100ff.

o-sūā, a weight of gold = 9 dollars or ackies, 2l. 6d. pr. 132.

sūā-bisé, a certain tree and its fruit; cf. bisé.

sūā-bèá, a place for learning, school; cf. sukū.

sūā-dáñ, *pl. a-*, a house for learning, school-house, school-room, learning-room.

asūa-de [ade a wosūa] any thing to be learned, lesson; ene de woansūa wo as.; cf. asūasem.

o-suā-dóm, s. osebo.

o-sūa-hū, *inf.* experience, successful learning; ade nhinā dàn sūahū, every knowledge is acquired by learning and only thereby. pr. 802. — asūahú-de,<sup>†</sup> knowledge, acquirements, accomplishments, (literary &c.) attainments.

nsua-húnu, an oath or solemn promise that is not fulfilled.

nsuahúnufó, nea wakā ntam se obeye biribi na ontumi nye.

asūākwā', a kind of bird (hoopoe, hoop, dungbird?); anōma bi a oreye akose akyénkyèná, nso onwie no se. [ogya.

nsú-ak yì, the other side of the river, beyond the river; cf. asu-

sūāñ, *v.* [red. sunsūāñ] 1. to pull, to draw out, forth, or away; sūāñ dua no fi tanā a erehyew yim' (syn. tẁē, koyi fim' bere me)! sūāñ no fi nea odá hō! mekoe no, na aboa no da okwanmu hō, na misūāñ no mifi hō; ósūāñ no ase, otẁē no fam', he drags him on the ground (much or little of the body touching the ground); kosūāñ guan no ase, take that sheep up by the feet; wosunsūāñ n'ase, s. tobē. — 2. to bleed, let blood, draw or take blood from, by opening a vein or by scarifying and cupping, cf. sa, sesa; wásūāñ me; ode sekañ s. no. — 3. to eat with greedy appetite, voraciously; ósūāñ aduan, nām, = odi no pī.

asūāñ, a climber and the swelling caused by the sap of it; hama bi a ewo wuram'; emu nsu kā wo arape a, na ehō ahon; na egow na wumia a, aboā bi fi mu.

sūāne, *v.* [red. sunsūane] 1. tr. to tear, slit, split, rend, rive, to separate thin and soft things into long pieces or strips, to make a long fissure; cf. tew, pae, tẁa; dadewa no as. me ntama, the nail has torn my dress; ósūāne n'ano, he opens his mouth; cf. bue. — 2. intr. to split, rend. pr. 1419.3413.

nsú-ani, the surface of the water; pr. 1899. — on the water; onam ns. kō hō, he goes there by water. — ns. barima, a naval hero.

nsú-aniwa, well, spring, the opening in the earth from which water issues; cf. nsuti, source.

nsú-ānò, bank, shore of a river, lake, or sea; cf. nsunōa.

o-súānòní, *pl. nsuānofó, a man from the coast; people living near a river, a lake or the sea.*

asũā-nu, a weight of gold = 18 dollars or *ackies*, 4l. 1s.

sũāre, any spot or place in the bush, a piece, patch, tract, or plot of ground, bush, or other land; obi nnim sũare kō a onam so, *nobody knows where he roves or roams about; mihyiaa no na onen-nam s. bi so na mefaa no dweñ, I met him strolling about in the bush and made booty of him; woanhũ ne s. so, no vestige of him was found; wo de, woamfi sũare bi aniase korā, you did not come very far!*

asũā-sā, a weight of gold, 27 dollars or *uckies*, 6l. 1s. 6d. *pr.* 132.

o-sũā-nsawa, -nsateā, a kind of shrub with edible fruit.

nsú-ase, the bottom of a river or of any other water. *pr.* 2716.

asũā-sém [asem a wosũa] any piece of instruction, precept or doctrine to be learned; catechism. [water.

asu-asú [pl. of asu], waters here and there; tu as., to walk in

sũaw, *v. [inf. a-, red. susũaw] to lop a tree or its branches, to cut branches off a tree.*

su-bāñ, figure, form, shape, fashion; stature; constitution, condition, quality, nature; kind, pattern; cf. su, bañ; nesúbañ (= nipa-bañ, nipadua) te se oyi de, *in his figure he resembles this one; ntama yi s. ye fe, this is a fine kind or pattern of cloth; mihũũ ade no, na manhũ nes. yiye.*

o su-béñ, = ñño, palm-oil.

asú-bó, *inf.* 1. [asu bó] the overflowing of a river, inundation. — 2. [bó asu] a bathing in fresh water, the act of diving in water; a cleansing, wetting or dashing with water. [Obó nehó asu, he dives; mankasa mekóbó mehó asu; ō, ne hō ye fī, mónkóbó no asu! ẹsono mónkogware no! wogware no, ẹ.s. wọaso saw mu na wode regware no.] — 3. an ablution, purification; a religious ceremony connected with application of water, also without washing or diving the whole body; cf. ahōdṽira, asumguare. [Obó nehó asu = obó ne kára asu; wóbó wónhó asu a, enyé se wode nsu no gnare wónhó nhinā, na wode kakrā bi na epetē wón so a.s. wode sinsiām wónhó.] — 4. fig. a setting to rights, correction, remonstrance, reprimand. [Asubó yi, ete se obi ye onipa bone na wode no abere wo se: kyere no nyansa; na wanye yiye a, na wuse: mabó no asu abó abó (abó, mpen du), (w)anye yiye, wannyā kōma-pá bi (= makyere no nyansa akyere akyere, wanhũ); gye se wode no akó ton'asũm akóbó no foforo]. — 5. the act of baptizing; Christian baptism.

asubó-fṽefṽefó, *pl. id., candidate for baptism.*

o-suboni, *pl. a-fo, baptist: a) one who administers baptism, specifically applied to John, the forerunner of Christ; b) an anabaptist, one who maintains that baptism ought to be administered only to adults by immersing the body in water.*

asu-boā, *pl. n- [nsu aboa] water-animal, i.e. a quadruped living in the water, espec. the crocodile or alligator, s. ọdeñkyem.*

o-sũ-boafó, *pr.* 3104.



o-su-bodom, *water-dog*. pr. 3105. = osukramañ.

o-su-bón, pl. a-, *valley*, with or without water; cf. oboñ, oboñ-o-subonkótó, = osukramañ? [hunu.

asu-bonteñ, pl. n-, [nsu, abonteñ] *river, stream*; cf. asu, asuteñ.

asu-bonteñ-āno, *the bank of a river*, cf. asukon. [river.

nsu-búnmù, -búnùm, [nsu, bun] *a deep place in the water, in a* o-su-dánná, s. osuhuru.

asũ-de, *things (ade) that cause or deserve weeping*. pr. 2411.

sũ-de w, *sweet i.e. pathetic or affecting lamentation*.

súdúo, Ak. = suru.

sũere, red. susũere, v. Kuk. = sũa, susũa.

o-sũfo, pl. a-, *weeper, mourner*. pr. 3106.

asu-gũàré, inf. [guare asu] *the act or art of swimming*. (Diff. asumguare.) — o-sugwarefo, pl. a-, *swimmer*.

su-guá-séñ [nsu, guare, oseñ] *washing-pot*. pr. 176.

asu-harefo [asu, hare v.] *ferry-man*.

asu-hina [nsu ahina] *water-pot*. pr. 3109.

o-sú-huru, pl. a-, [nsu, awuru] *a species of turtle or tortoise found in rivers*; = osudánná, sukyekyere, súpurupù; cf. apohuru.

o-su-hyé, *roof*, espec. its *outside or upper side*; nea ekata dampare so; cf. odámpare. — osuhye-fā, *one half of a roof*, pr. 3110.

o-su-ká, n-, *a hollow passage or fissure in the ground, caused by the water, gutter; channel or bed of a river or brook*; cf. obónkã, subón.

asu-kò, inf. [kò asu] 1. *the act or duty of going for water*. pr. 1627. — 2. do as., *to dive, descend or plunge into water, thrust the body deeply under water*; hye (obi) as., *to dive, submerge or immerse (one) into water*.

sukō'kó, pl. n-, *a kind of lily, growing in watery places*.

o-su-kóm, F. n-, [nsu okom] *thirst*; os. de me, *I am thirsty*. Mt. 5, 6.

asú-kon, n-, *bank of a river*; pempe a ewo nsu hõ; asukon-so nnua, *willows*. Ps. 137, 2.

asu-kónkón, pl. n-, *a kind of water-bird*.

asúkotwěā, *hail-stone, hail*; = amparnwbo; as. pi agn 'ne.

nsúkówa, nsíková, *the smallest kind of sea-fish*; pr. 1848.

o-su-krámãñ, *water-dog*; = osubodom, osubonkótó.

súkũ [Eng.] *school*; kò s., *to go to school*; kyere or ye s., *to keep school*; cf. sũabea.

súkũ, sùkusuku, *slovenly, disorderly*; ne hõ ye s. (ss.) dódo.

sukudón, *a popgun, a child's gun*, being a toy for children; pápã'kú a.s. bañkyedua a wotwã na wotu mu furu de abũrobia tuntum ahye āno, na wotwã dua wě āno, na wode pia abũrobia no akyi mã efi adi, na ne tow no agyigye.

súkũ-pón, *university*; s.-sũafo, *student of a university*.

nsu-kũrúwá, *water-pot, jug, jar, pitcher, ewer*.

súkúsúkú, *a kind of net (?) for catching fish*; s. asawu

asukwañkyeba, -kweñkyeba, F. snow. Mt. 28, 3. Mk. 9, 3.

o-su-kyekyere, = osuhuru.

su-kyěñē' [nsu a akyeñ]<sup>†</sup> ice.

su-kyérema [nsu ñkyéremá]<sup>†</sup> snow.

asu m' = asu mu, *water-place*, a place where the water collects and whence the Negroes fetch it; *well, pond, brook or river*; pr. 3075.

sū m, v. [red. sunsum] 1. *to stand*, of things forming a heap or mass, or being of a considerable circumference (cf. si of thin or slender things, or of hollow structures, as houses); abó kúw bi sūm hō, *a heap of stones is set up there*; abo, ñhwēa, dōte, ntrama sunsum hō, *there are heaps of stones, sand, mud, cowries*. — 2. *caus.* with de, fa &c. *to set, put, place*, espec. in heaps or in a mass: fa abo no sunsum hō; wode okorow s. wiyammo āno de gye dōkono a woyam gu mu; *syn. sow*; woakekā dōte asunsum dan no hō, *they have heaped up mud or clay around the base of the house*. — 3. s. afiri, *to set a snare or trap*, = sua afiri; pr. 2081.3113. — 4. s. brode, kwadu, *to plant plantains, bananas*; pr. 3112. cf. tew. — 5. *to put or use as a support, rest, stay, or prop*; *to lie, repose or rest on, to lean upon or against*: òsum ne nsá, *he supports his head by his hand or arm*, whether he be in a sitting or in a lying posture; ósum dáw, *he supports his chin by the hand* (wunnyā nnae na wote hō na wusum wo nsa a, wofre no dawsúm); osum sūmī, *he rests his head on a pillow*; òsum dan, *he is leaning against the wall*; cf. waw. — 6. *to push, thrust*: wasum abofra no afwe hō, *he has pushed the boy so that he fell, has run the child down, has cast the boy down to the ground*; wosum no fii adi, *they cast or thrust him out*; pr. 345.368. osūm' poñ no kyenee, *he thrust the table down*.

e-sū m, *the dark, darkness*; esūm kàbī, kùntāññ, kùsū, tūmm, *black darkness*; esum aba, *darkness has come, it has become dark*; esum duruu asase no so, *a darkness came over the land*; oñia duru sūm, *the sun is darkened*; — esum apatuw atu, *the darkness has disappeared at once*; — n'abrabo mu ye sūmsūm, *her dealings are not plain and upright*.

e-sūm-adze, esūm-aseṃ, F. *secret, mystery*.

sūma, v. F. = hintaw, *to hide, to be hidden*. Mt. 5,14. 11,25. 13,33. 44,25,18. Mk. 4,22. — nsúmam', F. = kokoam', *in secret, secretly, privily, privately*. Mt. 1,19. 2,7. 6,4. 6.24,3. nsumam' bon, *secret sins*; ns. asor, *private prayer*.

asu mām m á, pl. n-, [dim. s. sumañ] *an amulet of little significance* (pr. 655.) or *worn only as an ornament*; woye ebi few so; wode ñhenewa nè akō ntakara nè ñkyekyerā bobo toto won hō; cf. ñkufe.

sú m á ñ, Ak. -ne, pl. a-, 1. *charm, amulet, talisman*, worn as a *remedy or preservative* against evils or mischief, such as diseases and witchcraft, consisting or composed of various things, as feathers, hair, or teeth of various animals, beads, scraps of leather or paper inscribed with mystic characters &c. and tied round some limb or hung about the neck. pr. 162.655.115. — 2. *any protecting power*, including the abosom: oko n'asuman akyi, (euphem.) = *he died*; s. wu.

o-súmänní, *pl. asúmanfó*, nea osuman ye nedeā no, *the owner of a charm; one who understands to make amulets and sells them; sorcerer, magician; onipa a asuman pī nè as. ahōodeñ wọ ne nsam'.*

asumān-sem, *sorcery, witchcraft, magic, enchantment.*

asumān-núru [aduru] *amulets to cure a disease.*

sumāna, sumēna, sumirā, *sweepings, dung; dung-hill, heap of sweepings*, found at the end or outskirts of every negro town.

[*pr. 9.1680.3115-18.*]

su-menewá [nsu menewa] *the wind-pipe*, supposed by the negroes to be the passage by which water or any other liquor is taken into the stomach.

asum-guare, *inf. the washing of one's soul (s. okāra) in the (holy) well or other water*, a ceremony performed by a king or any other wealthy person in thankful acknowledgment of the prosperity procured to him by his soul. This washing, being considered as a purification and as a means of ensuring further prosperity, is at the same time an occasion to display one's riches and show one's munificence by the feasting following upon the ceremony.

asum'guare-de, *things (ade) to sacrifice for one's soul, or to be shown and spent in the said ceremony. pr. 505.*

sū mĩ', Ak. sūmié, *pillow, cushion; nea woda a wosūm a.s. wode won ti to so.*

sūm-nè-hyeñ [dark and light] *a kind of butterfly.*

sūmpĩ, *a raised ground, stand, tread, stage, scaffold, platform; dote a wọaboro no pempe a ohene trā so. 2 Ki.11,14. 2 Chron.*

sūmpĩ', *lead; syn. wósów.*

[6,13. Neh.9,4.]

sumsum, F. = sunsumma, *shadow. Mt. 4,16.*

nsu-nām, nsú-nām [lit. *water-flesh*] *fish*, when considered as a kind of food; cf. nām, apatā. F. asunam, Mk. 6,41.

sun-dze, F. = sumii, *pillow. Mk. 4,38.*

nsu-nōá [asase a ewo nsu āno] *a land or country by the side of a river; in Akp. espec. applied to Akwam; cf. nsu-āno.*

nsunsommā [osunsoñ, ba, dim.] *small worms.*

o-sunsóñ, Ak. osonsón, *pl. a-, worm; cf. aboā; a) intestinal worm (yam's.), helminth; oyare as., he suffers from worms; b) earth-worm; c) slow-worm, blind-worm, a harmless reptile resembling a serpent, believed by the negroes to be blind. pr. 2274.3119.*

asunsoñ-púpúw, *slimy mud or silt left by earth-worms; dote a asusow tue a, asunsoñ boaboa āno gu wuram nè bañ ase nè akwañmu.*

sunsũā, F. = sunsũane. Mk. 14,63. — sunsũañ, *red. v., s. suañ.*

nsúnsũañ, *the water of a heavy shower of rain overflowing the ground, but quickly flowing away; etod. Nkrañfo sesaw ns. na se ohoho retwam a osukom de no a, wode mā no na onom. pr. 3120ff.*

nsúnsũan-su, *id. Ohoho ye ns. pr. 1411.*

[pieces.]

sunsũane, *red. v. sũane, to tear (much, in many places) in*

sūnsūm, *red. v., s. sūm.*

sũnsũm, the *soul* or *spirit* of man; a *spirit*, *ghost*; F. pl. n-, Mt. 8,16. Mk. 1,27. cf. sunsumã, okãra, hoñhom.

sũnsũmã, 1. *shade* (cf. oñwini), *shadow*. — 2. = sunsum; me s. atq me so = me hõ aye yiye; ene de, minnidi 'ne, me s. agu me so; cf. ohõntowoso.

asunsuma-bo: tow as., lit. *to cast stones at a shadow* i.e. *to do any thing at a venture, at hap-hazard, at random*; obommofo tã tow as. a, enkyé na ne nsa apa, *if a hunter often fires at random, he will probably kill a person unintentionally*; watow as. abo oyi diñ se ono na oñiaa ade no, *he at a venture named this one as having stolen the thing*.

suntĩ, v. Ak. fñinti = hintiw, *to stumble, trip*; — *to cause to stumble*. pr. 2711.

sunuma, As. *boil* (?).

e-suo, o-suo, asuo, nsuo, Ak. = esu, osu, asu, nsu.

sũo dũnã [G. šuodũnã, prop. *an elephant's buttock*] a *roof protecting also the gable-ends of a house*, not only the sides, as suhye.

asúogya [asuo agya] *the other side of a river*. pr. 3107f.

esuom', F. *at midnight*, cf. odasum. Mk. 13,35.

o-suo-nè-obaiñ, Akw. *some part of the human body* (below the nape?) = nnawasé, mfěase.

asuo-yawa, Ak. = ekoro, Akp., *water consecrated to a fetish*, in which the komfo stirs to soothsay from it.

o-su-póno, *gutter, spout*, made of the bark of a tree and used where two roofs meet on a wall. pr. 1019.

su-pów, súpow, pl. n-, *island, isle*. [G. fàkpo, nšokpó.]

súpurupù, a kind of *turtle*; pr. 3123. ote se akyekyere, na nsum' na oda; cf. osúhuru, apòhuru.

suro, v. *to be afraid* (of), *to fear, dread*; cf. fere. pr. 1114. 2274. o-suro, inf. *fear*; cf. ehũ. [2602. 2613. 3124-35.]

nsuró-gya, a *climber* which after some contact with fire is fit to bind things with; wode ko gya a, na aye betē ansā-na aye yiye na wode kyekyere adeso, gyateñ n.a.

suru, súdúo, a *weight of gold* = ntaku 36, 4½ dollars or *ackies*, or 1l. 3d. Cf. dwoasuru, peresuru.

nsú-sã, the *palm-wine* distilling from the newly cut palm in the first five days; = nteteasã, s. nsáfufu.

nsusoa, pr. 3136. s. nsúsũã.

àsúsow, the *first* or *great rainy season*, from about April to July; cf. adom; as. atue, *the rains have set in*; afrihyia yim' as. ware, *the rainy season lasts long this year*. pr. 3137f. [G. agbiénà.]

àsúsow-bére, *rainy season*; as. na meko hayi se hayi.

asuso-bũrow, *corn grown in the time of the early rains*, opp. adommũrow.

su-sóno [nsu, esono] *hippopotamus*.

susu, v. F. sũsũ, *to measure*, Mt. 7,2. Mk. 4,24. s. susuw.

susũa, *red. v.* sũa; won ñkũrow susũae, *opp.* sōsōe.

nsusũā, (*pr.* 3136.) a kind of *pot-herb*; fañ bi, atom'de.

sũsũā, F. = sunsũane, *Mt.* 26,65.

susũampa(ara)de, F. *inasmuch as, forasmuch as, since.* *Mt.* 25,40.

nsusũasu, F. = nsunsũansu. — susuaw, *red. v.* sũaw.

susu-dé, any *thing* or *instrument* (ade) for *measuring* (susuw). — F. asũsũdze, *Mk.* 4,24. — susũ-dũá, *measuring rod* or *stick, measure, yard, ell; rule, ruler; station-staff.*

susũ-hãmā, *measuring line* or *cord; station-line.*

nsusui, *v. n.* 1. *measure.* — 2. *thought; cf.* asensusuw.

o-susu-kā, *inf.* [susuw, kā, *to speak*] *prop.* the act of *uttering what one thinks, utterance of a mere suspicion, unfounded imputation, groundless inculpation, false accusation, aspersion; óyè* (me hò) *os.* = óyè mmotosó or ntwatosó = wabq or watwa asem ato me so, *he charges me with something without foundation, renders me suspected or suspicious; woye os., you are in the habit of framing (inventing, fabricating) falsehoods; — eye os. (= mmotoso, qwetare), it is only fiction, an unfounded suspicion, aspersion.*

susũ-kòra, a *measuring calabash, a measure* for *dry things* (as corn, salt &c.) or *fluids* (as palm-wine, palm-oil).

susuw, *v.* 1. *to measure, espec. by the application of a staff or similar instrument of a certain length: os. ntama, he is measuring cloth; pr.* 791.807. *cf.* hye; — *to sound, to search or measure the depth of, pr.* 158. *to calculate the capacity of, pr.* 346. — *to estimate; — to adapt, pr.* 3139f. — 2. *to think, imagine, suppose, presume; s. hò or so, to think on, reflect upon; to consider; to meditate; cf.* dweñ; *s. hò or so yiye, consider it well.* — 3. *s...so ye, to measure, meditate on and do i.e. to imitate; pr.* 2283. *cf.* fwe..so ye, *to copy.* — F. osusũ no do se de, *he says after him, as follows; — wosusũ wanā do bq nyimpa, in whose image (likeness) was man created? — 4. munsusuw' mo aní ná munnye yèn kakrá, measure your eyes i.e. moderate your desire and do not take too much from us, make a moderate demand, impose on us a reasonable fine.* — 5. *susuw kā, to guess; to utter a suspicion; cf.* osusukā.

nsusuw-hō, *inf.* the act of *thinking on, reflection.*

nsusuw-só, *inf.* *pattern, model; example; cf.* ñfweeso.

Nsuta, *pr. n.* a town at the confluence of two rivers, *Gr. p.* XIII.

asũ-teñ, *pl. n., a long-stretched piece of water, flowing water, river; pr.* 301. — F. asutsen; *cf.* asu, asubqnteñ. [aniwa.

nsũ-ti, the *head i.e. source of a water, brook or river; cf.* nsu-

nsũ-tō, *inf.* [tō nsu] the act of *breaking an oath or covenant, breach of faith, faithlessness, perfidy.* — nsutófó, *one who violates a covenant, truce or engagement, truce-breaker; an unfaithful, untrustworthy person; onipa a wo-nè no apām se mobeye biribi, na ade no ye du a, ogyaw to wo ñkō so.*

asu-tu, *inf.* [tu asu] *whispering.* — o-sutufo, *pl. a-, whisperer, conveyer of intelligence secretly, instigator.* — asu-tutú, *inf.* [tutu asu] a *whispering, whisper, whispering talk; as. na ede asem ba, pr.*

asú-tŵá, *inf.* [tŵa asu] the act of crossing (or ferrying over) a river.

asu-tŵaree, a place where a river is crossed in boats, ferry.

Asutware, *pr. n.* a town on the right bank of the river Volta.

su-tŵene, a medicinal herb.

suw, *v.* to rot, putrify, moulder, decay; *cf.* pōrow; — nkesua no asuw, *this egg is putrid*; asawa no asuw, *this thread is spoiled*, being no more strong, but easily breaking.

asuwá, *pl.* nsuwa-nсуwa, [asu, *dim.*] a small water, brook, rivulet, rill, streamlet. *pr.* 3142f.

nsuwin, *F.* = nsuonŵini, cold water.

o-su-ŵisie, -wusiw, cloud; *cf.* omunuikum, osu.

o-sú-wó, *pl. a-*, a serpent living in water, water-snake.

nsu-wònséā, drizzling rain; *ns. regu*, it drizzles, = osu repetē nketenkete. *Mic.* 5,6(7).

asu-wu, *F.* death in or by water; *wu as.*, to be drowned.

esu-wusiw, *F.* cloud. *Mt.* 24,30. 26,64. *Mk.* 9,7.

nsu-yiri, *F.* suyir, *inf.* inundation, flood, deluge. *Mk.* 24,38f.

sw, occurs in *F.* (in A. W. Parker's writings), as follows:

aswaso, = asōasō. — swca, soča, = soa. — swia, suia = sua.

swē = soc. — swō = so (*Mk.* 1,13.). — swom' = so mu. —

swor = sore.

## T.

The dental consonant t occurs before pure and nasal vowels. — In several Fante dialects t is changed into ts when coming before the vowels e & i, seldom before ē. — In a few cases t interchanges with s; *cf.* tōa & sōa; ntokotā, *F.* nsokota; kotō, *F.* kosow.

The combination tŵ has nothing to do with the sound represented by single t, and will be treated afterwards by itself.

ta, *v.* [*red.* teta] 1. to dab a sore or wound at one or several places with plaster or sticky medicine; to lay or put (a medicine) upon or into a sore or wound; ode aduru ta ne kurum; okyēna me ta me gyato (wō me nammōnmu), to-morrow I shall dress (the ulcerating tumours of) my yaws. *pr.* 3234. — 2. ta ntasuo, s. ntasu.

ta, s. taw.

tā, *adv.* just, exactly; completely, throughout; *syn.* pe; meko-duu kūrom hō ara ta na me nua no behyiaa me wō kūrotia; misii dañ mu hō ara ta na mesañe; oboō ne nkūro kosii ta; womā won nsā hyia ta.

ta, the maw of fowls (birds); *cf.* ofuru.

ē-ta, *pl. id.* pot-ladle; *syn.* bebetā; dua (dŵuma a.s. opampān) a wōasēn no trātrā a wōde nū mmōre mu, wōde kā nkokonte a.s. abete a.s. ohu; *cf.* kwañkora; watŵa ne ta so, ē.s. wokekā wohō dā a.s. wudi asem hi dā, na akyiri ehia wo na wuntumi nyē nea kañ wo-yeē bio.

ē-ta, o-, *pl. a-*, bow for shooting arrows; *syn.* tadua, kuntun; *cf.* bemma, arrow; — ne ta mu agow or agugow, his bow is slackened or



*relaxed; fig. he flags, is fatigued, exhausted, debilitated, unnerved, weak* (bodily and mentally, intellectually and morally or spiritually), *low-spirited*.

a ta, *twin, male twin, twin-brother; pl. nta, twins* (nnipa bānu a obea bākō awo wōn dakoro); — nta-teii, *male twins*; — Ata, *pr.n.* (pr.3144-48); Ata-panyiñ, *the first-born male twin, Ata-obiwom', Atakūmā, the second male twin; pr. 3148.* — wōwo barima nè bea a, wōfre wōn 'Takyi-nè-amane; cf. Taŵia.

a tā', atawá, *pl.n-, female twin, twin-sister. Atā-panyiñ, the first-born female twin, Atā-obiwom', the second female twin.*

nta in cpds. signifies *double*; cf. ñkwanta, nnawuta, ntuta. Phr. wope ti pe nta, = wope ade abien prekō.

Nta, *pr.n. of a country; capitals: Salaga (Saraha), Peme; s. Qtani.*

tā, *v. [red. tetā] (obs.) to emit or let out wind, to fart. pr. 1388.*

o-tā, *inf. wind, windiness, flatulence. pr. 3008.3149.*

tā, *v. [red. tātā] 1. to become (contin. to be) level, even, flat, plane, horizontal, to form a plain; ehanom tā, here it is level, even, flat ground; muntu dote nsiw amōa no nsesew hō mmā ehō ntā, dig earth, fill up the hole, and level it, that the place becomes even or a plane. — 2. to make or render level &c., to level; tā so, Ky. tē so, to level. — 3. to become smooth and quiet, of a sheet of water; ta dziññ, F. = ye kōmm, be still (of the sea). Mk. 4,39. — 4. contin. to stand, of fluids in an excavation, hollow place, broad vessel; to stand, be put or placed, of vessels that have more horizontal than vertical extension, as kora, ahina (cf. gyina, si, sum): nsu tā gya so, water is (standing) on the fire; n'aduan tā hō, etā poñ so, his food stands there, it stands on the table; ahina, kora tā hō, a pot, a calabash is standing there; spec. to stand upright (opp. butuw): ne korabañ, wotow kyene a, etā hō (etātā hō) dā, this sort of calabash, when thrown away, always comes to stand upright. — caus. to put or place: fa akoññua no tā hō, put the seat (a stool of more breadth than height) there! obi mfa aduan ñkotā ñkwanta, pr. 284. — 5. to float, as sea-weeds; pr. 3499. — 6. tā..mu, to put in or sew on (a piece), to mend, patch, botch; Lk. 5,36. F. Mk. 2,21. cf. 7. — 7. tā(..)mu (of persons), to sit, as in water or mire: òtā nsum', abofra no tā dōtem'; caus. to set; cf. kukūrn-me-tā-aŵiam'. — 8. Phr. òtā mu, odi tā mu, he sits in scil. abundant wealth, he rolls in riches, wallows in wealth. — 9. tā tuo, to level, point or aim a musket; ode ne tuo atā me so (ode ne tuo asi ne bo rebetow abo me), he aims his gun at me; otā ne fẁede, he directs his spy-glass. — 10. Phr. tā wo bo, set your heart at rest, compose your mind! — 11. tātā nsem, to settle, set at right, adjust disputes or other matters. — 12. Phr. madidi na me sē atā, prop. my teeth have stuck fast in eating, i.e. I have eaten with a good appetite; ehō de, mididii, me sē antā, there I did not relish what I ate. — 13. odom ntā wo! the odom water shall remain with thee (i.e. not be vomited); odom atā no (or agyina no), the ordeal has decided against him, proved him to be guilty.*

tā, *v. 1. to pursue, persecute, chase, run after, with hostile intentions or in joke; pr. 2250.3150ff. — otā aboa, ne tamfo &c.; otā*

mé de-kohyén ahemfi, = ódì m'ákyì ara de-kodú ahèmfi; cf. sě, tiw, [G. tao.] — 2. *to continue, do often or repeatedly*: otā kọ họ, *he often goes there*; Gr. § 107,21.230,1. otā yẹ sā [G. efọ nakāi fémò].

tā, *adv. continuously*; wofwēno tā tā tā, *they kept flogging him, flogged him long*.

tā, Ak. tawá, *obsol. taba* [Port. *tabaco*] *tobacco*; hye tā, *to fill a pipe*; cf. kēsi, ahabantā, asra, ahúàhā'. Phr. omfá no ñhye tā, = omfá no nye fǔē, *he esteems him for nothing*.

atá, atawa, *the fruit of a certain tree*. pr. 2769.

atā', atawá, *s. after ata*.

atā, *inf.* [tā, *v.*]: tǔē atā (wọ..hō), *to struggle, contend (for)*.

nta-baii, *wing, pinion of a bird, wing of an insect; fin of a fish*; cf. ntakāra, ntahua, ntetew.

tabanfo, *beater, one who beats up game in a battue*; s. atwē.

tabaw, *v. to be overdone in cooking*; aduan no at. = aben a-

tábifó, *child. lang.* [G. tabilo] = asrāfo. [tǔam'.

o-tabir(i)ā, *a kind of snail*. pr. 3153.3426.

o-tabirifo, = okwatafo? pr. 3154.

tābō', *pl. n.*, [Port. *tabou*] *board*. F. = brête.

ntābowá, *dim. a small board*.

at'ābó (atáābó), *sling*; tow at., *to sling, throw with a sling*.

ntāboi, = nteboe; ahintasem; onim wo nt. mu.

o-tabóii, *pl. a., paddle, a sort of short oar with a broad blade*. [pr. 3155.

Tabóii [orig. Port. *está bem, bom, bõ, it stands or is well, a reply to the saluting question (kúm'sotā) como está, how does it stand i.e. how are you?* used by the liberated Mohammedan slaves who came from Brazil to Dutch Akra about 1835-40, then converted into a name of that country] *Brazil; the West Indies* [from which some Christian immigrants came to Akuapem 1843]. Cf. *Zim. Ga Voc.* p. 283. — Tabóii'ní, *pl. -fo, a Mohammedan come from Brazil; a West-Indian*.

ta-daii, F. = asese, ntamadañ. Mk. 9,5. — si t. = bọ nsoaba.

atade, *pl. n.*, *a complete dress or any part or article of clothing made in the European manner, so as to answer to the form of the body*; at. ñnùsó, *coat, upper-coat, upper- or outer garment, frock, gown &c.* at. ñhyeas, *under-dress, under or nether-garment, under-petticoat*; at. wuw, *robe, gown*; — cf. ntama, batahari, koto, kotoku, trōs, kāmisa; — hye at., *to put on, or (contin.) to wear clothes* (cf. fura ntama); yi nt., *to undress*.

atade-hyefo, *pl. n.*, *a person, pl. people in European dress*.

o-ta-dua, 1. = ta, *bow*; the strip of wood of which an archer's bow is made; *bow of a springe*. pr. 3156. — 2. *a wooden instrument resembling a bow, used for separating cotton from the seeds*; mmeade ta porow asawam'. — 3.† *distaff*. Prov. 37,19.

atádǔé, *a kind of sweet oily nut or bean growing under-ground*

as the ground-nut (ńkate); *cf.* atŵě; when cooked, they are called abọbọe. [G. atáńmè, *tiger-nut?* *cf.* akwěi, abọbọi.] *pr.* 100.3506.

o-tā-dŵ.éàm, *pl. a-*, an excessive smoker. *pr.* 2748.3157.

táfǎràkyé, a term of apology, used to excuse an improper or indecent expression, or by a person who involuntarily happens to incommode another, e.g. by treading on his toes: *excuse me! I beg your pardon!* — to t., to apologize, make excuse. *pr.* 1488. *Cf.* pa kyew, kose, sebe-ō.

ntafi, F. = ntasu, spittle; to nt., to spit. *Mt.* 26,67. *Mk.* 7,33.

tafo, *v.* = taforo. — táfò-dé, Akw. = ńkyene, salt.

taforo, *v.* [*red.* tafotaforo] to lick, lap. *Judg.* 7,5. *Luk.* 16,21.

táförò-bótò, -bòntò, *pl. n-*, plate; t. kесе, large plate, dish; *cf.* prète. *pr.* 3159. — tafotafo, *red. v.* taforo.

ntafo-ntáfò, a kind of lizard, s. oketew.

ntafowá, a magic production, performance by magic or sorcery, trick by legerdemain, sleight of hand, juggle, jugglery; oyi nt. = ode sumān ahōodeń bi yi ńkonyā a.s. óyè biribi a eye ńwōńwā.

ntafowa-yi, *inf.* witch-work, witchcraft, magic, sorcery; jugglery.

ntafowayífo, magician, sorcerer, charmer; juggler, conjurer.

ta-hāmá, bow-string.

atá-hínā, a large pot set in its proper place, into which the water, fetched in smaller pots, is poured; opòdo, ahina kесе a atā hq a wọkọ asu gum'.

ntáhua, down (feathers) of birds; *cf.* ntaban; ntenterehu.

tahye, F. = hyeta, to spread abroad (of fame). *Mt.* 9,26. *Mk.* 1,28.

nták a, a sort of bead; s. ahene.

taka, creek. *Nig. Exp. Voc.*, *cf.* epo-faka, atekyé.

tākā, tàkatàka, a. muddy, miry; marshy, swampy, boggy; wet all over; dripping with fat; — osu atọ nti kũro yim' aye takataka-taka; fam' ha ye tàkatàka; Huāfo de ńkũ, mmoa srade, ohũām nè ńhwāne di afra sra tākā; wafow takā; fifiri afow no t.; wode nsu, ńkũ, ńno afow no t. — *cf.* tokō, atekyé.

ntakǎrá, F. ntekere, 1. feather, flag-feather, quill-feather, pinion; *pr.* 3160. — 2. quill, writing-pen; — *cf.* ntahua, ntaban.

atakǎra-bóá, *pl. n-*, winged creature, fowl; *cf.* anoma, atuboa.

ntakǎrá-wò-gyám', lit. a feather is in the fire, = ye ntem ko so na ntakǎra no rehyew! *Phr.* ohye no (or woi) tàkráwògyám', he incites, excites or spurs him (them) to act unadvisedly, foolishly (otu n'asō mā oye bone bi a amanuenyā wọ hō); he excites him, sets him on, against an opposite party, he excites two parties against each other.

ata-kora, a silver thumb-ring.

tàkú, *pl. n-*, a weight of gold equal in value to about sixpence halfpenny. — taku-fū, the half of the former (but in F. = 6 pence?).

ntakúá, the hair tied together on the top of the head, so as to stand or stick out behind like a horn; *syn.* púā.

ata-kuru, *pr.* 2909.

Takyi, *pr. n. m.* — Takyi nè amanne, *s. ata.*

Takyimañ, *pr. n.* the capital of Brõñ, a country to the north-east of Asante proper, bordering with Ñkoransã in the west, from which the Fantes and the Gyãmans are said to have emigrated; Gr. p. XIII. (II. 1. Burum).

takyiman-sua, *As. a weight of gold*, = ntaku 44, 5½ dollars or ackies, 1l. 4s. 9d.

takyí-ampoò-béne, a name of the bird called asantofi.

takyírìdi, = agyegye-nso.

tàm, *v.* [pure a; red. tentam] 1. to clasp round, embrace; to wrestle; wátàm dùá = ofãm dua no hõ rebeforo; woátàm, they have taken hold of each other in wrestling; wótàm = wosũa ntokwaw, they are wrestling; o-nè no tame na oboo no, he wrestled with him and thrust him down. — 2. to take up a heavy thing: kòtam adesoa no bëra.

tàm tàm, *adv.* imitative of the sound of measured steps in walking gravely or resolutely: otutu ne nañ t.t. (otutu ne nañ mmia-kõ-'miakõ).

e-tam [pure a] placenta, after-birth; ade a funuma toa so.

ntám, oath; *pr.* 3161. kã nt., to swear, to take an oath; kã ntañ-hunu, to swear falsely; womã no nt., they put him on his oath; ogye nt., he desires to swear an oath; wode ntañ gye no mã okã, they impose an oath upon him, admit him to swear an oath; fa ntañ gye me ná meñkã! = mesëre ntañ; upon this the kyëãme says: kã Wukuda e! and the defendant or plaintiff says: mekã! — kwae nt., to dispense from an obligation undertaken upon oath; tō nt., to disregard or transgress an oath; yi nt., to give satisfaction for the neglect or transgression of an oath; *pr.* 3316. — On the nature and significance of an oath in the sense of a 'Ishi man, *s. Cruickshank, Eighteen Years on the Gold Coast. vol. I. p. 256-268.* When one swears by a king or chief, he mentions a place or day which refers to the most calamitous event in the life of that chief or his forefathers or his tribe, whereby the said chief, in order to avoid a similar calamity, is prompted to look well to the matter which occasioned the oath, and to claim the forfeit due by him who disregards or acts contrary to the oath. The great oath of the kings of Asante is "Memeneda Koromante"; that of the king of Akuapem "Wukuda nè Sokodei"; in a similar way certain companies (asafo) have their peculiar oaths e.g. Akũropoñ Asoñkofo ntañ ne "Yawda". — Abosom nni ntañ, gye se wofre no bo wohõ dua. Agya ntañ n.s. wokã kyere onipa biara se: mekã wose (wo nañ, wo amannehunu n.a.) se di asem yi mã me; na se wuse: "mekã wose, mekã woni" a, en'de na woa-yaw no.

ntám' [*v. n. fr. ta mu, to lie in or between*] the place or time between, also the things between; *cf.* Gr. § 122. Akyem da Asante nè Akuapem ntañ'; oboñ da mmepow abien yi ntañ'; mansõ wo Akuapem nè Ñkrañ ntañ'; ogyina me nè wo ntañ', he stands between me and thee, also fig. in a good or bad sense: he makes (acts as) the mediator between us, he prevents our becoming one &c. odi

won ntam', *he is their mediator or go-between.* — ntam' no, *in the mean time.*

o-tām, F. e-, pl. a-, 1. Ak. the *under-garment* or *loin-cloth* of the negroes, = amōase, dānta. — 2. Akp. the *upper-garment* of the negroes, = ntama 2. pr. 3162ff. — 3. F. atam, *clothes.* — otām-āno, *the corner of the loin-cloth* as the place to keep gold-dust in, *purse.* [pr. 493. 3164.]

ntāmā, Aky. ntōmā, 1. *stuff, cloth, cotton cloth, calico;* nt. *horo, different fabrics:* a) nkòntéwa, *of Negro manufacture:* aberowá, bommó, bupé, büróhono, dahoghome, garégà, gyahánè, gyámarā, ohyéègyá, konnúroku, nkrūmākwān, kúbì, kyékyé, kyēmē', nkyeremú, maremare, inmobom' (*of various colours*), mmōsí, anwōná-sòbó, nsā (Abibirim' kùntū, ntoma-panyin a ahene de kyekye ahenñua hò), asante-tōmā, tètewakòro, owékōmmā; b) Abürokyiri ntama, *European stuffs:* bew, birisi, abodabān, bofua, bommo-nserewá, brofo-kénté, abürokyiri-sūā, adatéwa, denkyebédò, domáre, duakóro, dukudón', adú-twúm, giŋgan, agò, ago-dwumahono, ohíání-àgo, ohíání-dāmas, kofi-àpó (*Tom-Coffee*), kōgyān (*red twill*), kràdà, okra-kofi, okrá-ku, kumpon-nwera, kùntū, mmam-móno (*bañ mono, raw herring*), mmew, nokoasíri, nnokúa (*red*), nnonkó-besā, nñwérá, popo, sabire, sedā, osím'pám, sínkoro, sírikyì, atenká, antókò-asafó, ntwísá, ntwisa-tuntum, wáwa-aba, yisá-nè-nkyéne. — 2. a *negroe-dress*, made of European or native stuff, consisting of one large cloth wrapped round the body in various ways; fura nt., *to wear a negroe-dress.* — 3. any *piece of cloth* serving for other purposes: mpa so nt., (*bed*-)sheet; bed-linen, bed-clothes, bedding; opon so nt., *table-cloth.*

ntāmā, -māwá, dim., a *small piece of cloth, swaddling-cloth.*

tāmā, támatāma, a. *plain, even, level, smooth:* okwan so da ho t., *the way is plain.*

tāmā, tàmatāma, a. *smooth, soft, tough:* wawow aduan (or fufū) no mā afe t. or tt., *the yam has been pounded to great softness; cf. mātāmāta, hūāññ &c.*

ntāma, ntāmmā [otān, net, ba, dim.] a *woven net, fine net-work, reticulated work;* s. ananse-nt.

ntāmā-bamma, -bēnā, *riband, ribbon.*

ntāmā-gów, a *ragged or tattered garment* or *piece of cloth;* rag, tatter, shred; mean or tattered attire.

ntāmā-nwene, inf. the act or art of *weaving;* cf. asa, -dua, asawa (tenteñ), nsa, dñesé, dñesebóró, mfa, akorokorowa, anomá, aboso, kyeree, nkyekyeree, dódowa.

o-tāmā-nwemfo, pl. a-, *weaver;* cf. onwemfo.

atāmā-sí, inf. the act or business of *washing clothes.*

o-tamasífo, pl. a-, *washer-man, washer-woman.* pr. 3167.

ntāmā-sín, a *fathom or two yards (= 6 feet)* of cloth, as bought from the European merchant; among the natives the length is only 5 feet.

ntām-mārā [ntam, bra]: di nt., *to swear oaths on both sides;* wodi nt. = asem biakó hò wokā ntam afānú.

atám-fí, atañfi, *inf.* [fi tañ] *the first going out of a woman that has been lying in* (8 or 14 days after the beginning of her confinement) and the observance connected with it. (Wowo ba a, nnáawotwe woáguare ayi woti ahyehye afà otampá afura rékokyiñ àdédá-asè.)

o-támfo, tánfo, F. tãfo, *pl. a-, hater, foe, enemy, adversary; cf. edom. pr. 1673.3168-73.*

tām-hofo, F. = otamasifo, *washer, fuller. Mk. 9,3.*

atām-mõe, F. gye..hõ at., *to witness against. Mk. 14,60. 15,4.*

atām-mõe-so, Akw. = atāso, ntodowásò.

ntámpé, ntampe-hámá, *rope, large twisted cord; cable; also a rope girt round the loins; s. ntomporie.*

o-tām-po, *a roll of cloth.* — tam-tam, *s. tam.*

ntā-mú, *inf.* [ade a wode atā biribi mu] *patch, botch, piece (of cloth).*

tā-mu [s.tā8]: di tā-mu, *to live in opulence, affluence, wealth.*

tāmú-dí, *inf. a state of affluence, abundance, wealth.*

tañ, *v.* F. tãñ [red. tentañ] *to hate, dislike, detest, have a great aversion to; cf. kyì. pr. 428-433. 3175-80.3503.*

tàñ, tantañ, tantántañ, *a. 1. ugly, disfigured; foul, dirty, nasty; opp. fe; cf. ñwini. - 2. odious, hateful, repulsive, offensive, disgusting.*

o-táñ, *inf. hatred; pr. 3174. cf. nitañ; - mafa no tañ, he has become odious to me, I hate him; wotew asem no tañ kyene, they remove what makes the matter unbearable.*

o-táñ, *pl. a-, a net in which fruits are carried; mmea de soa brode; wõnwene no se asawu.*

o-táñ, *1. a parent of children, pr. 177.3181-83. s. obātāñ, obanintāñ, okokotāñ, dutāñ, obitanbiba. - 2. the state or time of confinement for a woman lying in; obā wo a, nnaawotwe ana dadu-nnan-num ansā-na ofi tañ, s. atámfi.*

tan, Ky. = tãñi, *cf. kãtwi.*

tāñ, *v.* [red. tēntañ] *to leave a void or distance between; nnua 2 no ntam' tãñ or tentañ, there is a distance between the two trees; = pãñ, pompãñ. - tãñ-mù, aloof.*

tãñā, tēñā, *s. trā, v.*

tannā', *a pile or heap of wood to be burned or already burning.*

tāne, *v. to stir, trouble, tease; to be stirred or troubled; only used with ani, face, surface: ót. n'ani, he does not let him rest, he troubles one who will sit quiet, enrages him, persecutes him; ohyé nè hia nè awerehow t. nipa ani, forcing (violence or oppression) and poverty and sorrow are the things that trouble a man; wotanee oman no ani, Acts 17,5.15,24. cf. hwanyañ mu. - oman mu ani atane, the (whole) town is in alarm, uproar, disorder.*

ntaněani, *inf. trouble, anxiety, commotion; disturbance; wabo no nt., he has made him uneasy, has disquieted, disturbed him; mesoma obi wo ñkyñ a, fwe no so yiye na woammõ no atārāni. cf. anitane, anitance.*



ntáñ-hare, *quick breeding, easy child-bearing.* pr. 3184.

atán-hí: tēw at., *to despise a sworn oath.*

ntañ-hī, *inf. setting an oath at nought.*

ntañ-húnu [ntam h.] *a false oath, perjury.*

Q-tání, *pl. Ntáfó, a native of Nta, Nta-man; s. Gr. p. XV.*

tānī, Ky. tan, *spleen.*

ntáñ-kā, *inf. [kā ntam] the act of swearing an oath.*

ntaĩkamagyánèwá, *a sort of bead, s. ahene.*

o-tāñ-kōkō [otam or ntama kōkō] *purple (Lk. 16,19. atade kō kō) Acts 16,14. scarlet, crimson cloths or stuffs. Prov. 31,21.*

ntaĩ-kyinnye, *pr. 3185. — tãñ-mu, aloof.*

ntā-nsā, *a weight of gold, = mperedwano 3, 108 dollars or ackies, 6<sup>3</sup>/<sub>4</sub> ounces, 24l. 6s. pr. 3187. 3473.*

ntan-sem [ntam asem] *a matter concerning an oath, or in which an oath has been sworn.*

atan-sere, *borrowing of clothes. pr. 3237.*

o-tan-sín, *s. ntamasín. — tantakorowa, s. sara.*

tantākũmā, *the largest species of beetle, goliath, Goliathus.*

tantán, *a., s. tañ; — woaye woti tantánta, ugly-headed fellow that you are! — atantán-ne, ade tantán, pl. id. a nasty thing.*

atántán-sem, asem a eye tañ, ahisem, *a nasty or impertinent saying or message.*

tàntiá, *pl. n-, 1. a vessel to cover a larger one; pr. 1732. — 2. the cap of the pan (of a flint-lock) against which the flint strikes; dade a ebutuw tua asō so, na tẁerebó tẁerew anim a, epa ogya to otuo no asōm'. pr. 3189.*

ntan-tō, *inf. [tō ntam] transgression or disregard of an oath.*

ntántoa, *a kind of bead; s. ahene.*

ntan-tẁee [ntam atẁē]: si nt., *to beat about the bush in order to find out whether any oath has been sworn from which money may result.*

ntā-nu, *a weight of gold, = mperedwano 2, 72 dollars or ackies, 4<sup>1</sup>/<sub>2</sub> ounces, 16l. 4s.*

o-tan-núru [otañ aduru] *a medicinal plant; wouṇa nom se ayam-kaw aduru; esow aba na otípateram' di.*

o-tán-núru, *a kind of tree, good for fuel; duta a woso.*

atan-yi, *inf. [yi ntam] money forfeited by an oath.*

o-tan-nyigyáfó [otañ a oye gyigya-gyigya, ne bo ñkye fuw] *an imprudent, rash, giddy parent who fights for his or her children whether they be right or wrong.*

atápé, *pl. id. wale (weal), streak or stripe; mark of a stripe or blow; a swelling or raising in the flesh caused by the touch of poisonous weeds (sásono) or insects (osā, bóagoru); boil, bump, pimple, pustule, ade a éhoñhoñ' wohō ñkete-ñkete-ñkete; ade a woabo wo mmā na asóasóá (a. áhoñhoñ). Gen. 4,23. m'at. nti mikum aberante.*

tápó, *half a string of cowries, twenty cowries, about a half-penny; pr. 3190. cf. obañ.*

ta-porì, *a common ladle; pr. 3191.*

tā-púw, *tobacco-ashes. — atar, F. = atade.*

tāra... s. tra... — tārā, tānā, tēnā, s. trā.

tāradada, trara, *adv. imitative of the sound of water poured out: nsu gu fám' t.; cf. osu, tòròdòdò, tẁòròdòdò.*

tàre, *v. [red. tetare] 1. caus. with de, fa &c. to cast or lay (at, upon, into): wode dote t. dañ, they plaster a house, overlay or cover a wall with clay; ode prāse atare kuru no so, he has laid a plaster on the wound; wode fa tare tokuru no mu, they fill up the hole with earth; de..t. ani, to paste up or on; — tare nño so, to stop the mouth of a pot filled with palm-oil. — 2. to be cast, to stick or be fastened (at, in, on): dote t. dañ nohō; prāse t. kuru no so; amānā-gyirae t. nhōma no ani, a postage-stamp is affixed to the letter. — 3. tare ..hō, to sit on; e.g. of a lizard. — 4. to subside. fall into a state of quiet; kwae no mu atare kōnī, all is perfectly quiet (or, deep silence reigns) in the forest; wotarec kōnī, they became quite silent.*

o-tare, *lake, pond, of sweet water; pr. 301. Ak. eko; cf. baka.*

ntare-hó, *v.n. [nea wode atare hō] the plaster of a wall.*

ntare-mú, *v.n. [nea wode atare mu] any thing inserted; insertion, intercalation, interpolation; an additional fee, charge or payment. (Wogyeno nt. ne se: ohene adi wo kasa agye wo se dare ha, na okyēame atew so se du, na ose: nea wodii no kasa no m'pe mme-hyem'; a.s. ohene agye obi guan, na oguan no sūa, na wogyeno nea wogyee oguan no wo ne nkyen no ho se atiri 4 de kã hō a, en'de womfã nkã oguan no hō nkōmã ohene; sã dare 10 nè atiri 4 no na wofre no nt.)*

ntare-só, *v.n. [nea wode atare so] a plaster on a wound.*

tàsé, *v. F. tasē [red. tasetase] to pick up, glean, gather, collect, assemble; pr. 3192. metàsé moséa; meko wuram' mekot. nwaw; otasce ne nkūrofo de won koo osa (R. p. 236.) cf. boa ano; — t. mu, to pick out from, to choose among; — t. so, to take up one by one; me nè wo betase so, we will gather up the facts in question one after another; — t. akyiri, to meditate, reflect, muse (on, upon), to consider one by one, to carefully examine: otase ne nsem akyi, he "recollects" his words, i.e. he reflects on the single words spoken by another; ne nsem a obekāe da no nhinā na metasee akyiri no, mihūū no se oye onokwafo.*

tā-séù, *pl. n-, [tā oseñ] tobacco-pipe of native manufacture.*

tā-siw, *a heavy load of tobacco. pr. 1897. [pr. 727. 1370.]*

atā-só, *hip; cf. dẁonku, thigh; aseñ, loins.*

ntā-so, *v.n. [ade a etā biribi so] head-piece, e.g. of a pillar.*

tasú, *a stand, standing, hiding-place, lurking-place in a forest, from which game is watched; bābi a abommofò ye trā hō tew aboa; okowaw (a.s. okobo) t.; ote tasum'.*

ntasu, *Ak.-suo, spittle, drivel, slaver; fe nt., Ak. ta, te or to*

ntasuo, *to throw out spittle. pr. 1899.2347.3193f.* — wato no nt. = wabono dua, *he has cursed him.*

ntasúakródo, *a slight disease in the throat; wo menewam' yare a eye wo na womene ntasu a, enye yiye.*

tā-sũā-nu [ta, asũānu] *a weight of gold, = 1 1/2 peredwane, 54 dollars or ackies, 3 7/8 ounces, 12l. 3s.*

tasu-tō, *inf. the act of watching women to see their secret parts, a shameful deed punished with death.*

tàta, *As. a two-edged sword; ñkrante anofānu.*

tātá, *adv. imitative of the setting of steps: gye, gyigye or ye (abofra) t., to lead (a little child) by the arms or in leading strings.*

[pr. 3504.

tā'tā, *red. v. tā, to be filled or swollen with water; n'ani atātā (nsu), tears have filled his eyes; watātā, he has the dropsy [G. efufūi, he is swollen all over]; ne nañ ase at., he has the dropsy in his feet.*

atātā, *n-, inf. dropsy; oyare a emā onipa honhon ne nañ akwā so a.s. ne hōnam ihinā, na ewo ho wo ho a, na ne bābi atu kuru na nsu fim' (sēwa bi tow wo hō a esen nsu pi). — mmofra at. mā won nañ a.s. won anim honhon.*

atātā, *inf. [tā] di at., to run after each other in turns, in play or with hostile intentions.*

tátáw, *1. a. plain, level, flat; mfuwa t. so, open, cultivated land. — 2. n. a plain, an open field, level land; t. mu, t. so, syn. apā-so, apaw-so; t. yi, woadow mu; Asantefo nim t. mu kō.*

ntatátáwá [tā mu, Ak. te mu, *to patch*] *a patch; pieces of cloth of different stuff; waye ne ntama mu nt., ofura nt. ntama, he wears a cloth patched with pieces of other stuff.*

ntá-teñ [ata] *male twins.*

tátrā, *a. wide, extensive, large; syn. tètērē, hàhrā, kokürō, paradada; sare t., an extensive plain, prairie or wilderness.*

taw, *a. plain, level; asasetaw, a plain; level land; s. tataw.*

taw, *v. = tā (?)*

taw, *a push with the hand by the neck: ópò no taw, he pushes him by the neck; wopoo no taw fwee fam'.*

ntaw-ntaw, *quarrel, angry contest, brawl, altercation, contention, dispute; wodi nt. n.s. wo-nè bi nyā asem na moreyaw na mo-pe akō; syn. (di) akamekame, (di) tǔě-mā-mentǔě, (ye) akasakasa.*

tawá, atáwa, atawá, *Ak. tā', atá, atā'.*

tawa-gyá, *fire to light up a pipe with; orebetew abofra no na wakofá no t., he is about to take away the boy that he may serve him.*

Tawia, *pr. n. a male or female born next after twins.*

tayā, *pl. n-, tile.*

te..., ti..., *is changed into tse... tsi..., in Fante words.*

te, *v. Ak. = 1. tew. — 2. = te so, = tā so, to level; sesew so.*

te, = tew, ntew, *pr. 3210.*

**te**, *adv.* imitative of the sound of rending, breaking or tearing (in two): *hama no atew té; the string broke at once; cf. wa, ẁe. pr. 3037.*

**te**, *v. contin.* [*red. tete, teteē; R. p. 236.*] **F. tse**, 1. *to sit; to be in a place, dwell, live, to have one's regular and lasting abode in a place: cf. wq, da; correl. v. trā, ba, kq, betrā, kotrā (Gr. § 102,3); mete abūroguā so; qte dañ mu; qte me nifā; qte poñko so, he is sitting on a horse i.e. riding; pr. 2708. — qte teaseenam mu, he is sitting in a chariot, i.e. riding in a carriage; — anoma te afirim', pr. 2479; kūrow yi sūa, mmusūa abiesā pē na ete m(u); mmoa bebrē te asase so, ebinom nso te nsum; onipa te asase so ketewa bi na owu. pr. 3195-3202. — te hq, te ase, to live, exist; Onyankōpon te hq or te ase dā. — 2. to be with respect to quality, to be in a certain state; correl. v. ye (Gr. § 102,4. 209,1. 255,5); wote se me, you are as I am; ohoho te se abofra, a stranger is like a child; senea afōa te na boha te, pr. 1410f. 1837. 2893. — wohō te deñ? how are you? mete yi-ye, I am well; onipa a qte sē (or onte sē) na wawu yi! such a man (who scarcely had his equal) is now dead!*

**te**, *v.* [*red. tete*] **F. tse**, 1. *to perceive by the nerves of sensation, to feel; to perceive within one's self, to be affected by; also to be felt or perceived by; woabā a woabome no anté me, (or) maute korā, the blow you gave me with your rod, I did not feel at all; qtee ne hōnam mu se neyare no asā, Mk. 5,29. — te.. mā, to sympathize with: mete wo yaw memā wo, I feel your pain with you, I sympathize or have compassion with you concerning your grief. — 2. to perceive by the taste: menté mako a ose ode agum' no, I do not perceive the pepper he says he has put in (in cooking the food); also to be felt or perceived by the taste; ñkyene antém', the salt is not to be perceived in it, it is not sufficiently salted. — nsā, mmekwan no ate me dew mu, the palm-wine, the palm-soup, is palatable to me, tastes sweet. — 3. to perceive by the smell, to smell, com. used with ñkā, hūā: opete te funu ñkā, the vulture smells a carcass; mete aduan no hūā, I smell the food; mahūam tā no mate se eye, I have smelled the tobacco and found it good. — 4. to perceive by the ears, to hear: wote don ana? do you hear the bell? gyegyēgye nonti menté n'asem; mete se akokonini rebon, I hear a cock crowing. In the imp. tie is used. — 5. te asem, to obey; onte ne nā asem, he does not obey his mother. pr. 581. — 6. te, te ase, to understand; menté asem no ase, I do not understand the meaning of the word; the perf. mate is often said in reply to a command or request, involving not only that the person understands what is meant, but also his willingness to do what is desired: I have understood it and shall do accordingly. — 7. mate masie, I thought so beforehand, I anticipated that it would be or come so. — 8. Phr. te mu dew, to enjoy the pleasure or benefit of. pr. 484.*

**te**, **Ak.** = **tew.** — **q-te**, a kind of tree.

**e-te**, 1. a film, membraneous covering on the pupil of the eye, a disease of the eye, cataract, perh. also glaucoma, amaurosis, leucoma (albugo); ade kurukuruwa bi a enyin wo aniwa so; aboa a ewo wo ani so [kúrutiayisi], ekum no ẁie na ne ñhinā ye fitā a, na wo

ani nhũ ade bio; *pr.* 2295. — ete asi (no so, or) n'ani so, *he has got a cataract, has become blind with a cataract; pr.* 3628. — ete atu afi n'ani so, *he has been cured of his cataract.* — 2. fig. won ani so tew atew, *the object of their contention has been removed, their quarrel has been settled.*

até, *a cushion, bolster or covering of leather, with various figures, e.g. for kings, to sit on; cf. sumi; — bu ate, to make or sew such a chair-cushion. — oponko-ate, saddle.*

tē, *v. to make wide, open wide; watē n'anom = ohān n'anom. Prv. 13,3. — s. red. tētē.*

atē, *a beetle with small dots.*

tê, tēc: ode so tēc (=tŵam?) *he snaps, snatches or catches it up or away.*

tē, *a., adv. straight, -ly, -way; uprightly, honestly; onam tē, he walks straight on or along, straight-forward, moves in a straight line; wonam tē reba ne nkyañ, they made up apace to him; dua no nyiñ tē, the tree grows straight; n'asem nam kwanm tē = n'asem tēe pe, he is upright or honest in his dealings; me nè nokware ańko tē; [pr. 3211.*

tē, *n. straightness; uprightness; frankness: ne tē ye me ñwō-ñwā; cf. tēe, trēnē.*

teá, = duaseé, duásò, kaseé, mǎnkyiri, tease; *cf. tia, tiafi.*

tēā, tēatēā, *a. narrow, small; thin, slender, slight, lean; close, tight, strait; okwan, poma, atade; ne kon tēatēā, f'. tenāba, tenātenā, atenā, tsēaba, atsēa. Mt. 7,13.14. Cf. hihia, mūamūā, fŵēafŵēā.*

atēá, *a kind of cashew tree and its edible fruit; Anacardium occidentale. [pr. 1491.*

ante-ade [te, to feel] *a cheerless, comfortless, dull, dismal place.*

atéukosewa [nea wate na okose] *talebearer; òye at. = òye ofáko nè fába, obetie nsem kókā na okotie bi bekā.*

ateámògyā', *a sort of bead; s. ahene.*

nte-ase, *inf. understanding. f'. ntsease. Mt. 15,16.*

teasé(à)-enam, *pl. n-, [wote ase a, enam] carriage, waggon, coach &c. cf. kudō'. — teaseenam-nañ, waggon-wheel, carriage-wheel.*

tease-awú: oye t., *she is dead while she lives (1 Tim. 5,6.) = ote ho de, nanso te se wawu ara ne sa.*

o-teasefo, *pl. a- [te ase] 1. an inhabitant of the earth, mortal, man, human being. pr. 2545f. cf. odesāni, onipa. — 2. a living person; opp. owufo, osāmāñ; pr. 3215. — in appos. living: Onyame teasefo, the living God. — 3. one sitting on the ground, pr. 3214. — 4. one living on his estate, tilling the ground, opp. onantefo. pr. 2104.*

te-bea, *1. a place of existence, abode; cf. trābea, trābere, trābew. — 2. manner or quality; nature; condition; rank; cf. su, bañ; dibeā.*

o-tebeá, *a kind of tree good for fuel; dua kwadā bi, eye ogya.*

nteberefùá, *a kind of food prepared of plantains and palm-oil: wode brodebun na ésiw na wode ñno gu so na wode tu kwan;*

akunafo nso, wósiw bí dì; wòn de, wode brodé kùkō' na éyè wòn dé, wófre nò patiransiáw.

tèbō, tebotebo, *a. doughy, dough-baked; tough; ne dòkóno ye t. = aso hūāññ.*

ntebōe, ntaboi, *existence, manner of living, behaviour, conduct, = nneyee (wobra wo kasam' a, na wófre nneyee no se nt.); mahū wo nt. mu, I have seen through your dealings, = mahū wo akyi, mahū wo nneyee a woye ñhinā; Onyankōpon nim me nt. ñhinā mu, God knows all my ways (me trim' ō, me uneyee' ō).*

te-dùá [dua a wotew] *a planted tree: asubonten hō t. Ps. 1,3.*

tēē, *v. [red. tēetēē] F. tsē, tsēa, Ak. tene, 1. a) to be straight, right, direct, even, level; b) to be erect, upright, right; c) to be right, correct; d) to be plain, straight-forward, honest, righteous, just; e) to be fit, suitable; to fit, suit; f) to seem or appear as right or correct; n'asem tēē pē, he is perfectly upright or honest in his doings; he is quite right in what he says; his cause is quite a righteous one; etēē (etené) sē bēñ, it is as straight as an arrow, fig. it is quite correct; etēē me = ekō me nten; n'asem a orekā yi tēē me, what he says seems to me to be right. — 2. to flow, take its course; nsu no atēē, the water is flowing along (though perhaps in curves). — 3. to make straight, straighten, pr. 1011. to stretch, stretch out, extend: otēē ne nsa, he stretches out his hand; mesore matēē me mu, I am getting up to stretch my back; mekotēetēē me nañ mu or m'apow mu, I am going to take some exercise by a walk (= mekopase) or by gymnastics; mekotēē me mu, I am going to stretch myself i.e. lie down on a bed or couch; cf. twē ne mu; otēē ne mu tu 'mirika, he runs with his whole body extended to its full length (cf. Phil. 3,13); otēē nehō kasa, he speaks adroitly, in an adroit manner; akōa yi atēē nehō akasa, = wakā ne nsem ñhinā akwañso-akwañso. — 4. to cause to form straight lines; to direct, train, exercise, drill: t. asrāfo, to drill soldiers. — 5. tēē so, to rectify, correct; to set right, lead into or show the right way; to instruct, advise, admonish; to chasten, chastise, castigate, discipline; mā mentēē wo so, allow me to correct a misstatement. — 6. tēēm', red. tēetēēm', to cry out (Gr. § 214); F. tsēam, tsēatsēa mu, Mt. 27,22. Mk. 15,13.14. cf. bom', paem'.*

ntēē-só, *inf. correction, instruction, discipline, chastisement.*

tēetēē, *red. v. 1. s. tēē 3-6. — 2. to cry at somebody, to threaten, rail, reproach. F. tsēa, to rebuke (Mt. 8,26.), to chasten.*

atēetēē, *inf. threat, threatenings.*

téféréw, *pl. n-, cockroach, a beetle of the genus Blatta, Blatta orientalis; cf. kakaraka. — tefere-yam, s. yam, ringworm.*

téfwíre, *1. a tooth-gaping, cf. gyaw; t. da né sēm'; yare t., pr. 2279. — 2. a gap-toothed person; onipa a né sè atu na okwañ dam'.*

ntē-hama, *the climber which yields the seeds called ntew, q.v. ntehyé, F. = teté, asthma.*

atél, *malt, malt-dust; abūrow a wōabuw mā afi na wōasiw de nsu ahono de asi gya so de akosi hō, na ade bekýē na akaw, na wōsañ nōa bio, na wōtōñ.*



té-k á ñ [tɛw, káñ]: di.. t., *to prevent or thwart* another person's *secret intentions, insidious acts or waylayings*; yɛadi no t. amma waunya nea okofwefwɛe no (e.s. obi pɛ sɛ okodi asem bi hintaw yɛn na yɛanya ntɛm akosiw no kwan), *we have got the start of him in hindering him from carrying out his purposes.*

tɛkɛ, s. takā, atɛkyé.

ntɛkɛrɛ, *Mf.* = ntakara.

té-k o, *inf.* [tɛ, *to hear*, kɔ, *to go*] *talebearing.*

o-tékofó, *pl. a-*, *talebearer*; òyɛ ot. = óyè tɛkɔ, (asem biara a obɛtɛ na okókā), *he is a talebarer*; cf. atɛakosewa.

tɛkɔtókò, *hiccup, hiccup*; t. asi mɛ, *the hiccup has befallen me, I have the h.*; also: kokotékò. [G. fukofukɔ, hikohikɔ fɛlɛ.]

tɛkrekyí, *pl. n-*, *a bag or sack plaited like a mat of a kind of grass or reed, smaller than "pae"*; wobobɔ āno a, ɛyɛ yiye, *it may be rolled up*. *pr.* 3216. — tɛkrekyiwá, *dim.* — Cf. kyereñkyɛ.

tɛkrɛmá, Ak. F'. tɛkyerɛmá, F'. gyerɛmá, *tongue* (t. de sakramá). *pr.* 769ff. 3217-28. — tɛkrɛmā-afōa: otwítwā mɛ t., *he rebukes me sharply, severely.* 2 Cor. 13,10. — tɛkrɛmā-bérè: óyè t., *he has a soft, gentle, humble, modest tongue, speaks softly &c.* — tɛkrɛmā-bútúw, *stammering*; òyɛ a.s. oyare t., *he stammers, mispronounces single letters*, = okasa mātāmātā, cf. ópò dódów. — o-tɛkrɛmāfó, *pl. a-*, *liar*, cf. otorofo; braggart; flatterer; babbler. *pr.* 3229.

tɛkrɛmākām, *a wound caused by the tongue i.e. by cutting words.*

tɛkrɛmā-kyéne, -kyére, [tɛkrɛmā a ɛyɛ bōrɔbɔrɔ sɛ ñkyene] *a flattering tongue, flattery*; oto no t. (= okā asem fremfrem kyere no, nanso nea orebeye de, ewo ne tirim = wakoto no sɛmmāradá) *he entices him by fair, mild, flattering speech, he decoys him with honeyed words*; cf. anode, anodefɛdɛfɛ.

tɛkrɛmā-níni: óyè t., *he has a sharp tongue*; cf. di asénníni.

tɛkrɛma-sá, *lingual sparring.* *pr.* 1581.

o-té-kúm, *inf.* [tɛ, *to hear*, kum, *to kill*] *sudden anger, choler, violent passion*: óyè ot. (ote asem biara a na ne bo afuw), *he is passionate, so as to condemn at first hearing and, as it were, to kill in his mind without giving room for defence.*

atɛkyé [G. atɛkɛ, *short*] *a short-legged person*; onipa a ne nan yɛ ntiá-ntiá a.s. ne nan si ñkɛtɛ.

atɛkyé, *pl. id.* *plash, pool, puddle; morass, marsh, swamp, fen, bog*; osu toto a, at. ha Akyem kwan mu bebrè; cf. dontorí, dɛnkye-dɛnkyɛ, takā.

tɛkyerɛma, Ak. F'. = tɛkrɛmā. Mk. 7,33.35. Ps. 39,1.

tɛm, *v.* [red. tentem] 1. *to become silent and quiet, to be overawed*; mɛ hō hū nti watɛm = osuro mɛ nti wayɛ komm; ohene yerenom tʷam' a, Kumase atɛm diññ. — 2. *to be or stand on one's guard, in expectation of, in cautious readiness for*; mɛ-nè no rekókò no na watɛntɛm' dedaw ansā-na miduu hɔ, *when I went to fight with him, he stood awaiting me in silent readiness (to meet me), before I arrived there.* — 3. *to tread cautiously (on a slippery way)*: sɛ wonam okwan a eso yɛ toro sò a, wotentɛm a.s. wutintim wo aʷɛrɛw yiye na woanwatiriw anfwɛ ase (cf. tam tam).

tem' = te mu.

atēm: di.. at., *to insult, abuse, revile*; odi me (wodidi me) at.

ntēm, *quickness, swiftness, velocity, speed, haste, rapidity*; ntem ye, na ogōm ye, *pr. 622. 1931. pe ntem! make haste! ne ntem-bone a okopee, his unadvised haste. — adv. with haste, in haste, fast, quick, quickly, swiftly, speedily, rapidly; early, soon, immediately; ntem! ntem! mōnko mo trābere! quick! quick! to your seats! bēra ntem! come quickly; woaba ntem 'ne, you have come soon to-day; woam-ma ntem, you are late; ye ntem, mā enye ntem, make haste, be quick!*

ntēm ara, *adv. id., with all speed; immediately, forthwith*; ntēm ara a woye-ebé'yé (= woye a ebeye yiye), *with all possible speed, as soon as possible.*

ntēm-ntēm(-ntēm), *adv. id., in greatest speed, hurriedly*; cf. f̄w̄inf̄w̄im. — ntēm-pá, *betimes, in good time, early, soon.*

ntēm-pe, *inf. hastiness, speediness, precipitation.*

ntēm-sò, *hastily, speedily; in haste, in a hurry.*

atēm-fānu [atēn, fā, enu]: yi at., *to hear and try or prove the statements of both parties.*

atēm-pá [atēn, pa] *good judgment*; obu at., *he gives a righteous judgment*; owo at., *he has a sound judgment.*

o-tem-pó ñ, *pl. a-, highway, main road; a way or path frequented at all times, on which you always meet persons. pr. 3230.*

atém-m ú, atēnbú, *inf. [bu nteñ] F'. atsembu, atsenbua, the act of judging, judgment.*

o-temmúfó (or 1,113), *pl. a-, judge; umpire, arbiter, arbitrator, referee; cf. osennifo.*

atemmu-sem, *jurisprudence, the science of law; matter of justice, case in law. — atemmusem-di, inf. administration of justice; at-difo, officer or counsellor of justice; atemmusem-mu-maṣsoafo, minister of justice.*

tē ñ, *v. [red. tentēn] 1. t. ani, to rest on the surface of any fluid, to float, swim, be buoyed up; wode dua to nsum' na enko ase a, wuse: etēn ani. — 2. red. to sit in a kingly manner.*

tē ñ ñ, tēntē ñ ñ, *a., adv. full to the brim, brimful; nsu aye ahina no mā tēññ; wōhyehyee ñhina no mā tentēññ; wōhye me nsā no a, mā enyé tēññ.*

o-tē ñ, *pl. a-, a kind of stinging fly, conops, horse-fly, ox-fly, gad-fly; pr. 596. 3231. = ohurii; cf. akekawere. [G. ofoi.]*

atē ñ, *n-, F'. atēn, ntseñ, 1. charge, accusation, imputation; statement; grievance, complaint, expostulation; yi at. or nt. (= woyi nt. nnipa bānu de wōñ asem abehyam' na worekekā), to prefer a charge or charges against another or each other, put forth a case for transaction; to charge with or accuse of having done something amiss or neglected a duty; to ask in stating a complaint; to remonstrate or expostulate with, to reprimand, reproach, reprove, censure; oyino ntēñ pe se asem a atō o-nè no ntaṃ' no, wōkā na woyi fi hō; oyii no ntēñ se edēñ-nti na oṃma ne ñkyeñ bio; nea oyì ntēñ no pe oṃaṃ-korakórà; cf. bō ñkūro. — 2. decision, verdict, judicial determination,*

*judgment, sentence; bekyere atēn no mā yentie, let us now hear the decision! atēn no (atēn a wobui no) anye no de, this decision did not please him; — bu at. or nt., to decide a case, to pronounce judgment, to judge, give or pass sentence on; woabuno asem no mu nt., they have passed judgment on him in that case or concerning the matter; cf. di asem, bu fọ, bu bem; Asantetén, pr. 740; ananaten, ntenkyew, atempa, utentrēnē.*

tén teñ, *a. crisp, short, not tough, not cohesive; s. peñ peñ, [tiw tiw.*

-tēñ [*red. s. teuten*] only in cpds.; 1. *long-stretched, long, high, tall; cf. banten, obeten, abonten, oguanten, nufuten, asuten. — 2. right, regular, true, real, genuine, syn. trēnē, trodō; cf. obōfotén, abūrotén, onipatén, ntáten. Cf. tēe, tene, tē, trēnē.*

ntēñ (*straightness, straightly, straight, right &c.*): 1. *kọ ntēñ, to be straight, right, correct, convenient, agreeable: eñkó nt., it is not correct, not good (e.g. to say 'ahunum' for 'ahunmu'); ekọ me nt. = etēe me, it suits me, I find it suitable, think it right; aduan yi, nsu yi kọ me nt. = eye me de, this food, this water is agreeable to me, I relish it. — 2. tu ntēñ, F. ntene, to go (on) straightway, straight-forward, to advance; otrāa hyen mu fi Roma tuu nten kọ Kartago, he sailed straightway from Rome to Carthage; woko yi, tu nten ara fwe wo anim na wobehū, when you go, always look straight before you, then you will find it.*

tēñā, F. tsēñā, *v. = trā.*

tēñā, atena, tenatena(tena) F. = tsēaba, tēā, tēatēā, *slender.*

nten-ani [*nea eten ani*]<sup>†</sup> *raft, float. 1 Ki. 5,9.*

tene, *v. Ak. = tēe.*

tene, *v. [red. tentene] to creep or sneak along: nwaw no atene kọ, the snail has crept away; red. to creep, run, trail, of plants: nkate nē ntammo tent. fam', the ground-nuts and batatas (sweet potatoes) trail upon the ground; atadwe no atēntenē afum' họ nhinā, the tiger-nuts have overrun the whole plantation.*

ntén-ne, = nten 'né, *pr. 335.*

tēñēñē, *s. trēnē.*

aten-nidí, *inf. [didi atem] the act of abusing, reviling &c.*

ate-ñkǎ, *inf. [te ñkǎ] 1. report, rumour; name, character, reputation; atēñkǎ-bone nē atēñkǎ-pa, 2 Cor. 6,8. — 2. a kind of European cloth; s. ntama. — Ateñkǎ, pr. n. m.*

atēñkyēmā, *a by-name of the cat; s. agyinamoa.*

ntēñ-kyew, *wrong judgment; bu nt., to pervert judgment; s. atēñ.*

tentam, *red. v., s. tam; ot. no, he wrestles with him; wotentam, they wrestle.*

tentañ, *red. v. tañ.*

[*between.*

tentāñ, *red. v., s. tāñ; ntam' t. (= pompāñ), there is a distance*

*ntentane, = ntontañ.*

o-ténté, *pl. a-, a drum, with leather stretched on it on two sides; dua bi siñ a woatn mu tokūru na woayere ne to ayere n'āno; ebi*

nso (ńketeńkete no) wofre no donno; *cf.* akyene; — wogoru atente = osekyé, a kind of *play*. — tenteá, *s.* tantiá.

atente-beñ, *pl. n-*, *flute*; *s.* abeñ.

tentem, *red. v.* tem.

ntentem-mé: obo no nt. = oterew ne nsam' de bo n'akyi a.s. ne serem', *he strikes him with the flat hand on the back or thigh*; *s.* mē.

tenteñ, *red. v.* teñ.

tenteñ [*red. of teñ*], tentententēñ, tentēñ, *a. adv.* 1. *long*; esē tt., *long tecth*; *pr.* 2832. — 2. *high, tall*; bepōw tt., *a high mountain*; obea tt., *a tall woman*, *pr.* 25. owaretenteñ, *he is very tall*; *pl.* wowoware atenteñ-atenteñ. — tentēñ, *n.* *length*; *height*.

o-tenteñ, *pl. a-*, *a tall person*, *opp.* akwatia; *pr.* 693. — oye oten-tentententēñ.

ntenteñ, *lengthways*; wode adare pae dua (ofō) no hō nt.

ntéñteñ: gyina nt., *to stand opposite, to face or front*; *to be on the point of*, *pr.* 1282.

tentene, 1. *red. v.*, *s.* tene. — 2. Ak. = tenteñ, *height*.

ntentené, a kind of *herb*; akisikuru aduru.

atentením', any *keg of powder*; *cf.* okwádúm (*large*), ńkótoā (*small*).  
ntenteñ-mu, *alongside*.

ntentennōa, *the utmost, extreme end, highest point, top*, *espec. of a tree*; dua atifi bā a ekyeñ dua no abā ñhinā tenteñ.

ntenteñ-só, *the place opposite to, over-against, fronting or facing*; mete wo nt.; afiasedañ yi si wo dañ nt.; woasie no ne dañ nt.

o-tentēñ-tēā, *pr.* 3232f.

ntente-só, odi (onam) mē nt., *he follows me closely, goes along or keeps pace with me*. [*s.* atēñ.

ntēn-trēñē, *righteous judgment*; bu nt., *to judge righteously*;

atén-yí, *inf.* [yi atēñ] 1. *the act of remonstrating &c.; remonstrance, expostulation, rebuke, reprimand*; *cf.* ńkūrobo. — 2. atenyí, *a fine, mulct*; *a payment of money imposed as a punishment for an offence*; (sika a wogyē wō ntam a ńkūrofo tō mu;) ñhenkwā' gyi-gye ńkūrofo hō at. dī (ñhenkwā no, asem a enye asem no, mprenpreñ na wōamā adañ asem na wōagye sika adi).

tépá, *a sterile or barren spot, place or tract of land*; bābi a ehō biribiara nnyiñ yiye, ehō sare nyiñ tenteñ beye nammon pe, na enti wode to asase biara a aduañ nyé yiye wō so hō. *Cf.* ńkūro-tépá.

te-prē-kō [tew, prekō] *a bit or pinch of yam-pudding, as much as is taken or pinched off at once with the ends of the first three fingers*; *cf.* bu-prekō.

etěra, etāra, Ky. expression of consent; = ete sa, se ete ara, *so it is! true!*

ateránò, a kind of *bird, whistler, the green plover?*

tóre, Ak. tere, *a. broad, flat, flattened*; bō.. t., *to flatten*; pee ne dade a wōabo no t. se atwāpo; *cf.* tetērē, terew; osetere.

tère, Ak. F. 1. = terew, F. tsrew, v. — 2. (inf.) breadth.

tere, tsere-bia, F. = ete se (ebia) as though, as if.

tere, v. [red. teterē] 1. to drop, trickle, flow, run or stream down, to gush from: nusu tere or teterē no, tears gush from his eyes; cf. nterésú. — 2. t. hō, to run over, flow over; cf. fe hō; to miss, to fail to hit; obo no atere hō; wantia so yiye na watere hō afwe ase; cf. fere hō, siane hō.

tere, a kind of river-fish. — ántere, a kind of sea-fish.

atèré, pl. n-, Ak. atoo, spoon. [G. awale; ató, ladle = kwankora.]

nterédē, s. tete; asem a mpanyimfo dii tete-nt. no, woda so di 'ne-ara, the customs observed by our forefathers in times of yore are observed unto this day.

ntere-hō, inf. [tere hō] missing, failing; what has flowed over.

těré m, adv. quickly, hastily, in (all) haste, hurriedly; helter-skelter; t. woguane = pā woguane; nkūrofo tẃam' wō hō tērem tērem or tōrom tōrom, people are passing there in haste. Cf. ntem, hareso.

těrenē, s. trēnē.

térensu, a kind of shrub; wōwe ne dua, wodi n'aba.

nteré-sú [nsú a etere] perspiration, sweat, = fifiri; ne hō fi nt. or nt. teterē no, he perspires, perspiration trickles down from him.

teretere: ye t., to be a busybody, to run here and there without being called for; to be restless, fidgetty, pert, forward; to dabble, tamper, meddle; oye t. = oye ohōgyigyemfo, opesemadifo, osempefo. 1 Tim. 5,13.

terew, v. [red. tereterew] 1. intr. to spread, extend; to expand itself, become broad: perf. to be spread out or expanded: Onyankōpon atereterew osoro nhinā, the heavens are expanded above everywhere. — 2. fig. to spread, be divulged, diffused (cf. hye, hyeta): ne diñ aterew, his name or fame has spread far and wide; anyamesem at. mmā nhinā, the word of God has spread everywhere; ne hō asem at. asase no nhinā so, the rumour of him has spread over the whole country. — 3. .. mu terew, to become or be wide, spacious: ođan no mu t., cf. ođan no mu gow; adaka no mu t. señ yi, that box is wider than this one. — 4. tr., to extend, make broad &c. oterew nehō kataa okwan no mu, he straddled over the whole breadth of the way. — 5. terew .. mu, tr., to spread, expand, extend: krakum t. ne duam', the turkey expands its tail; wot. wōn mpasūa mu, they extend their lines (of battle), syn. yerew mu; — to stretch forth: ot. ne nsam', he stretches forth his arms. — 6. t. mu, fig. to spread, divulge, diffuse, disseminate, propagate: wot. asempa no mu, they propagate the gospel.

těrew, inf. breadth.

nterewē, v. n. enlargement, extension &c.

nterew-mú, inf. enlargement &c. expansion, expanse. Gen. 1,6.

nterew-só, inf. the noose in a bird-trap; héntúa a wóbó kata afiri dáánó sò.

até-sém [asem a wote] a word heard, hearsay; cf. asesem.

tetá, *red. v. ta*; 1. s. ta; teta gyato, *pr. 3234*. — 2. entetá mù, *it has no effect, is of no use, avails nothing, does no good*; matu no fo matu matu, se oññwía ade, na nea mekâe biara antetam' (= anye no fñē), *I have repeatedly admonished him not to steal; but all I could say was of no avail*. — 3. Ak. n'ani tetá = n'ani ñkâ, *he is dissatisfied, annoyed, feels uncomfortable, uneasy*.

tetã, *red. v. tã*.

téta, *adv. merely, only, nothing but; in vain, for nothing*; with a negation in the verb: *not even*; wañfñeme teta, *he did not even (not so much as) look at me*; *syn. hunu, Ak. hun, okwa, F. gyan, gyennyañ*. — ateta-de, *a vain thing, vanity*; ete se adehunu bi, at. biara kwa! *syn. ahuhude*. — ateta-sem, *a vain pursuit, vanity, futility*; *syn. ahuhusem, asenhunu*.

ntetã, = ntetewá, *chaff*; abũro ade a mframa huw no no.

tetare, *red. v. tare*.

[ofãm.

tetare, *pl. id. a flat cake*; wode ñño a.s. srade na ekyew; *cf.*

Tète, *pr. n. of a town in Akem. pr. 3235*.

Tète, G. *pr. n. of a second son*. — Teté, G. *pr. n. of a first son*.

Tète (with the full e), Guan *pr. n.m.*

Teté (with the narrow e), Guan *pr. n.m.*

tète, tetee, *red. v. te, to sit, live, be*.

teté, *red. v. te, to hear*.

teté, Ak. = tetew, *red. v. te = tew, to rend*.

tète, [*red. tetēte, cpd. tete-bēme, tetebere, tete-ntérèdē' q.v.*] *remote antiquity, ancient or old times, the olden time*; *adv. of old*; *pr. 3236-39. ade no fi tete or tetēte, this thing comes from ancient or immemorial times, is very old*; wope se ade ñhina bo sañ besi ne tete mu bio, *they wish that the prices of every thing might become again as they were of old*; ope se okosi ne tete-anañmu, *he wishes to be restored to his former state*.

tēté', *asthma*; oyare bi a wuntumi ñhome yiye, na wohome a, wo bo bu.

tētē, *red. v. tē*; n'ani t. (nsu) = tātā, *his eyes are full of water (i.e. tears)*.

ntétéa, *a kind of small black ants that are very fond of sweet things*; *syn. akwabán (obs.) pr. 3243-46*. — ntetea-dupow, *nest of such ants*. — ntetea-sá, nsúsá, *the sweet palm-wine obtained in the first 4 or 5 days after the tapping of the palm*; s. nsáfufu.

tete-àbótaiñ, *rock of ages*; ab. a etim ho ntñiw ñko bābiara da.

tete-aso, *a kind of precious bead*; s. ahene.

tete-asoçe, *a place by the side of the road, which was formerly resorted to by travellers as a resting-place, but has now grown out of use. pr. 3240*.

tete-bēme, t.-bemmēme, *in long by-gone times; long ago, long since*. — tete-bere, t.-so, *ancient or old time, antiquity*; s. tete.

atete-dé, *any thing very old, a thing of the olden time, remain of ancient times, antique, antiquity; ancient institution or custom*.



teteŋó, *pl. of ɔteteui, people of ancient or by-gone times; old people, the old generation.*

tete-hónam [Guañ: tōtōhōnam] ɔye t., *he has a dark-brown skin.*

atete-kwā', *pl. n-, an old or aged fellow, pr. 3247., old-fashioned man; a simple, plain, simple-minded, harmless fellow; a simple, silly, foolish fellow, simpleton. — ntetekwám', 1. in an old-fashioned, simple manner: ɔye n'ade nt. — 2. in simplicity, artlessly: me de, mitie m'asem a, mitie no nt., mempe nkontomposem.*

Tetekwaframua, ntetekorafrámóa? a title of God, said to signify "he endures for ever". *Beecham, Ashantee and the Gold Coast. p. 172.*

ɔ-tetení, *pl. s. teteŋo, an aged man; onipa yi, onyé abofra, ɔye ɔt. (a more honourable appellation than akwakorā or akora).*

tete-nteredē [s. tete] *in the most ancient time, in days of yore.*

tetere, *red. v. tere.*

tēterē (F. teter, *pl. a-*) *a., adv. broad; wide, spacious, extensive, large; cf. kàkrā, hàhrā, tātā; ɔpon t., a broad table; adaka t., a broad or wide box; asase t., a spacious country; n'ano t., he is large-mouthed.*

tētēretē, *1. a. = tēterē. — 2. n. breadth. — 3. a broad place for holding council.*

atete-sēm [tete asem] *history, legend, tale referring to by-gone times, account of an event that took place in times past; cf. panyin-*

tētēte [= tete-tete] *s. tēte. [asem.]*

tētētētē, *an esculent herb; fañ a wodi.*

tetew, *red. v.; s. tew.*

tetew, *red. v., s. tew; to rend, to tear much, in many places, in pieces; wat. ne ntama. — to pluck off many things. — to be torn, cracked. pr. 3263.*

ntetew, *fin(s) of fishes; awn, bristle or beard of grasses, arista; chaff; cf. anisuatetew.*

ntetew, ntetewá, F. ntsew, *chaff, husks of grain.*

tētewakòrò, *a kind of country cloth, s. ntama.*

ntetewè, *v. n. 1. a rent. Mt. 9,16. — 2. torn things; ɔde nām nt. bi beree me, he brought me some lacerated pieces of meat.*

ntetew-mu, *inf. disruption, rent, separation, disunion, discord; wode nt. ba, they cause dissension, bring about a separation.*

ntetewōma: ɔtetew nehō nt. *he rids himself from disagreeable recollections(?).*

tew, *v. [red. tetew] 1. to fix in the ground, to set, plant, transplant (cf. dua): wotew bankye, abe, kafe; (abe de, wonnuá penkoro pe); wakotew dua wɔ tūrom', or, ɔde dua akotew tūrom'. — 2. to lay or cover with stone or brick &c., to pave, = sew. — 3. to be fixed, to abide, remain: minyā sika a, entew = ennyina, entrā ase, entim. — 4. to lie in ambush, to lurk, couch, to lie in wait (for), to be on the look-out, to waylay; tew dua, to lurk &c. behind a tree; pr. 605. wɔ-tetew kwankyeñ, they are lurking on the way-side; cf. buw 5., sra 2.*

tew, v. [red. tetew] F. tsew, Ak. te, 1. *tr. to tear*: dadewa no atew m'atadem' tokuru, R. p. 237. — 2. *to tear off, pluck off*: t. aduan, pr. 3212. — t. hama, *to tear off a (piece of) string*; pr. 2530. — *to break* (hama, asawa, a cord, thread); cf. 13. — t. akutu, *to pluck off an orange*; tetew ahaban, pr. 3242. — wotew abofra no ti boq dua, = wotew ahofra no fii ne nã hõ de ne ti pem dua mã owui, *they tore the child from its mother and dashed its head against a tree*. — Cf. 21. — 3. *to tear open, to open*: metew m'ani, *I open my eyes*, cf. 7. & bue. — 4. tew .. mu, a) *to rend asunder, break in two*: t. akutu no mu, *divide the orange into two halves*; b) *to break through*: makõ matew mu, *I have fought my way through (the enemy)*. Cf. 8.11. — 5. *intr. to be torn, to break, rend, burst*: me ntama atew or atetew, *my dress is torn*; pr. 3241. — ahene tew, *the string of beads breaks*; pr. 1319. — hama, asawa no atew, *the cord, thread is broken*. — 6. *to sever, become separated, break loose, run off*: akutu at., etoq metiri so, *an orange has dropped from the tree, it fell on my head*; ne guan atew, *his sheep has broken loose*. pr. 1906. — 7. *to open, perf. be open* (cf. 3): n'ani atew, *his eyes are open*, fig. *he is sensible, intelligent, prudent, sagacious, cunning, shrewd* (syn. waben); *he is civilized*. — 8. tetew mu, *intr. to part, separate, be disunited, fall out with one another*; o-nè won tt. mu. — 9. *to rend*: of clouds: osu atew, *the rain-clouds have cleared or passed away*; hence: *to become free from clouds or fog, to clear, clear up, brighten, to become fair*; perf. *to be clear*; fig. *to be serene*; wim or osoro atew, *the weather or sky has cleared up*; oðan mu atew, *the apartment has become light*; ehq atew, *the place has been lighted up*. — 10. hõ tew, lit. *the outside is clear or clean, free from spots or blemish*: oguan yi hõ tew, *this sheep is without blemish* (ne hõ nye tan wo oyare biara hõ, onyare yare biara); hence: *to be morally clean or pure, to be blameless, holy*; Gr. § 171, 3. *to be sacred*: ade biara hõ nte wõ n'ani so, *nothing is considered sacred by him*. — tr. tew hõ, *to clean, purify, to make holy, to hallow, sanctify*. 1 John 1, 8. 3, 3. Mt. 6, 9. — 11. mu tew: *to become or be clear, plain, distinct, perspicuous, intelligible*: emu nte wõ yiye, = emu siw wo kakra, *it is not quite clear to you*; also *to be clean*; — tr. tew mu, *to make clean*. — 12. n'anim tew, *his countenance is serene, he has a clean and fair countenance, a cheerful, pleasant face, he is kind, friendly, affable, gentle, benevolent*; — tr. tew .. anim, *to assume a cheerful, friendly air or mien*: obetew n'anim nè me bekasae, *he came and spoke friendly with me*. — Other phrases: 13. wotew nè tí guáhá, *they have sold him*; s. guaha. — 14. tew ahĩ, *to be refractory, to disregard, set at naught, to disdain, slight or scorn to obey*; s. ahĩ. — 15. etew no home, *it takes his rest from him i.e. troubles him exceedingly*; — ne home atew, *his breath or rest has been torn off or broken, he is out of breath, in the utmost perplexity*; cf. ahome-tew, ne bo abu. — 16. tew nkānyān, *to become shy, rampant, frantic*; s. nkānyān. — 17. n'ani so atew, *he is restored from his inebriation, or from a deadly sickness*. — 18. ne nsā or ne nsābow atew n'ani so, *his intoxication is gone*. — 19. otew (asem no) ani yera (watew ani ayea), *he causes the right face i.e. appearance or representation of the matter to be lost*. — 20. tew anyinam, *to flash, lighten*. pr. 510.

— 21. *tew sɛkyɛ*, to weigh anchor, to wind up, start or purchase the anchor. — 22. *tew .. ayerem*, to give free scope &c. s. *ayerem*.

*tɛw*, adv. immovably; *atim t.*, it is immovably fixed in the ground.

*tɛw*, pl. n-, the seed of a climbing plant, *pr. 1476.*, smaller and flatter than a horse-chestnut, used in a certain play (reminding of billiards), in which it is forcibly jerked by the fingers upon an elevated piece of mat against one or more seeds of the same kind thrown by others; *si ntew* (*mpatew*, *ɪkatetew*, *ntramatew*), to play that game (the victor is to strike his antagonists with the hand, or to receive ground-nuts, cowries &c. from them).

*ntew-si*, inf. — *tɛ-wɛrɛ*, *pr. 3210.*

*ntew*, soreness of the lips in the angles of the mouth.

*antew*, F. *ambuscade*, *ambush*.

*ántɛw*, Akw. = *bamma*, *abrannā*.

*à tɛw a*, a kind of small bird. *pr. 608.*

*atɛw a*, a kind of razor; s. *oyiwan*.

*ntew-hó*, inf. purification, sanctification; cf. *ahôtew*.

*ntew-mú*, inf. the act of making clean or clear &c.

*ntew-aní*, inf. enlightening; inspiration. *Kurtz § 6.*

*ntew-só*, inf. deduction, reduction, *pr. 2934.*

*tí*, rep. *ti ti*, imit. adv. *asawa no atew ti*, the thread has broken all at once, quite suddenly (as if rotten); *asawa no tetew ti ti*, the thread often breaks = *as. no yɛ tiwtiw*, opp. *as. no yɛ deñ*.

*tí*, v. [*red. titi q. v.*] 1. to scratch: *nsɔɛ atí me nsam'*; *tí aní*, to scratch open the leaves covering the spikes or ears of maize. *pr. 672.* — 2. to pinch, nip: *otí me basa*; cf. *peñ*. — 3. to pick, eat by small portions taken with the fingers: *tí abete*, *fufū*; *pr. 1340.* *tí ketewā bí ká fwe!* — 4. *tím'*, *tí mu*, to repeat; syn. *si mu*, *sañ*, Gr. § 107, 20. — 5. *tí asum'*, to cleanse the place where water is fetched for the household; *wotí ti mu dote nè ñwura nè nnua a apɔrow agum'*, *na woyi mu aboa a atotom'*, *na wɔhohoro emu abo akese no hō*.

*e-ti*, *tiri* (pl. *atiri*) 1. the head of any animal body, *pr. 3248-65.* — *neti afuw*, his head is covered with hair, *pr. 669.* *ne ti afuw dweñ*, his head has produced gray hair, i.e. he has gray hairs or a hoary head; — *ɔhohoro ne tirim*, he washes his head; *ɔsra ne tirim*, he anoints his head; cf. *atífi*, *atiko*; *nitiri*, *abotiri*. — Phrases: *me ti pae me*, *beñ me*, I have head-ache; *me ti mpae me*, (my head does not ache), nothing ails me, I am quite well; *wokā won ti pira*, s. *pira*. — 2. head, top; uppermost, prominent or fore-part of an inanimate object, as of a cane, a nail, a ship. — 3. head, chief, leader of any organized body; cf. *tibañ*, *otitiriw*. — 4. head, source, fountain, spring or beginning, as of a stream or river; cf. *nsu-aniwa*; — fig. fountain-head, primary source, origin; *Onyame yɛ ñkwā ti*, *ɔbonsam yɛ asem-mone ti*. — 5. first principle. — 6. principal sentence or matter, theme, subject; principal article. — 7. head, heading, superscription, title, rubric, column. — 8. chapter or subdivision of a book.

From the primitive sense (1) in various peculiar phrases the following new and figurative senses are derived: 9. *the whole person*, cf. *ti-ade*, *the sum paid or to be paid for a person* (or thing); *osi ne ti nsā*, *he places* (before the elders) *the palm-wine for her person*, viz. to have her legally acknowledged to be his wife; *wo tiri* (n'-nyā) *ñkwā!* *your head (shall obtain) life!* i.e. *may you live (long)!* a salutation to a new-born child, to a person having recovered from a sickness or escaped from any danger, also after sneezing &c. — the reply is: *me ti da ase!* — *onhū nea ode neti fa bio*, *he does not know which way he shall turn*; — *ogye ne ti ñkwā*, *he saves his own self or another*. — 10. *the life of a person*: *opere ne ti*, *he defends his own life*; *ogye ne nua ti*, = *opere* (okokō apere) *ne nua ti*, *he fights for his brother*; *weñ tiri*, pr. 769. — *yeñ ti da obi nsam'*, *our life lies in another's hand* i.e. *depends upon some one else*; *ne ti da* (or *wo*) *ñkrante āno*, *amannehunukūrom'*, e.s. *dakyē wobetwa nè ti*, *wode no beto amannehunukūrom'*, *he has incurred or deserves the penalty of the sword, of hell*; *ne ti atō*, *his life is endangered, forfeited, there is mischief awaiting him, a woe hanging over him which may bring him death*. — 11. *the head as the seat of intellect, thought, deliberation and determination, also of feeling; the mind in the various meanings of the word; that which perceives (and feels), thinks and remembers, reasons, wills and desires in man*: — a) *ne ti ada*, *his mind has been set at rest, his objections, doubts &c. have been silenced or removed*. — b) *ō*, *onipa yi*, *onní tí* (korā)! *ah, this man has no understanding, no (good) sense (at all)!* — c) *owō ti-pá*, *he has a good head* i.e. *character, sentiments, dispositions, perh. also good intellectual or rational faculties*; *ti-bone*, *a bad head* i.e. *character &c.* — d) *ne ti sō no soa*, *his head is sufficient for him to carry what is to be carried, i.e. he is a man of a firm character*; *ne ti nsō no soa*, *he is light-minded, takes important matters slightly*; syn. *n'anim ye hare*. — 12. *tirim'* espec. is found in several phrases with various meanings, A. as the grammatical subject, (Gr. § 217, 2): a) *ne t. akā no*, = *ne t. ye sakasaka*, *his head is deranged* (in a bodily, physical sense); — b) *ne t. kā (no)* = *ne t. ye sakasaka* or *basabasa*, *ne t. nye*, *ne t. nye yiye*, *n'ani so kā*, *he is deranged (in his mind or understanding, in his intellectual or rational faculties), he is crazed, crazy*; — c) *ne t. rekisā*, *his inmost feelings are stirred up, his bowels are turned* i.e. *moved with compassion, his heart aches or bleeds*; *ofwee ne ba no sā no*, *amā me t. akisā me* = *adañ me*; — d) *ne t. kyere no* or *twētwe no*, *ne t. ye no késekese* or *kesērēnenene*, *he is anxious or perplexed, at a loss, in anguish or perplexity*; — e) *ne t. wō adwene*, *he has good talents, is intelligent, sensible*; — f) *ne t. ye deñ*, *he is cruel, hard, hard-hearted, inflexible*; — g) *ne t. nye* or *nyeno yiye*, *he has a bad conscience, is troubled in his mind*; — *ne t. bue*, *his conscience awakes*. — B. *tirim* as the grammatical object or attribute (Gr. § 218, 1 b.): a) *wahū* or *onim ne t.*, *he knows his or her sentiments* (e.g. the faithfulness of his wife); *onhū ne t.*, *he is not sure of his or her fidelity, is suspicious of him or her*. — b) *wafa ne t.*, *he has taken into his head, i.e. he minds, retains, remembers, recollects*; *ofwe ne t.*, *he looks in or into his head* i.e. *tries to recollect*; — *esi ne*

tirim, *it comes in his mind*; — de .. to tirim, *to take to heart, to mind*; woakā no sã akyerẽ me a, mede mato me tirim. — c) obo ne t. (pow), *he ties (a knot) in his head i.e. devises, plans*; — oko or otu ne t. agyina, *he goes to council with (lit. in) his head i.e. devises, deliberates, he examines himself*.

ti, = nti.

nti, Ak. ti, tiri, F. (n)tsiri, at the end of a sentence ntia, As. tira, a *n. of relation, or postposition*, indicating cause, expressing 1. the *prepp. for, from, out of, on account of, through, by*; 2. at the end of an *adv. sent.*, (often together with efise, esiane (se) at the beginning of such *adv. sent.*) the *conj. because, as, since*; cf. Gr. § 121, 1. 240a. b. 243a. 255, 6a. 275, 1. 2. 279 Rem. 2. 3. (R. p. 178: n'atutupe nti obiara mpe n'asem; nsan nti oyare mpete; akwadwerõ nti ohia aba no so; obere nti mintumi menye adwuma; pr. 1427. 2670.) — eden nti(a), *why? wherefore? from what reason?*

enti, = eno nti (s. bef.) *hence, wherefore, therefore, on that account*; it stands at the beginning of a co-ordinate sent., Gr. § 252b; the sense is the same when the preceding sent. is made subordinate and nti put at the end of it (R. p. 178: maforo bepõw tenten nti, mabere; woasũ nti wo ani abere; — oye otutupefo, enti obiara mpe n'asem; mo de, moanyin sen me, enti mututu 'mirika sen me).

ntia, s. nti.

tia, v. [red. tiatia] 1. *to tread, step, to set the foot* (mu, in, into; so, on); pr. 181. 3031. — me nan ye me yaw, mitia a, entia, *my foot pains me, when I will step on it, I cannot*. — 2. *to kick, strike, thrust, hit with the foot*; hence 3. fig. (in connection with another v.) *to be, do or act against*; okasa tia me, *he speaks against me*, Gr. § 117, 4 d. 243b. — 4. otia me nan so, = oyi me apra, *he secretly warns or cautions me, gives me warning or notice*. — 5. watia berew sò, *he has had too much to drink, has become tipsy*; cf. n'ani so nyé, n'ani so aye yiye, wabow nsã &c. — 6. otia ne tuo, *he sets the cock or draws back the trigger of his gun*. — 7. tiatia so, *to tread (much) on or upon, to tread about, to trample, to tread down or under foot*. — 8. otiatia m'anim, *he abuses, affronts or insults me, treats me with pride, contempt and insult*: enyé wo yonkõ ne me na woatiatia m'anim sa! hena na, wu-tiatia n'anim a, eye no de? cf. bu animtia. — 9. otutu tiatiam' ara se orekokum no, *he persists in his attempts to kill him*.

tĩa, v. [red. tiatia] 1. *to add, to give or put to, to join or unite one thing or sum to another*; fa brũkũ' yi kotia mmrũkũ' no, *put this book to those other books*; tia biribi mã eunu, *fill up or make up the sum (of money)*; cf. pũa so. — 2. followed by a numeral: *to fill up to any given number*: otia (won) anan *he is the fourth*; etia (no) anum, *it is the fifth*; cf. to so. Gr. § 83, 3.

tĩa, *border, boundary, end of a town or way*, s. kũrõtĩa, akwãntia; cf. tea, teasee, tiafi; — wode onipa nõ ako tĩa aba tĩa, *they have taken the man to one end of the town and from there to another*.

o-tĩa, *dross, slag (scoriae) of iron*, = dadebĩn.

ntĩa, *inf. addition*. pr. 3266.

tiā, tiatiā, *pl.* ntiā, ntiā-ntiā, *a.* short, brief; concise, compendious; ṭẉa .. tiā, to cut short, shorten, curtail, abridge, abbreviate.

tí-adé [*lit.* thing(s) given for the head] the price paid for a person, espec. for a woman given in marriage, or for a portion of land; purchase-money; obea bi t., dowry in the sense of a reward paid for a wife, cf. awarede; asase bi t., ti-bo.

atiae, *v. n.* (*pl. n.*-) place of stepping: tread; treadle; step, spar, round (of a ladder).

tiafi, necessary, privy; cf. duasee, tea &c.

o-tiafo, = nea otia tuo. *pr.* 3388.

ntia-funu, false steps? going astray, losing one's way, stumbling, falling into pits &c.

o-tiafo, *pl. a.*, partner, companion, associate; wunni t. a, wokā asem a, emmam'.

tiam', tiem', = tia mu, *pr.* 181.

ntia-ntia, *v. n.* [tia, *v.*] oye me fi nt., he often enters, repairs to or comes into my house. *Prov.* 25,17.

ntia-ntiā, *pl.*, *s.* tiā, *a.*

ntiantiam', *Gy.* shortly; in few words, in a short time. *pr.* 1374.

ntia-só, *v. n.* a thing to tread upon, footstool; better: nan ase tiatia, *red. v.*, *s.* tia. *pr.* 3268. [agua.

tīatia, *red. v.* tia.

tí-bán, 1. kind or shape of head (?). — 2. the head, principal person or thing, head, chief or president of a company or society, in a play of boys &c. cf. otitiriw; oyí na odi won (mu) tiban (= won mu titiriw); Kofi ye won mu t.; won t. ni! osram ne soro ayamfo mu t.; one nhyiam' no mu tiban, he presides in (the sessions of) the assembly, he is the chairman or president of the assembly; okāra na odi hōnam nè hōnhom mu t.

ti-bo, price, purchase-money. *pr.* 434. Cf. ti-ade.

ti-bo, head or top-stone, cope-stone. *Mt.* 21,42.

ti-bōa, 1. the cause or origin of any strong commotion of the mind, conceived as a being existing by itself, as it were an animal in the head (t. yi, wosusuw se eye ade bi a ekā nehō se onipa a.s. aboa): onipa yi, owo t. pa (oye onipa a okā nsem pa na odi nsen-trēnē ná onim' dé), this man has a good disposition or character; ne t. aka no, his distemper has come upon or seized him, = ofi ase kekā nsenhuhuw, n'adwenem' aye no sakasaka, onni ne nsem (ommo ne bra) senea kan no odii (oboo) no no bio; (se obodamfo bi dam fi ase ba a, na wose ne t. aka no; na se n'ani so tew no de a, en'do wonkā;) ne t. nyé = ne t. kā asemmone kyere no dā. — 2. the inward voice, conscience: worekoye bone bi a, wot. kā kyere wo se: nkoyé! na se wubu so koye a, na wot. haw wo; ne t. awu or asce, biribiara nyé nò férè, his conscience is dead or spoiled, i.e. he has lost all reverence or fear. Cf. ahōnim. [G. gbeši, the inward voice, bad or good.]

tiboṅkósò, a silly, foolish person, stupid fellow, blockhead,



dullard, dunce, numskull, sot; onipa a wokā asem biara kyere no a, ogyaw ne tirim' de bedi wo de so.

atí-da, *inf.* [neti ada] *contentment, satisfaction.* pr. 2964.

ti-dañ, *inf.* [ti ðaŋ] *change of mind.*

tie, *v.* [red. tietie] F. tse (ts'e = tsie) 1. *to hear, hearken, listen;* cf. te, ye asō, wēñ asō; mekotie frē maba, *I am going to hear what I have been called for.* — 2. *to obey;* mekā asem mekyere no a, on-tie (= onni so), *when I tell him any thing, he does not obey.* — 3. g.ye .. tie, *lit. to receive and obey, i.e. to believe;* cf. gye di. — 4. hūa or hūām .. tie, *lit. to smell and perceive, to perceive by the sense of smell, to smell (tr.)*

o-tiéfó, *pl. a-, hearer.* — tietie, *red. v. tie.*

tífaw, *adv. to tia, v.* [red. tífawtífaw] *with heavy steps; carelessly, heedlessly, relentlessly, unmercifully;* watia me t., *he has trodden upon me in a relentless manner;* wotiatia kète no so tt., *they walk over the mat heedlessly.*

atifi, 1. *the crown or top of the head;* cf. mpampam; *vertex, zenith, the point of the heavens directly overhead:* oŵia gyina yeñ at., *the sun is in our zenith.* — 2. *in general: top, summit:* bepōw at., *the summit of a mountain;* oðañ at., *the house-top.* — 3. *the place above; adv. & prep. overhead, above; on, upon.* Gr. § 122. — 4. *the upper part of a town or country;* cf. amantifi, anafo. — 5. F. etsifi, *west, westward, windward, syn. ane = anafo;* cf. atoe. — atififo, *the people of the upper part of the town or country, highlanders.*

ati-fra, *inf. di at. = di atipira.*

tí-gyé, *inf.* [gye ti] *fighting for another; rescue;* cf. atipere.

atíko, *hind part of the head, occiput;* — *adv., prep. after;* ofwē n'at., *he looks after him.* — *Phr. oye m'at. yisa, he rubs the hinder part of my head with guinea-pepper, i.e. he backbites me, slanders me, or speaks evil of me, in my absence.* pr. 3270.

tí-korā, *skull.*

atí-kúru, *achor, scall or scald, scurf on the head, scald-head;* oyare a eye mmofra atifi te se asē, na eno de esōsōe; *lat. favus, tineæ, porrigo scutulata.*

tí-kwáw, *a close shaved or close cropped head;* ti a wode sekañ ayi so nhwī nhinā; — wabō t., *he or she has the head shaven closely;* wayi ne ti korā na puā nsi so; — gye wōñ a wōñ nānom nè wōñ agyanom awuwu nkō na wotumi bō t.

tīm, *v.* [red. tintim] 1. *to be or stick fast; to be (strongly) fixed; to stand firm or unmovable; to be established: to be valid;* wusi dua bi na eye pintinn a, wuse: atim, *it does not shake, stands firm;* abotan no tim hō, *the rock sits there immovably:* n'ase atim, *he has obtained a solid foundation;* ohene di asempa na ohye mmāra a, etim', *when a king that rules well makes a law, it is valid;* sā mmāra or asem yi atim, *this law or custom has taken root, has become firm or valid, is observed without being disputed.* — 2. *caus. (with de, fa &c.) to fix;* ode dua no atim hō, = ode dua no asi fam' na aye dennennennē; fa obo no tim fam' hō. — 3. *ne yam' atim, his bowels have become strong or firm again, being no more lax or loose:* enera me

yam' boc, na ene de, manom aduru no nti, emmo bio, na atim. — 4. *tr. to hold fast*: otim no, *he holds him against his will*; otim no amenewa, *he takes him by the throat*. Mt. 18,28.

tīm' = ti mu, *to repeat*; mekā mitim', *I tell you again, I affirm it, I assure you*.

tīm, imit. *adv.*, expr. the heaviness of a thing in falling or lying: *forcibly, heavily*; obo no betoo n'anim ara tim; ogya no da ho ara tīm, *the log of wood (fuel) lies there heavy*; onam tīm tīm tīm (or tīm tīm?), *he treads or steps heavily*.

tīm tim, *adv.* imitative of the sound of pounding fufū: owow fufū t.t.; cf. su su.

ntim-āno, *v. n.* [tim āno] *seal* impressed on a letter &c., obubuu nhōma no nt., *he broke the seal of the letter*.

tīmère [Eng.] *thimble*.

tīmi, Ak. s. tumi.

ti-móbó [ti mmobo] *tenderness of the head* (opp. atirimoden) i.e. *mercy, compassion, pity, tenderness*; pr. 3272. cf. ahūmobo or 'mōborohunu, ayamhyehye; — oye t., *he is merciful, compassionate, pitiful, tender-hearted*.

ntīm-ú, *inf.* [ti mu] *repetition*.

atimúm, *long hair*; siw at., s. siw. pr. 1445.

ntiñ, ntini, 1. *root or roots of any plant*; cf. ñhiñ & F. ndwo. — 2. *vein, blood-vessel*; ntini home or pere, *the pulse beats*; ntini a chome, *artery*; mogya nt. or akosai nt., *vein*; ohoñ nt., *nerve*. — 3. *sinew, tendon* (ntinhāmā?). — ntiñ-kese, *tendo Achilles, the strong tendon above the heel*.

ntini-pere, *inf.* the stroke or beating of the pulse, pulsation.

ntíntáñ: to nt., *to stagger*.

tintim, *red. v. s. tim, to be impressed*: n'ásèpátère ase nnàde-wá t. ho (miamia ho), *the marks of the nails on the soles of his shoes are impressed or to be seen there*. — 2. (= tim 4.) *to hold fast*, with or without one's consent; *to force*. — 3. t. .. so, *to keep close together*; wot. sika no so. — 4. t. nhōma (so), *to print a book, to imprint*. — 5. otintim n'anim (oye n'anim biribi-biribi se ode yi obi h́), *he makes a bold or fierce face to frighten somebody, he tries to carry out his intentions in an arbitrary manner*.

ntíntim-màn-sém: di nt. = di asénnini.

ntintim-aním', *inf.* arbitrariness, violence, outrage.

ntintimii, *printed letter(s)*.

ntintim-só, *inf.* perseverance, persistence.

o-tintiñ-kum, *inf.*: ot. na oretintim me akum me (sikam'), *he wishes to kill me without showing me a reason for it*.

o-tintin-nye, *inf.* [otintim no gye ne nsam' (sika), *he holds him fast till he gets it from him*] *extortion, exaction*.

o-tintin-to, *inf.* stupidity(?).

tiō, muntiō! = tie ō, muntie ō! *attend! give ear! a call for silence when a person desires to address a multitude*.

ti-pá, s. eti 11c.

tìpā, *adv.* suddenly, all of a sudden; *osoree ara t. na oguañ ko.*

ti-pàé [eti a apa] 1. baldness of the head, bald-headedness. — 2. a bald-head; *onipa t., a bald-headed man. Cf. hōpae.*

ati-pae, *inf.* [ti pae] head-ache; *syn. atiben. pr. 3273.*

atípateram', a kind of bird feeding on ofantobiā.

ti-péñ, equality in size: *wónnyinàgyina hō tipén sò, they shall stand out, draw up, arrange themselves, according to size.*

tipéñfó, *pl. id., a person or persons of equal size.*

ati-pere, *inf.* a fighting for, or defence of, one's own head or life, self-defence; *cf. tigyē; anyamesem ye at., by keeping to the word of God we save our own selves.*

ati-pira, *inf., di at., to knock the heads together; s. pira.*

ntiréntiré: n'ani ye no nt. = n'ani ye no totòtotò, *he is in perplexity.*

atirenú [atiri enu, two heads] a kind of serpent, amphisbaena.

e-tiri, *pl. a-, s. e-ti, nti.* — o-tiri, *pl. a-, a head of cowries, i.e. fifty strings of cowries, cf. obañ, otramatiri.*

atírì-dií, fever, espec. intermittent fever, ague; *prop. the aching of the head, but cf. atiben, atipae, awow. [G. atridi, atúrùdi'.]*

tirim', tiri mu, s. eti 1.9.12. & tsirim, ntsirim, F. — *pr. 3274f.* 'odañ tirim, the gable-end of a house; *wonyā kyeñ odañ no anim nè akyiri (de) a, na wode reko ne tirim nè ne tirim; ne tirim nè tirim honom, its two gable-ends; — also of geographical situation: Nnonko tirim' nohōa na Saraha wō, Salaga lies far behind where the Donko-country begins.*

tirim'-bō, t. no ankýe, that (good) purpose did not last or hold out long. — tirim-kām (one who has) a scar in the head. *pr. 589.*

tirim-kekaw, s. okekaw, 2.

atirim-késekesé, vexation, irritation, mortification, fret; *eyee no at. = anyé no abodwo, it displeased or vexed him exceedingly.*

atirim-odén [s. eti 12 Af.] cruelty, inhumanity, barbarity; inhuman or pitiless treatment; implacability; *obō me at., he is hard, cruel &c. against me.*

o-tirimodénfo, *pl. a-, a hard, cruel, inhuman person, barbarian.*

atirimodén-ne, cruel and barbarous deeds, cruelties.

atirimodén-sém, manners of a barbarian, inhumanity.

atirim-pów, a design, device, scheme, plan, plot.

atiri-mu-sém [tirim' asem] the (secret) thoughts; *pr. 3277. wo-di at., they are on terms of intimacy with each other.*

títā, *adv.:* wabow (nsā) t., he is excessively drunk, dead drunk, so that he cannot move; *wabow nsā atra so, na ontumi ñkā nehō.*

tí-ti, s. tí, tiwtiw.

títí, *red. v., s. ti; 1. to scratch: agyinamoa titii me nsa (hō), R. p. 238. — 2. to pick, to pull with the fingers, e.g. a closed hand, on purpose to open it, pr. 468. to take out any pappy or pulpy substance with the fingers. — 3. to feel with the fingers, to grope: oni*

furaefo de nensa titi (kekā) fasu f̄wef̄we okwañ. — 4. *to stroke or bedaub with the fingers*: watiti hyirew, *he has strokes of white clay on his body*. — 5. ne hō titi no, *he has a restless or constant irritating or itching desire, is eager or impatient for something*.

ntítí, *inf.* the act or habit of scratching.

atítí-àtí (nè) brafootí, *centipede?* pr. 3280.

títíriw, *a., adv., n., capital, principal, chief, main, essential*; often in cpds., s. osafohentítíriw, *asent.*; — *chiefly, principally, especially*; — ne titiriw no, *its principal thing i.e. especially*.

o-títíriw, *pl. a-, chief, chieftain, headman, grandee, peer, lord, prince*; "ot." kyere d̄wuma-kese a nea ode s̄a di.

ntitiwa-ntítíwa, *a. pl. small*, said of the cars; s. omúmō.

o-ti-trāfo, *pl. a-, chairman, president*; cf. tiban 2.

tìtrī, *a. tasteless, insipid, dull*; eye t., *it does not taste plain* (neither sweet nor sour, of fruits, soup &c.).

ati-t̄w̄a, *inf. cutting of heads, decapitation*. Mf. atsikware.

tiw, *v. to run after, follow, pursue*, with good or indifferent or hostile intentions; cf. tā, *to persecute*, s̄e, di akyiri. pr. 3338.

tíw tiw, *a. not tough or tenacious; crisp, crimp, short*; said of fufū: wanhú fufū no w̄w̄w, wamā aye tíw tiw, = ens̄ó, wotew a, enyé hūā, eye tén teñ or peñ peñ; cf. tí ti.

ntiwa, *a by-name of the fowl*, s. akok̄o.

atiwasé [eti a ew̄o ase] *malice, maliciousness, malignity, rancour, spite*; me tirim' nni at., *I intend or mean no harm*; óyè at. (se obi ade resēe a, eye no fe; ade a ne yonk̄o ye a obenya hō biribi na odi no mu aboro), *he is malevolent, malicious, rejoices in the calamities of others*. pr. 3575.

o-tiwasefo [nea ne ti w̄o fam'] *a malicious, rancorous person*.

ti-yare, *a disease in the head*; emā woti ye wo duruduru, epor̄ow wo tirim hoñ, wonam a, emā wo f̄wenem bōñ wo s̄nea nām-pr̄owe bi fām wo f̄wene āno.

t̄o, *v. [red. toto] 1. to fall, drop down, sink* (cf. f̄we, gu): aku-tu (atew) at̄o fam', *an orange has fallen down*; met̄oq̄ nsum', aka k̄ūmā se miwui, *I fell into the water and had nearly perished*; q̄bo no ak̄ot̄o nsu no ase, *the stone has fallen into the water and sunk to the bottom*. pr. 3281. 3287. — osu t̄o, *rain falls, it rains*. — 2. *to set, go down, sink, pass below the horizon*, of sun, moon and stars; ōwia at̄o, *the sun has set*. — 3. *to fall, be killed, be slain, die, perish*, in battle, or by an accident, not by a natural death; cf. ot̄ófó; wo de, gye se woto! (Gr. § 248,5) *I will not let you die a natural death!* — 4. *to pass* (suddenly and passively) *into a weaker or lower state or circumstances*: a) t̄o beraw, *to fall into a swoon, to sink into a fainting fit, to faint or swoon (away) from blows or torments*; b) t̄o do-bosā, *id. from a sun-stroke* (Jon. 4,8); c) t̄o piti, F. t̄o bitsi, *id. from hunger and starvation*, Mt. 15,32. Mk. 8,3. d) t̄o ñko or ñkom, *to fall or sink into a slumber, to fall asleep*. pr. 996. — e) t̄o m̄um, *to grow dumb, speechless*. Mt. 22,12. — 5. a) t̄o k̄o.. hō, F. *to be inclined to or towards*; b) o t̄o k̄o (nepoma) so, *he sinks upon, leans,*

rests or reposes on (his staff). — 6. *otó kò ó bà*, he reels, staggers or tumbles to and fro. — 7. *tò ntintán*, to stagger. — 8. *tò gyā*, to apakye, to hobble, limp; to be lame; cf. *kontwēkontwē*. — 9. *tò apē*, to cease from growing, remain stationary; s. *apē*. — 10. *tò sin*, to fall, sink, decrease, subside, to be diminished, of a fluid in a vessel; cf. *sin*; *nno no* (so) *atò sin*, the vessel of oil, or the lamp, is no more full; cf. *eso ahūan*. — 11. *tò wuram'*, = *guan kò wuram'*, to flee into the bush, to become a foot-pad, prowler, ranger, robber, roving thief. pr. 150. — 12. *tò mu*, *tom'*: a) to sink in; perf. to be lower; *ehò atò mu*, there is a depression, deepening, excavation, hollow (of the ground, the surface of the human body &c.); *n'ani ase atom'*, he is hollow-cheeked; — b) to be inferior (in size, dress, rank, knowledge &c.); *watò mu*, he has been found inferior (e.g. in an examination). — c) to fall in, come on: *onwini atom'*, the cool of the evening has come. — d) to fall in or among, i.e. to increase; also causatively: *osomaa abofo toò abofo mu kofree no*, he sent messengers upon messengers (in order) to call him; cf. *tò* (*abofo to abofo ara*). — e) to disappear, vanish behind the clouds, of sun, moon or stars: *owia atom'*, the sun has disappeared. — f) s. 13. — g) *ne kōma*, *ne bo atò mu* = *atò ne yam'*. — h) Ak. *otòdò no mú* = *oyee no atū*; cf. *tò* 6. — 13. *tò*, to fall, happen, chance, come to pass; to prove, turn out, become; *atò bea*, it has fallen somewhere, i.e. has come to the right point: *entò bea*, it is of no use or avail, it is all in vain. — *átò me mú*, it has fallen out to me, i.e. it chanced or happened to me; *etò-dabi-a okò hò* (it happens) sometimes (that) he goes there; — s. *etò-dabi-a*. — 14. *tò dwen*, F. *tò gwon*, to fall a prey being seized as a slave; to be lost, to be at a loss; s. *dwen*. pr. 3288. — 15. *tò pòmpon mù*, to come to the extreme, to the highest point or pitch. — 16. *tò ..tirim*, to fall or come into the mind, to occur; *etò me tirim*, I chanced to think of, I hit or lighted upon the idea. — 17. *tò ase*, to arrive at the end, i.e. to finish or complete; *waye a-dwuma no atò ase*, = *waye* (*watase*) *ne nhinā awie*, he has perfectly completed the work; *wantumi anye antò ase*, = *wantumi anwie ne nhinā ye*, he has not been able to bring it to the end. — 18. *tò ..so*: a) to fall upon; b) *biribi atò no so*, *ade atò no so*, an epileptic fit has befallen or seized him, he has lost consciousness and has become stiff, numbed or torpid; *onipa a ote hò na biribi aye no na wa*, *kyenkyen a.s. ote se onipa a wawu na onnim ne hò biribiara bio*, *na ewò hò wò hò a*, *na n'ani so atew*; he has had an apoplectic fit; — c) *ade atò no so*, he is in a trance, in ecstasy. — 19. *tò*, to come to rest, be set at rest, become quiet, calm, be appeased, be satisfied, espec. perf., to lie or be quiet &c. in the foll. phrases: *me hò atò me*, *me hò nhinā tò me hò*, *me bo atò*, *me bo or me kōma atò me yam'*, *me yam' atò me*, I feel quite well, am happy, comfortable, at ease, glad, joyful, content, contented, satisfied &c. cf. *me hò kã me hò*, *me bo adwo*, *m'ani gye or kã*; *mã wo bo ntò wo yam'*, set your heart at rest, compose your mind, rejoice, be joyful; cf. *tã wo bo*. — 20. *tò* (or *to*) *wo bo ase*, lay or put your breast down, i.e. be patient, have patience, wait patiently; s. *ebo*. pr. 3299-3303. — 21. *aduan no atò no hò* = *akã no hò*, the food has done him good, has made him thrive. — 22

otode oye, F. = otā ye, oye dā, *he is wont to do, he often does; cf. 13. Mt. 9, 14, 17, 15. 27, 15. Mk. 2, 18. 9, 22. 10, 1.*

tò, a defective form of the v. tò 13, *to fall, happen*, = etò, used in the suppositive sentence: tò me ñkō a (= ka me ñkō a), *if I alone were concerned, as for me*; tò me ñkō a, aṅkā meko = se me ñku-tō na mewo hō kwan se meye nea mepe a, aṅkā meko.

[pr. 1673. 3283-86.

tò, v. [red. toto] 1. *to lay down the price for a thing, to buy, purchase; pr. 226. 290. 353. 3290-98. 3331. nea abofra pe na ototo, pr. 2124. — watò no kaw, he has paid him the money due to him in order to give him satisfaction for adultery with his wife; cf. akatò; — tò aye-fare, to pay for adultery. — tò asem di, to take bribes in a law-suit.*

tò, v. [red. toto] 1. *to throw, cast &c., Ak. = tow, q. v. — 2. to lay or put somewhere, genor. caus. (preceded by de or fa) and followed by a locative complement: fa ade no to poñ so, put this on the table; fa to hō, put it there; mede ahene meto me koñ mu, I put a string of beads round my neck; ode ne ñkrante ato (n'asen) = wabo ne ñkrante, he has girt on his sword. 1 Sam. 25, 13. — 3. to (ñ)-kesua, to lay an egg (eggs), also simply: to, to lay: akoko kwan, obeto, the hen cackles, she is going to lay.*

Phrases with postpositions (Gr. § 118f. 213f.): 4. de .. to .. hō, *to lay by the side of, i.e. to compare. pr. 136. 1083. 2877. Gr. § 205 Rem. to hō mpē, s. mpē. — 5. to (..) mu: a) to put, throw or lay in, to add: fa tom', fa tom'! na eye adeso, pr. 1073. — b) to lay in the door, lid &c. i.e. to close, shut: to poñ mu, shut the door; pr. 2524. wotom' dedaw, it is (or has been) shut already; mōntotò mfensere mu, shut the windows; — c) to lock up, shut in or up: kototo ñnuan no mu, shut up the goats; woto no dan mu, he has been locked up in the room. — d) toto (atade) mu, to button up (a coat &c.). — 6. gye .. to mu (tò mu? s. tò 12h), to receive for shelter or protection, to give a lodging, a hearty reception, to welcome; s. gye 21. — 7. to āno, to weigh together several small amounts or receipts of gold-dust. Wodi mpewa wie ansā-na woto sika āno (sika a wotakari dedaw na woresan akari bio). — 8. to .. ase: a) woto dan no ase, they secure the base, socle, or bottom of the walls of the house outside by covering them with clay; wotare dan wie a, wotiti dote a aka no de hore dan no hō hyia srasra so, na oḍan no atim hō yiye. — b) oto aduru ase, he pays (down) or deposits the money for a medicine which he wishes to receive. — c) oto nehō ase = obere nehō ase, he humbles himself. — d) to neglect, disregard, slight, treat slightly, throw aside: wato nehō ase mā dom abefa no mpaase, he has not been on his guard so that the enemy could take him by surprise; oreko oṣa, nso wato (watoto) nehō ase, he goes to war, but is not sufficiently prepared; monnto mohō ase, be always watchful; monnto mo mpaabo ase, do not neglect your prayers, do not give up praying. — e) to ase, intr. to be the last: asem a eto ase a merebebisawo ni, the final question which I am going to ask you is this. — f) to .. bo ase, lit. to lay down the breast, i.e. to have patience, be patient, wait patiently; pr. 3299-3303; s. ebo & tò 20. — 9. to .. so: a) to put or lay on, to cast in, to give over and above, to add: matò nām pī, afei to me só!*



*I have bought much meat (fish) of you, now give me some into the bargain!* cf. ntoso, nñuso, ñkwanyē. — b) mede mehō or m'animeto no so, *I cast myself upon, commit myself unto him, confide or trust in him.* — c) to so, foll. by a num., *to be in number the ..th*: oto so anañ, *he is the fourth*; eto so anum, *it is the fifth*; cf. tia, Gr. § 83,3.

Phrases with other nouns (alphabetically arranged): 10. to, *to build*, abañ, *a house of stone*; abantenteñ, *a tower*; fadañ, *a house with mud walls*; ofasu, *a wall*. pr. 3306. (cf. si 21). — 11. to .. be, = bu .. be, pr. 3305. Cf. 16.17.22.23.29.30. — 12. to .. bo, *to lay a bet or wager*, s. obo. — 13. to .. bo ase, s. 8f. — 14. to da, *to appoint or fix a day*: meto no da na wakope sika abetua me; syn. hye da. — 15. to .. dade, Ak. *to apply a deadly weapon to ..*; woto no dade = wotakum no. — 16. to .. diñ, or simply to, *to give a name, impose a name upon, to name, call*: mato no (or ne) diñ Bēkōe, *I have given him the name B.*; mato me ba Adow, *I have called my child A.*; cf. Gr. § 205,4.5. pr. 691.774.789.3304. — 17. to dñom, *to sing*; s. dñom. — 18. to hama: koto dañ no hama, *line (mark out) the sides of the house, stretch the cords to mark out the lines for building the house*; cf. kyeñ dañ. — 19. de .. to ho, *to leave to one's pleasure or disposition*. pr. 413. — 20. to .. kwan, *to give free way, grant liberty, accord freedom to*; mato no (ñkō) kwan, *I have left him to himself, to take his own way; I have permitted him to do as he pleases*; — to sraha, s. sraha. — 21. to .. mmati, *to lay on one's shoulders, i.e. to empower, authorize, invest with (full) power*; opanyin soma wo na oto wo mmati a, wudi asem a, wommēre. — 22. to anā, *to give one's genealogy, to show one's parentage, to prove one's descent*. pr. 358. — 23. to anansesem, *to tell (prop. spin) a tale*, cf. 11.28. pr. 359. — 24. to or toto ani, *to anyiwa (apɔ) F., to look round about*. Mk. 3,5.34.9,8. — 25. to .. pē, *to asperse, slander, calumniate, vilify*; s. pē; to hō mpē, s. mpē; diff. to apē. — 26. to or toto .. apōmāfo, *to neglect, disregard, be careless about*; s. apomafo. — 27. to nsa: a) *to stretch out the hand (usu. tēe nsa)*: to wo nsa fa ade no mā me, *stretch forth your hand, take that and give it to me*. — b) oto ne nsa, *he waves his hand in anguish or anger*, Zeph. 2,15. — oto no nsa, *he beckons him to come*. — c) to nsa didi, *to eat from the same dish*: me nē no to nsa didi, = me nē no didi taforoboto biakō mu; woto nsa, = won bānu didi asanka koro mu. — 28. to asawa, *to spin* (wosen ñkorā ñkuru-kuruwa 2 na wode duā tēatēā hyem' na wode asawa mfuturu kye-kyere hō, na wode won nsateā 2 kyim, na wobobow wo dua no hō). — 29. to semmāradá, *to tekremakyéne, to entice by sweet words &c.* s. tekremakyene. — 30. to sebe or tafarakye, *to premise an expression of apology*. pr. 1488.3311. — 31. to ntasu, Ak. = te? or fe nt., *to throw out spittle, to spit*. pr. 360.

to, v. 1. to meet (with), fall in with; to come or light on (upon), to find; metoono okwan mu; pr. 3307-10. — 2. to reach, arrive at, come up with, overtake, catch. pr. 3313. 3338. — ehia wato won, F. *poverty has overtaken them*, Mf. Gr. p. 107. u'ano ato me, lit. *his mouth has reached me, i.e. he has spoken ill of me*, s. ano. — 3. to come up to, perf. to equal, match: wato no, *now he equals him (in riches, knowledge &c.)* — 4. to join, attach one's self (to). pr. 1810.2810. — 5. to

*expose one's self* (to the heat of a fire or of the sun, to the cold &c.): to gya, to warm one's self at the fire; to aŵia, to warm one's self in the sun; to awow, to expose one's self to the cold; meko to awow, I am going to seek coolness; - watō nehō sere, he has exposed himself to laughter. pr. 3312.

tō, v. [red. tōtō] 1. tr. to turn, twist, wrest, pervert, distort; - to transgress, violate, break, infringe, act contrary to: a) tō mmāra, to transgress the law; pr. 3317. - b) tō nsu: watō nē nsu, he has violated his sworn covenant; watōtō wōnhō nsu, they have mutually broken their covenanted obligations. - c) tō ntam, to disregard or violate (the obligations of) an oath. pr. 3316. — 2. to entangle, involve, complicate, confound, make intricate, embroil (cf. tōa): a) ohene mmāra atō wo = woatō ohene mmāra (s. 1); wo mmāra a wohyee me no atō wo, you are yourself at variance with the law you gave me, have transgressed your own law given to me; - b) otō me sō, he involves me in guilt, he falsely charges me (s. esō) = ode asem a menyee (or enni me so) de ato me so, asem a ode to me so no, ebiara nni me so; - c) otōtō m'ano, he falsely accuses me; - d) otōtō wōn ntam', he sets them at variance with each other, throws them into contention; wōkā yi, ntōtō wōn ntam', as they agree or are good friends now, do not disunite them! - e) watōtō asem no, = wadānnān asem no ani na ensi n'asem trēnē so bio, na waye no basabasa, he has confounded the matter, has made it intricate. — 3. intr. to be entangled, confused, confounded, disconcerted, discordant, disturbed, embroiled, endangered. pr. 2. 3345. — Phrases: a) ne ti atō, his head is entangled, his life is in danger; = wōahye sē wōnkum no mprempren, he has been declared guilty of death. - b) n'ani atō, n'anyiwa tō, F. his face is confounded, i.e. he is ashamed, bashful; Mk. 8,38. - c) kete no atōtō, the mat has been woven amiss, improperly, faultily; - d) okā asem no a, n'ano tōtō = ontumi nkā mmā entēe, when he represents the matter or relates the story, his mouth is confused (he confounds himself) i.e. he cannot relate it aright; - e) o-nē no ntam' atōtō (kañno woye adamfo, nnansā-yi wōaye sakasaka, wōnkā bio), they have been disunited, have fallen out with one another; Onyankōpon nē nnipa ntam' atōtō, there is a disruption (a state of discord) between God and men. — 4. tō kwan, to miss or lose the way, to go astray; cf. fōm kwan, yera okwan. pr. 479. — 5. to injure, spoil, destroy, kill: nsū ntō wo, abosom' ntō wo, the fetish-water, the guardian spirits shall kill thee. — 6. tō .. aduru, to attack, injure, or kill by poison, to poison. pr. 3315. — 7. tō .. āno, to curse, imprecate, execrate one's self: watō n'āno, he has cursed (falsely accused, cf. 2) himself (sē ebia ose: ka me nkō a, ankā mawu! I wish I were dead!), cf. anotō. pr. 435f. — 8. tōtō āno, s. 2 c.

tō, v. [red. tōtō] to turn or change by heat: 1. to bake; to roast, to dress by applying to the fire without making use of any pot or pan, cf. kisā, kyew; tō abodō, to bake bread; tō ode, to roast yam; tōtō brode, to roast plantains; tōtō nām, to roast meat. pr. 364.3407. — 2. tōtō, to cause to fade, wither or shrivel by exposing to fire for a few moments, = de kā ogya, e.g. leaves that are to be used as a medicine. — 3. tō dua, to make a fire round about a tree in order to

make it die. *pr.* 3314. — 4. *tõtò kurn*, to dress, stupe or foment a hurt, wound or sore with warm water or medicaments. *pr.* 365.1423f.

*o-tó*, mashed yam (first boiled, then crushed by pressure or [pounded]).

*e-tó* (Gr. §49,3 c) breech, buttocks, posteriors, anus, the hinder part or parts of an animal body; cf. *sisia*, *trūmu*; *pr.* 425.3318. — *né tò atim* (*okò hābi na wakotrā hò korā na n'ani agye hò na ompe se oba bio*), he has settled permanently; *mintú mé tò wò ha*, I will not leave this place; *wabò wó tò ato hò* (*ato guam'*), he has revealed all thy secrets; *né tò ada or ayi adi* (*wo nneyee* [bone] *ada adi na nnipa nhinā ahū wò guàsò, na enni wo nkokoamude biara a ennaa adi e*), his secrets have been revealed; gener. of bad conduct; = *n'ani awu*, he has been put to shame; *wòayi né tò akonñua na fñwē nni né tò bio a otrā so*. — 2. hind part, hind end, of any other object: *pā-né no tò kwán* (= *pane no aniwa, asò, fñwene*) *sña*, — *terew*, the eye of the needle is small, — is wide; *pr.* 2590. — *ehyén tò*, the stern, after or hinder part of a ship; — of a vessel: the part with which it rests on the ground: *añowa to*, the bottom of a brass basin, s. *osrāmān*. — 3. the end of immaterial things: *tñwa .. to*, to cut the hind part i.e. to cut off, finish; *wátñà asém no tò*, he has brought the palaver to an end; *etó ntñae e*, the end has not yet come; *eda a eto rentñwa da*, the day or time whose end will never come, i.e. eternity.

*at o*, in cpds. (*atokoro, atosem*) = *atoro*, lie.

*at o*, Ak. 1. soup-ladle, = *kwankorá* [G. id.] — 2. spoon, = *atere*.

*o-tō*, a kind of pap, prepared of corn; *woyam abūrow de si hò nnansā, na ebón ñle à, wode nsu ahono na woason so na wode gu oseñ mu asi gya so akā*; cf. *mmore, ohu*.

*o-tō*, inf. 1. contention, dissension, discord; broil; cf. *ntõtō*. — 2. F. transgression; *ebon nye Nyankp. ne mmra no tō biara*.

*toa*, v. [red. *toatoa*] 1. to join, conjoin, bring or put together; t. *guaha*, s. this. — 2. to connect, file, string; to tie in weaving; to talk: t. *nsententēn*, to make or multiply words, talk a long string of words; *otoa nsentēn a fñwē nnim'*, he talks a great deal, but there is nothing in it; *otoa nténtēn*, he spins a long yarn, talks at random, tells a long story; *nea oretoa ne nkramosom hō asem bi*, he is talking about Mohammedanism. — 3. to trace, track, follow the trace or track of, pursue: *aboa na wotoa no*, e.s. *woakotow aboa tuo na wanwu n'ananimu hò na okò, na wutiw no*. *Wotoa aboa a, nea wode pe no ne okáfo à egugu nè adae a odae nè nan a ode tiatiae*; *na se wonyā hū a, na woti w so ara, kodu se wobeto no*. — 4. to take up, renew, resume something that had been interrupted; inf. *toa*, renewal. Kurtz §1. — 5. to fall upon, be hard upon, press hard or close, to urge, trouble, to attack (with abuse or blows), to assault, assail, challenge (cf. *tua, tñwa mpoa*); *pr.* 215. — 6. to apply to, assail with petitions, urge, solicit; *waguan atoa no*, he has taken refuge with him; Ps. 2,12. 31,2; *wo bone ahye wo so ara se den, na woreye apa abaw, na wode kotoa no a, orem pam wo da*. — 7. to design beforehand in dice-playing or in the game called *ntewsi* (not in *nhōmatow*). — 8. Phr. *n'asem ntoa*, he is inconsistent with himself, he is an unprincipled

man, unstable, unsteady, fickle in his manners and doings; n'asem antoa, his dealings had no consistency, from improper conduct he could not hold his position. — 9. toa so: a) caus. to join, put to, sew to, adjust together; ntama ye tiā a, wode bi toa so; — b) to adjoin, lie or be next to, be contiguous; Begorofo toa Kāmānāfo so; — c) to fit, agree, suit, be adjusted or adapted: eyi de, ęntoa so korā, this composition (of two words) will not do at all. — d) to continue, to proceed in (a speech or narration): wokā asem a, toa so na ęnkosi prekō ansā-na woagyae; mekoę no, na okasa, na otoa ne kasa so ara kosii. — 10. toa toa so, a) to be put or arranged in a row; — b) to follow after one another in a row: mōnkō no ntoatoa so, go one after the other.

tōa, v. [red. tōatōa, q.v.] 1. to involve, implicate, entangle; ope se ode n'amanne betōa me kōn, he wishes to involve me in his own difficulty. — 2. to be entangled or caught, to entangle one's self; aboa no atōa, the animal has been caught in the snare; wudi sono akyia, wontōa, pr. 893. — 3. F. (twēa) to accuse. Mt. 12,10.27,12. Mk. 15,3. — 4. to cause disorder &c. ewo tōa ne yam', the honey causes pain in his belly. pr. 445.

toa, pl. n-, calabash, gourd and the plant producing it; pr. 599. — small bottle, flask or flagon; box; small pot or jar; pr. 3320-22. (F. twa, Mt. 9,17.) — ntoa ahorow: nnótōá, nsútōá, bęntōa, odánka, aden-kum, mfoā. — cf. toā, kora, kuruwa, tumpań.

toā', toáwa, F. toaba, pl. n-, a small calabash, bottle, flagon or box; phial, cruet; cartouch, cartridge, cartridge-box; cf. asratoā'.

ntoa, ntoā, 1. pl. of toa, toā. — 2. a leather belt or girdle containing cartridges in 6 or 12 small boxes or cells; s. obarehya; — woakō ntoa mu, they are ready for fighting: mōnkā ntoa, make yourself ready for fighting.

átōā', 1. a kind of tree, used for fences, with edible fruit. — 2. a kind of bead, s. ahene.

o-to-a beré [nea ne to abere, whose buttock is red] s. afęraw.

ntoa-do, F. place where two things meet or join, corner; border of a territory, region, district or country. Mt. 2,16.4,13.6,5.8,34. Cf.

ntōadze (?) F. the uttermost part of, Mk. 13,27. [ntoaso.

toa-fúfu, vessel or box of white porcelain. pr. 3319.

toa-múm, a gourd without opening. pr. 168.

nto-anā, = nea oto anā, pr. 3323.

nto-āno, inf. [to āno] the sum or amount of gold-dust consisting of several smaller amounts now weighed together.

toapó, As. spitting-box.

nto-ase, inf. [to ase] 1. payment in advance for a medicine or any other thing promised; wode to ade a wode rebemā wo a.s. wore-beye amā wo no ase; a gift to the fetish; ade a womā na woyi nmu-su māwo anāse woye aduru māwo a.s. wotu suman māwo. — 2. condition. Kurtz § 311.

o-to-ā-séfó, pl. a-, a man having a belt with cartridges about him; one who wears a belt with cartridges for another; armour-bearer.

ntoa-so, *inf.* [toa so] *continuation; junction*; F. ntoa-do, *q. v.*

toä-tíri, *pl. n-*, *the covering of a cartridge which is bitten off before use*; o-nè me kekaw nt. (= o-nè me kō), *he is in active hostility with me, acts hostilely against me.*

toatoa, *red. v., s. toa.*

tōatōa, *red. v., 1. s. tōa*; nhāmā tōatōa m'adesoa, *climbers have entangled my load.* — 2. *to become or be bent or crooked*: ne uan atōatōa, *his legs are bent (together).* — 3. *to prefer a charge against; to accuse*, F. Mt. 27,12. Mk. 15,3. — *to calumniate, backbite, slander* (more than t'wiri): okontomponi t. ne yonkō. — 4. *to embroil, to sow or stir up dissension, disunion, discord &c. among*: onipabone na otōatōa (otōtō) mañ nè mañ ntam'. — 5. t. mu, a) *caus. preceded by de or fa: to interlace, join together, insert &c.* — b) *to be joined together, interwoven, intimately united, closely connected*; *syn. kōakōa mu.*

atōatoā, *pl. n-*, *a beast of prey, lynx(?)*; ne hō te se obátá, *a little bigger than a large country-dog, preys on sheep &c.*

ntōatōae, *impediments* (nhama, nnuā nè nnuā a ewo kwan mu wo soro nè fam', na wonam mu a, esuso wo mu.

ntōatōam', = nkōakōam', *joints, connected members.*

ntoatoa-só, *inf. 1. continuation; a continued, uninterrupted row.* — 2. *adv. repeatedly, in repeated succession, continually, continuedly*; waye bone no nt.

o-to-atwēre, *s. sisi, bear.*

tobê tobê, *adv. noisily, impetuously, vehemently*; monnye no t. t., *do not treat him violently*; asafo kura onipa a, wokasa nanso wosunsūan n'ase t. t.

to-bea, *place or manner of laying.* — to-bew, *place to put or lay something*; minhū ne t., *I do not know where to put it.*

atobēre, *s. atopēre.*

atobiā: waye at., *he is in despair, looks about him in desperation.*

o-tobō: akōa at. F. *an unprofitable servant.* Mk. 25,30.

ntoboa, F. *tribute (money).* Mt. 17,24f. Mk. 12,14.

tóbūrō, tóbūrobō, *a. insipid, tasteless, not sufficiently salted*  
[or seasoned; cf. wō.

ntobūrō, *a disease similar to small-pox (mpete) yet with smaller pustules.*

eto-dabi-a, *lit. it falls i.e. happens some day that, i.e. sometimes*; s. to 13. Gr. § 130,4. pr. 3282. — F. oto-dabi-a, oto-febi-a.

ntō-de, *roasted things, roasted yam.* — ntō-nām, *roasted meat.*

nto-dii, *v. n.* [ade a woto di] *things bought and eaten: bought victuals; expenses espec. for food*; onnōw (onni afuw) na odi nt., *he has to buy his victuals*; fa nt., pr. 1082.

todō, *a certain star.*

ntodowá-sò, Akw. nea womō amōase fa hō no, d'wōnkū-só.

atodu-dubeñ, adubeñ, sufre, *sulphur.* D.As.

ato-duru, atoduru [tōw aduru] *gunpowder.* pr. 1252.3371.

toe, *v.* to take away from on the fire: toe aduan no, = mā so fi gya so; nsu no ado dodo, na toe si fam'; to help down (a load), cf. soe.

atoe, *v. n.* the place where the sun sinks or sets, west; s. to, *v.*

atoe-fām', west side; to west, west-ward.

o-tofam mēñ [mēñ = beñ, red] a kind of herb.

atòfo, 1. ade a biribi trā so; nave of a wheel, wherein the spokes are inserted; socket, opening in which any thing is fitted; ade no a-hūan asi n'at. so, the thing has snapped into its proper place. — 2. cushion worn by negro-women in their dress behind, distinguishing their dress from that of the males; they may carry children on it.

o-tòfó, *pl. a-*, buyer, = odetòfó. [G. atofó, atufu.]

o-tófó, *pl. a-*, one who has fallen in battle or has been killed by an accident. *pr.* 957.3324. — atofó-kwāñ, asamañ kwan, the milky way.

o-tofo-sēsū, *s.* osāmāñ. — (tofo, *Mf.* apparition.)

to-fōe [to a afo]. *pr.* 3137. — tōfor, *F.* glutton. *Mt.* 11,19.

ato-gyē, -gyei, *F.* custom house, collector's office. *Mk.* 2,14f.

o-togyefo, *pl.* atogyigyefo, publican, toll- or tax-gatherer.

átòhá, a kind of tree.

ntohoro, food without meat or fish.

tòkō, *adv.* (to fow or sra) richly, plentifully; wode nkū afow n'anim t. = tàkā.

atókó, a kind of millet, guinea-corn. [G. àkoko.] — atoko-sá, a kind of beer made of guinea-corn; nsā a wode atoko aye.

antókò-asafo, a sort of European cloth, *s.* ntama.

o-tokoataka, a kind of creeper or climber. *pr.* 3423.

ntokoá-ntòkoá, *a.* variegated, spotted, dotted; ansūm hō ye nt.; ntama a biribi sisim' bebrē (nneema wom' bebrē) ye nt.; cf. nwrañwrañ (more used of flowers).

ntokontráma [with pure a; atoto hō 'mākō-mākō sē ntrama] speckled; oponko nt., a gray and white horse.

ntokónán, *s.* ntokwanāñ.

ato-koro, = atoro koro, a single lie. *pr.* 3325.

ntoko-tá, *F.* nsokota, sandals; = mpaboá.

tòkótòkó, a kind of bead; *s.* ahene. [Guan, = biribi biribi.]

tókũru, *pl. n-*, a hole; a hollow, excavation, cavity; *pr.* 2590 tew t., to tear a hole, as in a dress; bō t., to make a hole, as in a board or in the ground; cf. tũ, amōa, ñkoroñ.

tokuwa, *pl. n-* [dim.] a small hole.

atōkwā, *pl. n-* [akoa a woato no] a bought slave.

atokwa, n-tokwáw, fighting, scuffle, affray; kō nt., to fight, scuffle, cuff, be at fisticuffs; wode kutraku anā twere a.s. sōtore kō nt., they fight with the fist (clinchd in two different ways) or with the flat of the hand; *pr.* 1189. wakokā nt., he has caused or brought about a scuffle; di nt., *pr.* 297. cf. mmātōkwa.



tókwa-bo, tókwa-bóba, a kind of *stone* found in Akem, hard and heavy as *quartz*. *pr.* 3326. *a burdensome stone, Zech. 12,3. a stone to be lifted up by young men to show and exercise their strength;* obo a ñkũrofo mã so de kyere won ahõden.

tókwa-mirika, *pr.* 3327.

ntókwa-nán: wasi nt., *he has set his feet in a fighting attitude.*

tókwa-tām, *a cloth tied round the thighs and regio pubis by persons ready to fight.*

tom', = to mu, to mu; *s.* to 12., to 5.6.

ntõmã, Ak. = ntāmã.

tóinmā, n-, 1. F. Akr. ntama a wode bo asen, *sash, a strip of cloth worn about the waist, tied over the clothes.* — 2. Ak. ahene hunu a mmā de to won asen, = asenmuhèné, *a string of beads worn about the waist.*

ato m-d é-e [ade a wode to (ñkwan) mu] *greens, seasoning, spice, fish or other meat put in the soup.* *pr.* 106.

ntóm mē [nton abe] *a plant (kind of palm) with ensiform leaves, the living stems of which may serve as posts in fences; ne ñkoñmu se obeten nti na emā wofre no sa; cf. nton, opete-nton.*

ntomme-ntomme, *a.* = ñwrañwrañ.

tomere [Eng.] *tumbler; cf. gyirase.*

o-tòmfó, *pl. a-, [tono] smith, blacksmith; pr.* 234.3328f. *cf. odwumfo.*

o-tomfo, tñfo, *pl. a-, [ton] seller; syn. odetonfo.*

ntóm mò, ntòmò, *sweet potato, Batatas edulis, Convolvulus batatas. [G. atómò.]*

o-tō m-mó [tono obo] *anvil.* — tomō, F. *alone, only; cf. ñkõtō.*

ntomporie, Ak. = ntampehámá, *rope; hama a wofira no kōkūrō, adwumayefo de bi to won asenmu ye adwuma; nsuānofo na etā de to won asenmu.* *pr.* 744.

atompráda, *the viscous juice of newly cut plantains; brode a wokotwa fi dua so mpren de beto ho na āno nsu anson na wokodi a, na akita wo.*

nto-mú, *inf., addition, augmentation, pr.* 2934. *cf. ntoso.*

tñ, *v. [red. tontñ] to sell; pr.* 3330-32. — tñ.. di, *to sell and use up the money received; odefo no koton asem no mã nea odi asem no.*

tñ [full o] *adv. imitative of the loud and harsh sound of a bell, gong or dawuru [G. ñoño].*

tò ññ (tññ, tññ) *adv. far, to a great distance, to a remote part of; oko Abrokyiri t., okofa akurā t.*

o-tñ, *inf. the act of selling, sale; slavery.*

e-tñ, *amber, beads of amber; wofre no akomfohéné, akomfo na etā hye ntia; s. ahene & bankam.*

ntó ñ, *a plant (kind of palm) with long ensiform leaves used for plaiting mats; ahaba bi a wode ñwene kete; pr.* 3333. *cf. opete-nton or ntomme, twitñ.*

ntòn, Ak. ntóro, = abusūabān, *family, consanguinity, kindred*; wufi nt. beñ mu? wó ntòn de dén? meye Dẁ́tmoànáńí &c.

ntòn, = ntònkā: n'ani atra ne nt., *he is supercilious, arrogant, presumptuous*.

ntòñanōá, *the eaves of a roof*.

tonasú-m', otonsu [nea otomfo tono hō] *forge, smithy, smithery, workshop of a smith*.

ntònkā, (eye-)brows; cf. ntòn, nyañkōntòn.

ntón'ko, *the largest kind of pepper, with red or dark-green or whitish pods, s. mako. pr. 3334*.

Tòùko, *pr. n. a town on the left bank of the Volta; cf. Anum ko hō beye dakoro kwan; wufi Parémā a, na wokō hō a.n. woadu Sōhaé (Èpe)*.

tòñkogyei, *pl. n-, hook, large fish-hook. Am. 4,2. cf. akotokoro*.

tòñkō-kā', *a finger-ring with a knob resembling a mitre; cf. kā, mpetea*.

tono, *v. [inf. a-,] to forge, to beat or work iron or steel, to do smith's work, — used without an obj., cf. bō 60.89; — s. tontono*.

o-ton-su, *s. tonasu*.

tōntāñ, *v. to twist, intertwist, entwine, intertwine; to entangle; fá tōntāñ mú = fá tōatōa mu, make a noose, loop, loose knot!*

ntóntāñ, Ak.-ne, *-net, net-work, cf. otañ; — spider's web, cobweb, s. hūhūa*.

ntóntāñ-tām, *crape, gauze*.

ntòntó (cf. tòn, *to sell, to, to buy*): ði nt., *to buy things on joint account and share the money received from the sales; = si kosow*.

ntontó [full o] *a kind of yam (bayere); s. odé*.

ntònto [full o] *several strings united, with beads strung on each, used to decide any matter by drawing the beads, which may come or not; bō or tẁě.. so nt., to draw lots (cast lots or raffle) for (or upon); asase yi nt. abō me, the lot of this land fell on me; wobō no nt. (cf. wobō no aka), they recur to the drawing of lots in order to decide his case. F. tẁě(.. hō) tonto, Mt. 27,35. Mk. 15,24*.

ntonto-bō, *the act of drawing lots or deciding by lot; wode asem bi ato nipa so na wonhú mu nokware, na nea owō ntonto no bi wō-mā okofa, na wōkañkye ẁie a, otẁě ahene a.s. ntrama a ewō hama no so no. So onipa no, wotōno sō a, na ayi atō fam'; se nso ewom' ampa a, wotẁě a, emmá. Ade koro no ara na wofre no ahamatẁě; woye wō Fante*.

ntóntōm, *mosquito. pr. 3335. — ntóntōn-tām, mosquito-net*.

tontono, *red. v. 1. s. tonno. — 2. de.. t., to work or act upon ..with .., to cause or give trouble by, to inflict or cast upon: mede asem makotontono no, I have brought a palaver upon him which will give him much to do. — 3. F. to laud, magnify; to adore*.

ntòntóno, *inf. F. adoration*.

atóntore-bòā', atontrōboā, *pl. n-, gnat, small fly. Mt. 23,24*.

o-to ntūroni, *pl. a-fo, reveller, rioter, carouser, bacchanalian*; onipa a wadidi amē na n'ani agye kyeñ se ete, odi ñkwaseasem, otēetēm' (yē yē, mē, tṽea), oye sakasaka, odi atuntunansēm.

ántópāntíri, a kind of *bead*; s. ahene.

atopé (obsol.) *hoe, mattock*; cf. asow; spade (?) pr. 1081.

o-tope, a *large snail*, cf. ñwaw, owánini. pr. 1080.3427f.

atoperé, a *play in which a victim* (a person destined for death) is *cruelly killed*; pr. 3336; de.. goru at. (As. dṽa at.), to *worry, torment, torture one to death*; maye bone, na mommfá me ññnoru at., *I have done evil, but do not torment me to death*; nea wode no regoru at. no, wōhye no anibere, e.s. wōbobo no nnade ansā-na wōakum no.

o-toperefo, *pl. a-*, pr. 3337.

tōpō' [Eng.] *tub*.

tore, *v. [red. totore] to fall* (cf. to); 1. *to fall or turn or be decided against*; asem no atore no (= as. no ato no so, abo no) or simply átore no, *the matter has fallen or turned out against him, he has been found guilty*; asem yi, étore wo, *you are guilty*. — 2. *red. to fall on or upon, to attack, assault, assail, begin an attack upon*; ototóre no, *he attempts to catch him, assaults him*. — 3. *to be reduced in number, become less*; wōatore, *they have become few*. — 4. *ase tore, to die out or away, become extinct, be extinguished*: wōñ (ōmañ, abusūa, mmoadoma, afieboa) ase at. = wōñ ase agu; aduañ (ode, obrode n.a.) ase at.

ntore-mu, *inf. di nt. = to mu, to sink in, fall down*, e.g. a cover or lid in a pot of too wide an aperture.

atóre-mù-adé, F. = amanne, a *custom of long standing, habitual practice, usage*; ade a wófi tètetete áyè abedu 'ne; Guanfo at. ne se wodi agyade, na Atṽifo de ne wofade; Eniresi amradofo at. ne se, oman biara a wodi so no, wogye wōñ tow.

antor-epira [wanto a.wapira] the name of a kind of *native song*.

ntorewa, s. ntorowa. — torfo, F. = otōrofo. Mt. 7, 15. 24, 11.

tōro, tōrotōró, *a. 1. smooth, glib, slippery, lubricous*; okwan yi so ye tro, *this path is slippery*; okwan trotro ni. — 2. *false, spurious, not genuine*; cf. bisetró, opp. bisepá. — toro, *v. s. torów*.

atóro, *qt., a lie, untruth, falsehood*; di at., As. di toro, *to tell lies, to lie*; pr. 450. 457. cf. boa; omā otoro wíe toro, *he makes the lie cease to be a lie*; yémmā qt. ñwíe qt. ana? *shall we make the lie told of us a truth?*

o-tóro, a kind of plant, used to destroy lice; *staves-acre*; wode guare wōñ tirim na dṽiw kō.

ntoro, Ak. a *person of the same ancient family, worshipping the same fetish*; wo nè bi guare oboson-koro a, ná moye nt.; mé ntoro ní! oye ment.; cf. ntōñ.

torobén'to, *pl. n-*, [Dan., Dutch: *trompet*] *trumpet*.

tórodō, tórododo, 1. *a. straight, erect, upright, aright, right; slender, slim; plain, smooth*; dua no si ho t. (enkyeá na ehō nni apowapow, na enni abā pī gye ne soro ñkō); e or o torodō, a *plain, decided e or o*; mo de a morekā yi ye nokware torodododo, *what*

*you say here is quite true, the plain truth. — 2. adv. precisely, just, exactly, perfectly.*

tòròdò, tòròdòdò, tòròdòdòdò, *adv.* imitative of the sound of a fluid being poured into a vessel or upon the ground; *pr.* 327. nsu gu tòròdòdò; nsu gu mu tòròdòdò; nsu gu fam' taradada; ode nsu gu ahinam' tṵròròdòdò.

tòrófetòrofe, *a.* smooth, glib; *cf.* tòro; n'ano ye t., *he has a smooth, glib, flippant, voluble tongue.*

ò-tòrófo, *pl. a-*, liar. *pr.* 2596.3338-41.

ntòrofo-sém, = atosem, *lies, falsehood; s.* atoro.

tóróm, *a kind of antelope; ne hō ñwrañwrañ sẹ ọwansañ.*

torom, ... *s.* terem, trōm, troma, tromtrom, tūrom'.

atoropó, *a kind of tomato, a fruit similar to a pomegranate; s.* ntorowa. *pr.* 3136. *Ex.* 28,33. — atóropòá?

torotoró, *a.* s. tòro.

torow, *v.* to become smooth, to wear out, be worn out or off by friction or rubbing, mfewá no hō ñkyimí at.; n'asō atorow, = n'a-sōm'aye trotro, asem biara nsíaw mu, *he turns a deaf ear to all that is told him.*

ntorowá, *As.* nnuadéwa, *an edible fruit, espec. eaten in soup, tomato, love-apple, Lycopersicum (or Solanum) esculentum; diff. kinds: nnuafwé, nt.-kyeñ, nt.-pá, nt.-apó, s.* atoropó.

to-sika, *F.* tow-sika, *tribute money. Mt.* 22,19.

ató-sém [atoro asem] *falsehood, falsity, untruth, lie.*

ntò-só, *inf.* [ade a wode to so] *addition, what one gets into the bargain when buying a thing; Ak.* ññuso, *cf.* nsim', ñkwanyẹ.

ò-toso-fá, *inf.* the act of embezzling (taking for one's self) what is given into the bargain, instead of bringing it to him or her who sent to the market.

tòte, *pl. n-*, *foot of a fourfooted beast, paw, claw, hoof.*

atòte-bóa, *pl. n-*, *any quadruped that lives on the ground, not on trees; opp.* soroboa; adowa ne nt. hene, adowa na ne tòtesũa papa.

ato-tem, *n-*, *inf.* [tow ntem].

tòtò, *red. v., s.* tò, *to fall &c.; tò, to buy. — F.* = sère, *Mt.* 18,29.

toto, *red. v., s.* to 1-31. *espec.* 5c.d.8c.d. (òtoto nehō ase: 1. = ọbere nehō ase; 2. ọñfwẹ nehō so yiye.) — *F.* to cast a hook, *Mt.* 17,27. — toto abā, *F.* to shoot out branches. — toto anyiwa, *F.* to look round about. *Mk.* 9,8. — toto ntafi, *F.* to spit. *Mt.* 26,67.

tõtō, *red. v., s.* tō 1-3. *to be entangled, complicated &c. pr.* 2. t. anañmu, *F.* to offend, *Mt.* 5,29.13,21.18,8.24,10.

tòtò, *child. lang.* = bósáw.

ò-tòtò, nea òtoto, *one who often buys. pr.* 3342.

ntòtò, *inf.* frequent buying, inclination to buy. *pr.* 392.3548.

ntõtō, *inf.* [s.tō] discord, contention, embroilment; perplexity; o-tòtò a hō honò, *s.* mmofūmā. [confusion.]

ntõtō-anañm, *inf.* *F.* offence, things that offend. *Mt.* 13,41.187.

ntoto-aním', *v. n.* what is put before another thing; a casing of timberwork; dua a wqasen de fomfām apon nè mfensere anim mā eye fe, = mfomfamhó.

ntõtõtō-āno, *inf.* false accusation, calumny, slander.

atoto-be, *pr.* 3347.

ntotobísiwa, *a.* small and numerous; yen mmofrant. de, yen-nim, *we little children, many as we are, do not know that.*

o-toto bonéfó, *pl. a-*, a profligate, flagitious, abandoned, vicious, wicked, reprobate person, ruffian; onipa a ope se ode nehō fra bone biaram'.

o-toto bròfó, *pl. a-*, artless fellow; brutish person. *pr.* 3296.

ntotoe, *v. n.* F. supplications; s. toto = sere.

atõtõe, = asē akeseakese.

[akisiwa.

ntotofífiwa, mmofra nketenkete, *boys of about 12 years, cf.*

ntoto-kón, *inf.*: óyè nt., ode nt. nam (nantew), = ototo no kón,

atoto-nsā, *one who has bought palm-wine. pr.* 3343. [s. kón.

toto-re, *red. v.* tore, to assail, assault, attack, try to catch or kill.

o-totore, *a kind of tree; dua kese, woso.*

ntótore, *dry spittle* about the mouth of sleeping children; mmofra da na ntasu sēn wqñ āno na ekyenkyen hō a, wofre no nt.

totorotó, *a.* large, tall, big, stout: òye onipa t. = osō, oye kese, oye oberañ.

tótortō, *a.* safe and sound; unhurt, uninjured, unimpaired; unimpeached: wakō sa de nehō aba t., e.s. korábó bi anká no se oyare bi ammó no, na ode nehō dṽōdṽō aba ofie; wafi asem nom' t., e.s. obi de asem ato no so a.s. amanne bi abeto no so, na mpanyimfo ahyia adi asem no, na fō biara amamá ne fām'.

tótót'ē, *adv.* lengthways, lengthwise, at full length; obea hō t., *he lies there (idly stretched out) at full length.*

tótòtotò: n'ani ye no t. = eye no aniani, *he is sad, grieved, in perplexity, at a loss* (so that his eyes fall now here, now there).

o-totowá, atotowá, *a kind of tree; dua kese, wodi n'aba, wode n'ahaban ye fañ.*

totoyañ, *As.* bog, morass; s. dontori, dènkyledenkye.

tõtörq-bo-nsu (toturob., *R.* tetreb.), *he who causes rain to fall copiously and makes water (rivers) overflow; a by-name of Nyankōpon; ototo toto a, na nsu abo, when the rain falls abundantly, the rivers &c. overflow.*

toto-w, *red. v.* tow; *pr.* 3346.

tow, *v.* [red. totow] 1. to fling, cast, send or throw from the hand, to whirl, hurl, *pr.* 3348; otow no bo, *he flings a stone at him*, tow kyene, tow gu, *to cast somewhere*, F. *Mt.* 13,42. *to cast away. pr.* 3346. 3350f. 3353. — tow kyene or petē, *to throw or cast to; otow poma no kyenee me, he threw me the stick; tow nnuā no petē yen ha, fling the pieces of wood to us here! tow atābo, to throw with a sling, to sling a stone: otow atābo no boq no, 1 Sam.* 17,49. — 2. to fling or throw one's self

in a violent or hasty manner, *to rush, dash, spring, bound*; ohuruw fii abyemmam' tow pom', *R. p. 240. wotow hyee or gun yeñ so, they fell upon us and seized us*; mmoadoma a etua aŵerew no ñhinā tow. — 3. *to propel, shoot, let fly* (bem̄ma, agyañ, *an arrow*); pr. 362. — 4. *to shoot, fire, discharge* (otuo, *a gun*); ehena na otowe? *who did shoot? to shoot, to kill by shooting*: otów' no tuo, *he shot him*; pr. 3349. cf. hō tuo; — also of the gun: *to be fired*: otuo atow wuram', *a gun has been fired in the bush. p. 1479.* — 5. *to give, fetch or deal a blow, to beat or strike* (kutruku, sōtore, tŵere, *with the fist, the palm of the hand, the knuckles of the fingers*); tow anañkoti, *to kick, wince, fling out, to jerk* (of horses). — 6. *to brandish, flourish, wave, fan* (mānā, poñkodúà, sohorì ntakārā). — 7. tow osikyì, *to cast or throw a die or dice, to play with dies*; t. ntrāma, *to play with cowries* (wofa ntrama ná wode gù fām' ná wokari nèa ébutuw nè nea edán); t. ñhōma, *to play at cards*; t. dam, t. ware, *to play at draughts*; pr. 3354. t. òdo, *to play with a kind of ball made of palm-leaves.* — 8. tow (atade) so, *to iron, smooth (a dress).* — 9. tow poñ, *to spread the table, lay the cloth, give a banquet or entertainment.* — 10. tow dua, *to fell a tree.* pr. 361. 3352. — 11. Phr. wantow n'anom toā mā, *he did not shoot one cartridge full from his mouth, i.e. he answered or replied nothing at all.* — 12. wotow gye so, *they shout to each other for joy.*

e-tow, pl. n-, atow-atow, 1. *lump, bump, globe, round mass, ball*, as of wet clay for pisé-building; *dumpling*, of foofoo (fufū-tow; ahentow, a small one, ñkwaseatow, a large one); *clod, clot, coagulation*; 'mogya atow-atow, *Lk. 22, 44. pr. 3266.* — 2. *cluster, swarm, crowd*: nnipa no abo tow, *the people are crowded together*; wokokyeree tow, *they huddled together.*

e-tow, 1. *tribute, toll, tax, poll-tax*; gye or gyigye t., *to receive, take, gather or collect taxes*; yi t., *to raise or levy taxes; to pay taxes*; ohene de kaw a, woyi t. mā no, wokye no asafo mu; Kwadade yii t. obarima mmañ 12, ohea mmañ 8 (1854 May). — 2. in cpds: asafo-tów, *a single company*; kűrotów, amantów, *a single township or community.*

o-tówa, a kind of tree; sare so dua kese.

atow-o-so, = adetowoso, ahunum'.

tóŵow, a. *tasteless, insipid, unsavoury*, from want of salt, pepper &c. ñkwañ no ye ñkwañ t. e.s. ñkyene nè mako n.a. nnim'.

toyám', *anxiety, anxiousness, dejection, apprehension, alarm, despondency*; bō t., *to be cast down, alarmed, depressed, dejected*; ode owu t. (= anikrakra) guañe, *he fled in a mortal fright.*

toyám'bó, inf. *the state of being dejected, dejection &c.*

tra, tāra, v. [red. tratra] *to go or move over any object or beyond any limit in doing any thing.* pr. 3355. *to pass, go over*, pr. 1033. *to pass by, forego, relinquish*, pr. 366. In connection with another v. it serves to express the prepp. *over, beyond*, s. Gr. § 109, 31. 223, 4. pr. 3356. ohuruw traa obo, amōa, *he leaped over a stone, a pit*; n'ani atra ne nton, *he is supercilious, haughty, overbearing*; tra so, *to be excessive*; oye hū tra so, *he is excessively timid*; aye mā atra so (aboro so, abu so), *it is overfull.*



trā, tǎnā, tǎnā, *v.* [red. trātrā] F. tsǎnā, 1. to sit down, to place one's self on a seat; it expresses the action, whilst the state of sitting, the posture of being on a seat, is expressed by t e, Gr. § 102, 3. trā ase! mǎntrā ase (e)! sit down! take a seat or seats, be seated! trā fam'! sit down on the ground! watrā abrogua so, he has placed himself on a chair; k o trā or b e trā, to go or come to sit down, to settle, take up habitation; d e .. trā, caus. to seat, place on a seat, cause to sit down or to occupy a post, site, situation; to station, locate, settle, establish; — otu kǎtrāā Akyem, he emigrated to Akem; otuu wǎn kǎtrāā Babel, he carried them away to Babel (and settled them there). — 2. to sit, dwell, live at a place (in the pret. and fut. tenses, when the contin. t e cannot be used): ǎtrāā Aburi, he lived at Ab. (but is no more there); ǎp e s e ǎbetrā Ab. dā, he wishes that he may be able to live at Ab. always; cf. ǎt e Ab., he lives at Ab. at present; ne yere wui no, na ǎt e Ab., when his wife died, he lived at Ab. — 3. to stay, remain, continue: trā ha kakra, stay here a little; wobekǎ, na me d e, mǎtrā ha; mǎtrā ha adapen anan; asase b e trā hǎ dā; mǎ ǎntrā hǎ, leave it there, let it remain where it is, let it rest as it is, let the matter alone, = mǎ ǎnka; — akutu no mmeree e, mǎ ǎntrā dua so. R. p. 241. — 4. trā ǎhene hǎ, to sit by the side of a king, to be a counsellor of the king's; trā asem hǎ, to attend to a palaver or public transaction.

atrā, = boā, net, fishing net; cf. asawu. pr. 3357.

trā, trawa, *a. thin, flat, smooth, soft*; s. tratrā. pr. 3302.

atrā, slice, cut, thin broad piece cut off, of yam (ǎd e a wǎtwa), of bread &c.

trā-bè á, ǎtrā-bère, trā-bew, seat, place to sit in; abode, dwelling, place of residence; watrā me trābere, he has taken my seat; me t. ni; sore fi met.; mǎ yǎnkǎ yǎn t.; me t. ne Akropǎn. R. p. 241.

tradadada, s. taradada.

[pr. 3358.]

ǎtrāfǎ, pl. a-, 1. assessor; judge lateral, counsellor &c. Kurtz § 178. — ǎhene atr. = mpanyimfo, the king's counsellors, advisers, ministers. — 2. steersman, helmsman, steersmate: hyǎn mu (akyerék yerék wǎn hǎ) trāfǎ a ǎkyere hyǎn no kwǎn.

á ntr ā-kù rǎ [ǎntrā kǎrow, bābifo kyǎ] a kind of bead, s. ahene.

tram', = tra mu (*s. tra, v.*): wudi mmekwǎn na wususuw wo tirim asem a, nkwan aba wo fwenem' atram'.

tram, *v.* [red. trantram] 1. to cry out, cry at or about; tram fre, to call upon, invoke: wahintiw atram afre ǎbosom na ohintiw no anyé no biribi, he has stumbled and called upon the fetish (simply pronouncing his name) that the stumbling may not hurt him. — 2. to bewitch, charm, enchant; to curse, imprecate, call down some hurt or calamity, invoke evil on: osúmǎnfǎ no atrám barima no amǎ wǎfwe ase; cf. kai. — 3. ohuruhuro no tram no twareno, he was smothered by the damps. — 4. ǎtran'tram me, = ǎkasa denneñ yi me hǎ, ǎtǎetǎe me, he threatens me, snarls at me, addresses me harshly. — 5. anadwo yi nnipa bi trantram mu, last night some people kept up a clamorous noise, a great vociferation.

ntráma (pl.) cowries, small shells imported from islands in the

Indian Ocean, serving in parts of Western Africa instead of money; forty make a string (obañ), and fifty strings (mmañ 50 or 2000 cowries) go to a head of cowries (otiri); cf. niwa, serewa. pr. 3360. The value is constantly decreasing; in 1860 a dollar (4s. 6d.) was worth 85 strings, in 1870, two heads. Dabi dare biakō si mmañ 85 (not otiri nè mmañ 35), nnansā yi esi atiri abien.

o-tráma-tíri, a head of cowries; in the pl. atiri is used for 2 to 9 heads and a tramatiri for 10 or more heads.

ntráma-tów (or 1,333), inf. playing or gaming with cowries, s. tow (v.) 7. — ntramatofo, a player for cowries.

ntrā-mu, inf. immanence. Kurtz § 163.

trañ, v. [inf. o- & a-] to discharge many guns in company or in a volley, to volley.

ntrāni, s. ntane-ani.

atrānnò, a kind of bird = afafi-anoma, pr. 1125.

trantram, red. v., s. tram.

atrā-nnufūa, = nea watrā nnufūa, pr. 3359.

atrápò ē, pl. n-, [Dan. trappe] step, degree or gradient of a staircase; (pl.) stair-case, flight of steps, stairs made of stones, bricks &c. cf. antwēri. [G. atrakpē.]

trara, = taradada.

trā-ase, trā ase, 1. s. trā. — 2. inf. abo no tr., it has caused him to sit down. — atrāasè(ó), interj. salutation to one sitting.

trāase-fentem: waye tr. (waka ofākō, ontumi ñkō bābi), he sits idle or unoccupied, always at the same place, he lies fallow &c. wanye tr. wọ n'adwuma no mu, he did not sit idle, was not lazy in his work.

ntra-so, inf. [s. tra] what is beyond the limits; excess, extreme; egyina ntraso abien no ntam', it stands (or holds a position) between the two extremes.

trátrā, a. thin (of things that have an extended surface); syn. frafrā, hatā; flat: won ti ntrā-ntrā, they are flat-headed; smooth, soft, tender: okramañ ayaase ye tr., the belly of a dog is soft.

atrátra-se m, an act of (flagrant) transgression, outrage; odi atr. = obu mmāra so di asem bi, he commits a trespass; cf. senkyenē.

trawa, a. s. trā & tratrā. — tre, F. = tēre, tsere, te se.

trēn ē', tēnenē, 1. a. straight, right, righteous, just; cf. okwan-trēnē, asentr. — 2. n. righteousness.

trēnenē, tēnenene, trēnenene, adv. rightly, justly; truly, really; exactly, accurately; properly, well; entirely, fully; onim nyan-sa tr., he possesses true wisdom or an accurate knowledge, is well-informed; nea wuse no, wudi atoro trēnenene, what you say is simply a (downright) lie.

trim... s. ti, tirim', atirimoden, atirimpow, atirimsem.

tro, trodō, trofetrofe, trom &c. s. toro ... tōrom, tūrom.

trōm, torom, v. [red. trōntrōm] 1. = torow, to become smooth; to wear out: ani atorom; mfewa no ñkyimi atrōm; eso atrontrōm. —

2. *to make smooth, plain or even, to smooth, plain or plane*; tróm adaka no hō māme; trōntróm dan mu, e.s., se eye dote a, wode aborobā boro so mā ne nhinā se pe ye trōmtróm; se eye nnua nso a, wode dade señ so mā ne nhinā ye pe pe; — ođan no wo a, mā wonsra(no) prekō; na wotrom so na afei wode hyirew fa so a, na ntokuru nhinā atúatúa; — otorom (= otow) n'atade so.

trómá, atromá [G. trōma] *morsel, mouthful, bit of food*; Ruth 2,14. *a small quantity, little piece.*

atromā, *a dram, the 8th part of an ounce or 60 grains in Apothecaries Weight. Bell.*

trōmtrōm, *a. smooth, even, glossy, polished*; ne nsam aye tr.; *opp. aṽereaṽere.*

trontróm, *red. v. tróm*; tr. so, *to make the surface smooth.*

trōs [Eng.] *trousers*; cf. tṽākoto, ntṽontṽó, wonó.

trotro, s. tōro, *a.*

tru, s. turu. — *true, F. = ture, garden. Mk. 12,18.*

tr ũ m ú, turum', ntunumu, *strait-gut, rectum, terminal part of the large intestines; anus, breech, buttocks, posteriors*; né tr' = né tò'm'; cf. eto, adintrūm.

ts, F. = t before e, i, *seldom before e.*

tse, v. = te, *to sit &c.* — tse ase = te ase, *to exist, live.*

tse, v. = te, *to feel (tse .. mā .., to sympathize with)*; to hear, *[understand.*

tse, ts'e, tsie v. = tie, *to hear, listen, hearken, obey. Mt. 13,14.23.*

tse, v. = tew, *to tear &c.* otse asorekye nom', *he passes the waves.*

tsē, v. = tēe, *to stretch &c.* tsē wonsa, Mt. 12,13.49. tse apom', *to [be well.*

tsēa, v. = tēe, tēetēe, *to rebuke, to chasten. [slender.*

atsēa, tsēaba, a. = atēā, tēā, *narrow, strait, atena, tenatena, Mf.*

tsēam', tsēatsēa mu, = tēm', tēeteem', *to cry out. Mt. 27,22.*

ntsease, = ntease, *understanding. Mk. 15,16. [Mk. 15,13f.*

atsembu, atsēmbua, atsenbua, = atemmu, Mt. 12,18.20.27.23,23.

ntsen, = nten, bua ntsen, = bu nten, *to judge. Mt. 7,1.2.*

ntsen, *pride; syn. ahantañ*; — ye ntsen, *to be proud.*

tsena, v. = tēnā, trā, *to sit &c.*

tsenabew = trābea, trābere, trābew, *place to sit or live, dwell- [ling-place.*

tsenene, = tēnēnē, trēnē, *straight, righteous. Mt. 3,15 &c.*

tsentsen, = tenten, *long, high, tall.*

otsentsendem, = otenten, *opp. akwatia.*

tsēpon, pl. a., = otempon. Mk. 1,3. — tsere-bia, s. tere.

tserew, v. = tērew.

tsetse(-ber), = tete(-bere) &c.

tsētsē, v. = tēetēe, *to become or make straight &c. Mt. 3,3. etsē- [tsē n'abrebo, it makes him amend his life.*

tsew, v. = terew, *to be wide, Mt. 7,13. cf. tserew, tē.*

tsew, v. = tew, 1. *to plant. Mt. 15,13. — 2. to watch. Mk. 3,2.*

tsew, v. = tew, *to tear &c.* tsew tor, *to fall off (from), to drop.*

ntsew, F. = ntetewá, *chaff*.

tsewē, = ntetewe, *rent*. Mt. 9,16. Mk. 2,21.

ntsew-hō, = ntewhō, *consecration*.

tsi, = eti, *head &c.* ne tsi asē, *he is beside himself*. Mk. 3,21.

tsia, v. = tia, *to tread &c. to be against*, Mt. 12,31f. Mk. 9,40.

tsia, = tia, *privy, draught-house*. Mt. 15,17. Mk. 7,19.

tsiā, v. = tia, *to be added in the row, making up the number of*;

tsiaba, a. = tiā, *short*. [tsia abien, *to be second*.

tsie, tse, v. = tie, *to hear, listen, hearken, obey*.

atsifī, atifī, *crown of the head, top; westward, windward, syn. ane*.

tsintsim, v. = tintim, *to confirm*.

tsiri, n-, = ti, nti. — tsirim: asase ne ts., *under the earth*.

ntsirim: hye-, *to incite, instigate*. Mt. 14,8. Mk. 15,11.

atsi-tsew, *plaiting the hair*. 1 Pet. 3,4.

tsitsifo = ositifo, *a deaf person*. Mt. 11,5. Mk. 7,32.

o-tsitsir, pl. a-, = otitiriw, *prince*.

atsi-tware, -kware, *inf. decapitation*.

tsiwatsiwa, *extremities, ends; cf. tsia = tia; asase ne ts., the*  
[*uttermost parts of the earth*. Mt. 12,42.

tsrew, v. = terew, *to spread &c.* Mk. 11,8.

tu, v. [*red. tutu*] *to pull or draw, move or remove with a short and quick motion*: 1. *to draw out any thing that is fixed, to root out, get out; to pull out* (ñhwī, *a hair*, pr. 2333. sē, *a tooth*, agyañ, *an arrow*, pr. 372). — *to pluck out* (ñwura, *weeds*, pr. 592; *young plants*, pr. 3367.); *to tear out* (ani, *one's eye*); *to pluck* (mmere, *mushrooms*, pr. 373); *to cut* (sare, *grass for thatching*); — tu dé, *to take out the ripe yam*. pr. 3362. — 2. *intr. to be pulled (plucked or torn) out*; n'ani bi-akō atu, *he has lost one of his eyes*; — *to fall out*; ne sē ñhinā atu (atutu) pr. 401; — *to be torn or taken out, to be worn off*: ntama no ani atu; — n'ani atu atq ne nsam', s. ani; — tutu, *to be uprooted, of a tree*. pr. 1047. — 3. tutu, *to pluck i.e. strip by plucking* (akoko, *a fowl*, anoma, *a bird*, pr. 382). — 4. tu hō, *to remove by brushing, to brush*. — 5. Phr. tu ase, *to get out the root, fig. to begin from the very outset*: tu ase (kā) kyere me, *tell me all from the beginning, relate me the whole fully, at full length, at large, in detail, minutely*. — 6. tu, *to take out, dig, make* (amōa, *a hole in the ground*, abura, *a well*, pr. 3361). — 7. tu kuru, *to cause an open sore*, pr. 1425. *to ulcerate, suppurate*; watutu akuru, ne hōnam ñhinā atutu akuru, *he (his whole body) is full of sores*. — 8. *to draw, scoop* (water with the hand or with a calabash): otu nsu de hyira n'ano, s. hyira 6b. pr. 3366. tu nsā kora mā bēre me! — 9. *to take up* (nsō, *ashes*) s. nsōtu. — 10. *to take out from a mass, from among other things*: mekotú ampèsí = mekofa bi mabedi; tu gya, *to take out a fire-brand*, pr. 437. tu gyentia no biakō fi gya nom' bere me! tu kyene, pr. 3364f. — 11. *to take or pull off*, amōase, *the loin-cloth covering the pudenda*. — 12. *to take out i.e. dispose of*: watu n'aguadi ñhinā ahye me nsa, *he has conferred all his trading-business upon me*; watu ne fi nneema ñhinā ahye m'-ase, *he has given all the things in his house in charge to me, has intrusted them or delivered them in trust to me*. — 13. *to take out (from*

a ship), disembark, land: wɔatu hyeñ no mu aguade agu; akōdi-hyeñ 2 betuu asrāfo guu Guā. — 14. tu .. gu, to reject; otu n'afotu gu, he slights his admonition. — 15. tu, to turn out, cast out, eject, expel, banish, excommunicate; watu ne ba (afi n'abusūam') = wapo-pa no afi ne mma mu; wɔatu no afi asafo no mu. — 16. tu .. so, to depose, dethrone, = tu agua so, to remove from a throne, tu ade so, to divest of authority.

Phrases with different complements: 17. a) tu abasam', prop. to pull out the strength of the arms, i.e. to dishearten, dismay, disable, thwart; — b) n'abasam' atu, the strength of his arms has been taken out, i.e. he is discouraged, dismayed, he despairs of: n'ab. atu ade no hō = enyé no few bio, ontumí nye bio. — 18. tu .. bo, a) to provoke to anger, cf. faw or horan or huru bo; — b) to frighten, discourage, dishearten; cf. tu abasam'; — c) ne bo atu, he is frightened, in consternation, perplexed, disheartened, discouraged, dismayed. — 19. tu bofo, to send or dispatch a messenger. — 20. tu .. fo, to admonish, exhort; s. fo; pr. 912. — 21. tu or tutu ani fwe or kyere, lit. to take out the eyes and look or direct to, i.e. to cast a piercing look at: wɔatu won ani de refwe no, otutu n'ani rekyere me, s. ani & pō. — 22. tu or tutu āno: a) to take or cut off parts of the end, to point, give a point to, sharpen (the sticks to be fixed in the ground in building a house); — b) otutu m'asem āno sisi (mekā asem a, na wadañ ani), he wrests my words or cause, lit. he pulls out the borders of my matter and puts them in other places. — c) otu m'ano wɔ fam', he refuses to hear me, to hearken to me. — 23. tu .. asō, (to pull out one's ear,) to persuade, win over; F. tu asō asōmā, to persuade, pacify, conciliate. Mt. 28,14. — 24. tu or tutu asu, to whisper; to plot secretly, to devise mischief. Ps. 41,7(8); perh. taken from the sound of splashing, cf. 8.42.

25. tutu, to call forth, bring about, arrange: agoru, oprenten-kdro, a play, asaw, a dance. — 26. tutu, to pain, smart, ache: ekuru no tutu me. pr. 1859. (diff. 7). — 27. tutu, to drive back, to force one to give up his position; tutu nkrañ, pr. 313. — 28. tutu .. kaw, to put one off concerning a debt, to defer, put off payment. pr. 155.722. 762.1368.3398. cf. nkaden, akatutu. — 29. tutu .. anañ, to pace, go on slowly; t. wo anañ duom'!

30. tu, intr. to fly (from the jerking motion of the wings): ano-ma tu osoro (wim). — 31. to fly up, jump up: otu fām me, he jumps and embraces or hugs me. — 32. tu tare, to be thrown or spattered on, so as to be fastened, to stick, cling or cleave to.

33. tu, tutu, intr. & tr., to remove from, to change one's (dwelling-)place; matutu mafi Akūropoñ makotrā Aburi, I have removed from Akr. to Ab.; matu no mafi ofi no mu, I have caused him to leave that dwelling; cf. 10. — 34. tu (ko), to go (away or off), pr. 1036. to go, remove, depart, or journey from (Numb. 33.), to set out, set forth; to break up, decamp; to emigrate; Agyemañ nè ne maiñ atu akoye dom, Agy. and his people have emigrated and become enemies (to their former master or compatriots, s. dom); wɔatu afi guam' hɔ, they have left the assembly; — to break up (a session or meeting): gua no atu, the session or assembly has been broken up or dissolved, has

dispersed. — 35. *tu gyaw*, to desert, elope, run away, escape privately. — 36. *tu agyina*, to consult (leaving a greater circle and standing apart, s. agy.) — 37. *tu hye da*, to adjourn, postpone, defer; *wɔatu ahye da*, lit. *they have parted* (or, *wɔatu asem no*, *they have put aside the matter*) and fixed a day; cf. *wɔabɔ asem no ato ho*. — 38. *tu kwan*, to leave for, set out or forth on a journey, to journey, travel. pr. 3338.3363. — 39. *tu or tutu (a)mirika*, to run. pr. 1321.1771.3397. — 40. *tu aperentɛn*, to travel with great speed, in forced marches. — 41. *tu .. nnee or nsongo*, to walk slowly, stealthily or secretly after; *otu me nnee* = *ɔnam m'akyi breow*, *ohintaw di m'akyi*; cf. *odi (or ɔnam) me ntenteso*; *odi me nsongo*, = *odi m'akyi komm*. — 42. *tu asuasɔ*, to walk along in a water or brook.

43. *ne hō atu*, he has been delivered or freed from his pressing circumstances. — 44. *aduan no atu (or ato) me hō* (e.s. *aduan a midii no asā me yafunum*), I feel no further strength from that food (being digested long ago; Germ. *die speise hält nicht mehr vor*); *aduan no ntú me hō ntem*, that food (is heavy for or clogs my stomach?) does not let me feel hunger soon.

45. *tu kɛséw*, to grow or be pale, emaciate, tabid, worn out; *wa-tu k. fitā*. — 46. *tu mpesee*, to put forth (or display) a tuft of blossoms, to bloom, said of maize.

47. *tu do*, F. to move (= *t̃wiw*), Mt. 23,4. — 48. *tu .. si ho*, to put aside, apart, to remove; — (prep.) without, 1 Pet. 3,1.

*atu*, inf. flying; *anōmā kyere ne ba atu*.

*ntu*, s. *ntuw*.

*e-tū*, pl. a-, hole, den, lair of a beast in the earth.

*tū*, adv. completely dark; *ade sãã so tū*, whilst this was going on, it grew full night (it continued or was deferred to the dark of night).

*atū*, clasp, embrace; *ye atū*, to embrace; *woye at.*, they embrace each other; *meye no at.*, I embrace him; cf. *bam*, *fām*.

*tua*, v. [red. *tuatua*] 1. followed by locative complements (*āno*, *hō*, *mu*, *so*): a) intr. to stick (at), to be stuck, fixed, fastened, applied to: *boneñwane tua otuo āno*, the bayonet is fixed on the end of the musket; *ntuaāno tua tumpañ āno*, the cork sticks in the mouth of the bottle; *abeñ tua onipa āno*, the horn is applied to the mouth; pr. 79. *ekuru t. me nsa hō*, there is a wound on my hand; *etua me hō*, I have a wound, a sore, pr. 3368. *ntakara tuatua ne hōnam mu*, pr. 1659. — b) caus., to stick, fix, fasten, put somewhere: *ode ntuaāno* (*ahabañ*, *būrodua*, *dua*) *tua tumpañ āno*, he puts a cork into the mouth of the bottle; *ode dua tua dade so*, s. 8. — 2. to have at the extremities of the body: *mmoa bi tua tɔte*, *ebinom tua awerew*, some beasts have hoofs, others have paws with claws. — 3. *tua .. mu*, a) intr. to lie, be situated in: *m'ani tua me tirim*, my eyes lie in my head, pr. 2294. — b) tr. to close or obstruct a hole, fill up a void or gap, to mend, repair; *ahina a.s. biribi hō aba tokuru a*, *wotua* = *wosiw*; *kotu abañ nom'*, go and repair that fence. — 4. *tua .. āno*: a) to shut, close or stop an aperture, gap or opening; s. 1. — b) to stop one's mouth, lit. & fig.: *wode biribi a.s. asem tua onipa āno na ontumi nkasa bio*; — c) to reply, espec. in refutation: *obi akā wo asem*, *nanso woanyā bi abua*



no; merebetuatua nsem a wubisa no āno, *I now will answer your questions.* — 5. etuatua m'asō, *the report, talk or noise stops or fills my ears, it is always ringing in my ears.* — 6. to apply (pepper, soap) to the anus: wotua no mako = wode mako hye neto. — 7. tua kaw, *to fill up or replace what is wanting, to apply the desert:* a) to (re)pay a debt; to make amends; pr. 3111.3369. cf. hye or si ananmu; b) also simply tua, *to suffer for, pay for, pay damages, expiate;* pr. 728. — c) to punish: obetua won (asem no so) ka-bone, *he will punish them (for it);* — d) to reward: ode akatua-pa betua won, *he will reward them well.* — 8. t., *to join well, sit close, fit;* caus. *to fit on:* ode dua tua dade so, *he fastens a piece of wood on the iron;* s. 1. — 9. tua, *to be compatible or consistent with, to agree with:* mfentom yi nè mmāra antua, = wommārae se wónnye sã mf. yi; cf. 14. — 10. to fall or hit on: m'ani tuaa wo mprenpreñ se wokofaa nhōma no; m'ani tuaa oñifo se wako akoñia ade, *my eye fell on, i.e. I saw with my own eyes...* — 11. to fall upon, to attack, assault, assail (unexpectedly and with force, cf. toa), espec. *to surprise early in the morning:* wotua won e.s. edom 2 akohyia na dom no mu biakō asore anadwo na woko won a wo-nè won hyia no nsram' na wo-nè won akō anopa; s. ntua, inf. — wotua na wobyew kúrow, *they assault and burn a town.* — 12. to besiege, block up, invest; to enclose, encompass, surround: wotua kúrow no (pratū); wotua no pratū ne se: onipa wo danmu na wোকতোa no na onnyā okwan mfa bābiara; s. pratū. — 13. to anticipate, to be before in doing: t. ahema, *to be early in doing, to begin a work or any thing early in the morning before the usual time:* mituaa ahemadakyē or anopa mekoq ho, *I went there early in the morning, I rose early and went there.* — 14. .. hō tua: asem yi hō tua (= as. yi hō nni kwan, a.s. woka na woanni no sã a, enyé yiye), *this word is* a) *incontestable, incontrovertible, indisputable, irrefragable, irrefutable,* b) *indispensable, imperative.* — 15. ne hō tua nehō, a) omfōnee, *he is well fed, corpulent, stout;* — b) *he is at ease, quite comfortable.* — 16. t., to abstain from: otua (nehō) aduan, nsã, *he (shuts himself up against, i.e.) abstains from food, liquor, he prohibits himself to take food, palm-wine &c., in the way of a religious observance;* watua nehō ade amā lehowa, *he has separated himself unto Jehovah as a Nazarite, Num. 6.* — 17. to prohibit or forbid a person any thing to eat or drink: ohene de bi ye akrakwā a, otua no n'akyide nhinā; ne mpanyimfo atua no nsã = abra no mmorosā-nom.

ntua, inf. [s. tua 11.] *a sudden attack, a taking by surprise:* Asenfo de nt. na ckum dom.

atūá, *refractoriness, restiveness, obstinacy, obstinate reluctance, syn. mpi.* — tew atūa, *to disobey, defy, turn restive; to be refractory, disobedient, stubborn; to break with, break allegiance;* watew ne wura so at. se órèmmá (ompé se oye biribi); *to riot, to engage in, or to raise, an uproar or sedition; to mutiny, rebel, revolt.* [G. tše atūa, fe hō.]

ntuá-dé, *prey, rapine, spoil;* ade a woakotua onipa bi aberaui-so na woafa no ho ade (though not in war, cf. asade).

tú-àfuru, tútuàfuru, a kind of grasshopper, green locust.

tu-akwañ [nea otu akwañ, wanderer, migratory bird] s. aferaw.

tuàmōnō, a kind of herb, wall-pepper, *Sedum acre*; when squashed and mixed with palm-oil, it is put on boils (pompo) to open them.

tu-ani, infantile convulsions, eclampsy.

ntuaānó, v.n. [ade a etua āno] 1. cork, stopple. — 2. answer, reply.

ntua-ntíni, a climbing plant, used as a medicine.

atūa-tew, inf. disobedience, sedition, mutiny, rebellion, revolt.

tuatua, red. v., s. tua.

ntuatua-āno, v.n. [s. tua 4.] answerings, gainsaying, contradiction, remonstrances.

o-tu-bā' [otuo abā] butt-end of a musket; wapem no t. = ode tuo to apem no.

atú-bō, inf. [tu 34, bō 40] the act of changing one's dwelling-place; wodi at. = wótù a, wode akobō ha, wotu a, wode akobō ha, they frequently change their place of settlement.

atú-bó, inf. [bō tuo] the act of shooting one's self; wodi at., the practice of shooting themselves is common among them.

atu-bōa, pl. n- [aboa a otu, s. tu 30] any animal that flies; bird; includes also a bat.

o-tubófo, pl. a- [nea óbò túo] one who shoots himself.

tu-bōñā [s. otuo] gun-stock.

o-túbràfó, pl. t., settler, colonist; nnipa a wotatutu a fi won kūrōw mu akotrā obi kūrōw bi so, people that have left their native country (perhaps in enmity) and joined another nation. pr. 3370. — at. kūrōw, settlement, colony. Acts 16,12.

atu-de [ade a wotu]: fam' at., things dug out from the ground, minerals.

atu-duru [otow aduru] gunpowder; better: atoduru.

tue, v. 1. intr. to open, break or burst forth, begin (to take its flow or course): a) asusow atue, the rainy season has begun or set in; asusow rebetue, the r. s. is approaching; — b) asu tue, the (water of the) river, lagoon or lake bursts forth, breaks out [G. fā fē, tiki]. — 2. tr. to open in order to give a free passage or course: a) wore-tue asu, they are letting out the water, pent up in the lagoon into the sea in order to catch the fishes which had remained unmolested for some months. [G. ametiki fā]; — b) tue nsā, to draw (off) the liquor (wine, beer, rum) from a large cask into a small one (aguadifo fwie nsā fi hāse mu gu pañkrañ mu); — c) tue nsā āno, to let out, tap, broach, uncork the liquor (wotu nea wode tuāa nsā no āno fi āno); — d) tue kwan, to open a road that had been shut up (okwan asiw na afei wodi asem no na woamā okwan bio); — e) tue fasu mu kwan, to break an opening or way through the wall. — tue hetsew, F. to break up the roof. Mk. 2,4. — f) tue sū, to commence wailing. — g) tue ayi, to repeat a funeral custom after a certain time (a fortnight to

6 months); Guanfo nè Nkranfo tue ayi, e.s. wosan ye ayi koro no ara a woye kan no bio.

atu-fānu, *muskets fired from both sides, from opposite directions. pr. 3372.*

o-tufó, pl. a-, [tu 34] *emigrant; cf. oguanfo, otubrafo.*

o-tufó, pl. a- [otuo] *a man, warrior or soldier armed with a gun (musket).*

o-tu-gya, *a former channel or bed of a river, now dried up; asu-boñ kã a asu bi agyae mu fa akofa bābi.*

o-tu-gya, atu-gyaw, *inf. elopement, desertion. pr. 2327. 2329. 3373.*

atu-horow, s. otuo.

atu-hunu: tow at., *to fire guns in honour of a deceased king, without killing men besides.*

tui, Ak. tuie [ade a wode tu] *brush; yi .. tui, to stir up, incite, instigate to do something wrong; oyi me tui = ogyigye me, okã kyere me se meye hũ hũ, na mēnko m'anım mēnkokō; cf. otu m'asō; he excites me to mischievous deeds. Obi yi wo tui na wutie a, akyiri wunũ wohō.*

tu-kɔ, *inf. [tu, kɔ] emigration.*

tuku, F. = taku.

tú-kúw, *a crowd [kuw] of people that have come out [tu] of their houses: woabo t., they have assembled in a crowd (nnipa pi aboa wonhō āno gyina fākō redi asem a.s. worebo semode); woabo t. kɔ, all of them went off together.*

tum, *a kind of animal, pr. 536.*

túm tum, *adv. imitative of the sound of pounding "fufū" in a wooden mortar, pr. 1162. 2266. 3269. = su su, pr. 349.*

tūmm, tūntúm, *a. black, dark; — it is also used of dark shades of red, brown, blue, green. — n. something black (pr. 181); a dark spot; blackness; — s. tuntūntum.*

tumétùm é, *a kind of fern, with fine flat fronds or leaves.*

tum, F. *authority, power. Mt. 8, 9. 24, 29. (pl. a-).*

o-túm'fó, pl. a-, *one who has great power or strength, a strong man (pr. 3374), man of power, a mighty one; the Ak. form o-tumfoɔ is also used as a title of kings, and of God, = the Almighty.*

tumi, Ak. timi, F. tum, v. 1. *to be able, can; it denotes an ability depending on natural gifts, on physical conditions, or on power and influence; diff. nim; it is followed by se or by a v. in the consec. or, when neg., by a neg. v., s. Gr. § 256 Rem. Wobetumi aye deñ? or Edeñ na wobetumi aye? what would you be able to do? (said in abuse or scorn; otherwise: wunim deñ ye?) — misusuw se metumi maye ade bebrē; metumi maye kyeñ (se)nea nkũrofo bebrē susuw, R. p. 242. ontumí nye me fwē, he can do me nothing (no harm); mintumi minsoa adeso no. pr. 3375-84. — 2. to be able to withstand, to match, master, overcome; to be a match for, to be equal to (followed by a passive object): mantumi no, I could not withstand or overcome him, s. Gr. § 203 Rem. — 3. (foll. by an inf.) to be accustomed*

or *know well* (to do), *to be well versed* (in doing): otumi sã yò, Gr. ib. — *to dare*: kũromhofo tumi ahòho f̃w̃e.

o-túmí, *inf. ability, power, might*.

tumi-sém, *display of power, might, or strength*; odi t. = odi ahòodénsem, oye ade a nnipa nhinā ntumi nye. Adow Dañkwa dii t. kyeñ Kwadade.

ntũm-mo a, *small black flies*; pr. 604. nt. retow gu yeñ so ẁe yeñ, ẁe yeñ, ẁe yeñ.

tũmpáñ, *pl. n-, bottle*; *syn. abodeammq*; cf. toa.

atũmpáñ, *pl. n-, the large big drum played before the king* (beaten to call dead kings, and to speak to the people); akyene bi a wode momā ohene.

o-tumtofo, *pl. a-, bearer of the king's guns*; ot. kura ohene tuo; cf. otufo, obumfo, gyaasefo.

ntumúnùm, -múrùm, *a medicinal plant*; wode ta gyato.

ntun-adze, F. *end. Mt. 24,31*.

tun-do, F. *end, last state. Mt. 12,45*.

tũnkum, *v. to become turbid*; nsu no ani at., *the water is no more clear* (having the lees or sediment disturbed or stirred up, efi a ewo nsu no ase nhinā enè papa no adi afra); n'ani at. (ne tirim) kō, = n'aniwa aye akesé-akesé na adan kōkō, *his eyes are filled or swollen with blood* (under the skin), by harm, vexation, flogging, leprosy.

ptũnkũm, *palm-wine as it is gotten from the 5th to the 8th day from the tapping of the palm*; s. nsáfufu.

ntuñkun-tiri, *palm-wine that makes the head giddy*.

tuntúm, s. tũmm, tuntũntum.

o-tuntum, *black person*.

o-tuntuma, *the side of a house*. pr. 3385.

ntuntumé, *a kind of locust*; s. boadabi.

tũntũn'ānó, *some part of the human skull, opposed to, i.e. most distant from, the chin*; wo t. ne wo mpampam' nè wo atíko ahyiae.

o-tuntunam-fo, *an insolent, impertinent, impudent fellow*.

atuntúnan-sem (otontũroní adẁuma, abransem, asem a enni asō or enye de), *insolence, impudence, violence, rash dealings, unlawful deeds*; odi at., *trusting in his own power, he is doing something wrong, despising every warning*; obi nam hō na okohyia obi a, na ope se o-nè no di asem senea n'añkasa kōma pe, a.s. onam hō a, n'ani agye ñkwaseam' na ode di ñkwaseam'.

tũntũntum, *very black*; s. tumm, tuntum; t. hrāhrāhrāhrā, *glossy black*.

tuntununtũ, *a. large*; oguansae t. bi; *syn. kese*.

tunu, s. afōa-tunu. — n-tunum, s. trum.

o-túo, *pl. a-, musket, gun*; pr. 798f. 3386-95. atuo = atu(o)-tow, pr. 376. — parts of a gun: otubā', tuboná, sáboñ, asō, tantiá, kantama,

akita-twerebo, twerebo, akókosèrè, tñenewa; — b o tuo, *to shoot one's self*; tow tuo, *to fire a gun*; wòatow no ðim' tuo se ne to ñnkā agua yi so da-biara-da, *he has been publicly declared unfit for the throne for ever*; — n'anim bo o or tow tuo, s. anim'; — cf. otufo, ntutá.

atu-hórów, *different kinds of guns*: bōmti, odantá, ohum, kañ-kañ-tuo, akārawa, akuapém, akwadamma.

tur, ture, F. *garden*, Mt. 20, 1.2. 1 Cor. 9, 7. tūrom, *in the garden*.

túró, tūróm, pl. a-, n-, *garden*; ñkūrofo ayeye nturo pi w o ho.

tùru, v. [red. turuturu] *to carry on the arm, back or shoulders*.  
pr. 376f. otùru ne ba w o n'abasa so; cf. kura; t. mma, *to bring up* (and keep alive) *children*; mawo mma du mituruu woñ mu anum, *I have given birth to ten children, of whom five are still alive*.

ntúru du, -bó: obo nt. (n.s. onipa fi kūrōw mu k o kūrōw mu di asikasakasem nè apempensí), *he does mischief, extorting money &c.*

atúrukùku, pl. n-, *turtle-dove*; mmrañ: fa-òbèrèbèrè, mikum-ananse-obi-ammoa-me; pr. 3396.

nturuturuwi (ogya nt.) *sparks (of fire)*; *small particles flying out with a cracking noise*.

turuw, v. [red. turuturuw] *to throw out small particles, to sputter out*: ogya no t., *the fire sparkles, emits sparks*; wokyeu abūrow a, eturúturuw, *when corn is roasted, single grains or small particles fly out with a cracking noise*; tumpañ (ahina, toa u.a.) aturuw, *a bottle (pot, flagon) has burst sputtering and spilling its contents*.

ntu-só, inf. [tu so] *the act of dethroning or deposing, dethronement, deposition*.

nta-tá [otuo nta] *a double-barrelled gun*.

atu-tow, inf. [tow tuo] *the firing of guns*; mmarima a woasō at., *men grown so far as to be able to fire guns, i.e. fit to bear arms*.

o-tutrāfo, pl. t., *settler, colonist*; s. otubrafo.

tutu, red. v., s. tu, espec. 1-3.7.21.22.24-29.33.39.

tútu, tútututu, a. *early*, is used only in connection with anopa: anopa tutututu, *very early in the morning*; okyēna anopatútu, *to-morrow morning*.

tùtututu, adv. *imitative of the sound of boiling water*; ehuru t., *it boils and bubbles*.

Tùtu, pr. n. of an Akuapem town. — Otútu, pr. n. m.

o-tútu-àfuru, = túàfuru.

o-tútu-bòfunnùá, *a kind of tree*; dua kese bi a wotwítwà n'a-bà bi de señ bofunnua.

atutuhōnō, tutuhumu, *a kind of stinging fly*, = obenem, obenom.

atutu-pé, inf. [pe atutu] *quarrelsomeness, quarrelsome disposition*.

o-tutupéfo, pl. a-, *a quarrelsome person*.

atútùw', Ak. atutuo, 1. *quarrel, strife, discord*; di at., *to quarrel*; okope no at., *he insults or provokes him*. — 2. *a certain disease, violent pain in the limbs, aching in the bones with swelling of the limbs*; oyarc bi a emā dā ñhinā wó nnómpe mù ye wo yáw' na éhonhon' wo.

o-tútùw', 1. *dust* (flying in the air; infutuma, dust of the ground). — 2. b ɔ.. tutuw, to expose to shame, to hold up to shame, to disgrace publicly by shouting after one (hû, wô, yê, hô!); wɔbɔ no t. = wɔhuro no; mómmono no t. e!

tuw, v. F. to boast, brag, vaunt; ótùw, or ótùw nehō, or óyè n'tùw', he boasts; Akr. ohoahoa nehō. — n'tùw', inf. boasting.

-tuw, a. (used only in cpds.) desolate, uninhabited, decayed; afitúw, ɔdantúw = ofi, ɔdañ a ada ntuw; cf. kwaeberentuw.

tuw, F. = etũ, den. Mt. 21,13.

ntuw, 1. *mould*, a substance like down (consisting of microscopic plants) on plants, clothes &c. — gye ntuw, to mould, grow mouldy, fusty, musty. pr. 1417. — 2. da ntuw, to lie or sleep without fire; ɔda nt. = ɔuná ogya, pr. 3365. — of a way: to be void of goers, pr. 3372.

twa, F. = toa. Mk. 2,22.

twea, toëa, v. = toa; toëa do, to follow, succeed.

twëa, tōea, F. = tōa, to accuse. Mk. 3,2.

twia, tuia, F. tua.

### Tw̃.

The combination of these two letters (tw̃) is not a compound of the common dental t and w̃, but a palato-labial transformation from the gutturo-labial combination kw, s. Gr. § 12. This transformation took place before e, e, i; in some cases, however, these vowels, when followed by final w or in, have been transformed into ɔ, o, u, and so we find tw̃ also before ɔ, o, u; cf. tw̃ow, tw̃om, tw̃uw. The combinations tw̃a, tw̃ã, tw̃ā, tw̃ǎ, in most cases come from original kwia, kwea, kwea &c., but tw̃ may also take the place of ch in English words (or even of c, e.g. tw̃ap = cap) or of tš and tšw in Gã.

tw̃a, v. [orig. kwia, red. tw̃itw̃a.] Many of the different meanings of this word may, in a generalizing way, be reduced to this: to pass (move, or cause to move) in a line, espec. in an effective movement through (on, over, across, along, by the side of &c.) any thing. — 1. to cut, gash, wound (with an edged tool): ɔsekañ nnamnam tw̃a wo a, ekom'; cf. pira, bɔ akām or ñkāmā; red. to wound the feelings, Acts 7,54. me yam' tw̃itw̃a me = (mate asem na) me yam' hye-hye me, it is heart-rending to me. — 2. red. to cut up, cut to pieces, chop, hack: (pr. 1244.) Lev. 16,12. 8,20. 1 Sam. 15,33. Ps. 118,10. — 3. to cut, make by cutting: abo, slugs from lead- or iron-bars, kora, a calabash of a certain size; poma, a walking-stick; pr. 388.; sāmā, figures on one's head; pr. 2002. — 4. to cut down, fell: abe, a palm-tree; pr. 3460. brodee, brofere, pr. 3399f. to hew: dua, wood (cf. tow), pr. 991. 1244. tw̃ene, a tree serving for a bridge, pr. 3406. — 5. to cut, mow, reap: aŵi, grain, emō, rice (cf. bu abūrow, tu sare); — to gather: obobe-aba, grapes (cf. tew, tetew). — 6. to cut through: tw̃a.. mene, to cut one's throat. pr. 387. — 7. to kill for an offering, pr. 1661. cf. 40. tw̃a oguan. — 8. to cut off, sever: dubā, a branch; gyentia, pr. 3401. fufu, a pinch or bit of foofoo, pr. 583.; nsa, nañ, one's hand, foot, Mat. 5,30. ti, one's head, to behead, pr. 2651f.; otw̃itw̃a ne ñh̃w̃i, he cuts his hair,



ne nnuan hō nhwi, *he shears his sheep* (cf. yi 4.). — 9. *to cut short, shorten, a way*, pr. 1892. — 10. twa ..so, a) *to cut off a piece of*, pr. 577.3407. — *to pare* (the nails, cf. bu); *to clip*; — b) = twa tiā, *to cut short, shorten by cutting, make shorter; to abridge*; — c) *to bring to a sudden termination, to make to cease*; otwa so = omā egyae. — 11. twa, *to cut off, bring to an end*; intr. *to be cut off or ended, come to an end*: asem no nh. atwa. — 12. twa ..to, *to cut off the hindmost end, to put an end to, to finish*: watwa asem no to or dua, *he has cut off the hind part or tail of the matter, has brought it to the end, has done away with it*. — 13. eto twa, *the end is cut off, it comes to an end*; n'amanne no to betwa ntem, *his misery will soon be ended*; n'anigye to rentwa da, *his joy will never cease, is endless*. — 14. twa, *to cease to flow, to stay*: mogya no atwa, *the blood has been stanch*; nno no twae, *the oil stayed*; 2 Ki. 4,6. tr. *to stop from flowing, to stanch*: aduru no atwa mogya no.

15. *to cross (over), to pass over*; pr. 389.3405. — ode korow twaa asu no, *he crossed the river in a canoe*; — twa in connection with another v. supplies for the prep. or adv. *over, across*; oguare twaa asu no, *he swam across the river*; etwene nni asubonten no so nti, oguare twae, R. p. 239. — *to intersect*. — F'. ode won twa' sar n, *he led them through the wilderness*. — 16. twa .. hō, *to pass by, overtake, outstrip*; pr. 383. mitwaa no hō okwan mu, R. p. 238. — *to omit, syn. kwati, gyaw*; — watwa ne nyin hō or mu, *he or she has passed the proper age* (for any thing) = wabu ne mmerem', ne mmere atwam'. — 17. twa .. mu, twitwa .. mu: a) *to cut asunder* (twa .. mu abien), Mat. 24,51. — *to cut off*, F'. Ps. 90,10. — b) *to interrupt*: watwa n'asem mu [G. efole wiemon]. — c) de .. twa .. mu, *to insert, put between, put in* (a new beam &c.) — d) *to impregnate, penetrate* (of salt) beyond what is proper: nkwan yi, nkyene atwam' (nkyene atwa nkwan yim'), *the soup is over-salted, salted too much* [G. no efomli tšō]. — e) *to pass over*: osram twa man mu, *the moon passes over the town*, pr. 3044. — 18. twam', twa mu: a) *to pass by, of persons* = sen. pr. 458.3408. — b) *to go to and fro*: wode agoru no betwam', *they go to and fro playing on the street*. — c) *to pass, go by, of time*: mfrihyia ason a-twam', *seven years have passed*. — d) *to pass away, vanish, perish*: uneema-uneema twam', na asase de, ebetrā ho dā, R. p. 240. — 19. twa .. āno, a) *to pass by*, pr. 386. — b) *to pass the edge or front of*, i.e. *to be beforehand, to anticipate, do sooner than another*. In conjunction with another v. it serves for the prep. *before*: obi ntwa akoko āno mmā akyē, *nobody will say good morning before the cock*, pr. 385. — F'. otwa n'ano se de, *he prevented him* (i.e. *spoke first to him*) *saying*. Mt. 17,25. — 20. twa .. so (s. 16.): otwaa m'ani so (anyinam), lit. *he passed before my eyes* (with a transitory flash), i.e. *I got a glimpse of him*. — 21. twa .. ti so, *to pass, elapse* (of time): asram asia atwa ne ti so, *she is in the sixth month* (Luk. 1,36); nna kakrā bi twaa yen ti so ansā-na yefi ho, *some days elapsed before we came off*.

22. twa, *to draw a line, to make a streak with, to touch*: twa si-ka fwe, *to try gold on a touch-stone*. — 23. *to stroke, rub*: ode ntwo-ma twa n'ani akyi, *he makes strokes with red ochre above his eyes*; de .. twa .. so, *to spread or lay on*: fa twa wo ani so, cf. fa to wo ani

so, *pr.* 1074. — 24. tŵa, *intr.* to be drawn (of a line), to be cut across: *nsensaŋe abien tŵa n'ani ase*, two lines are cut across his cheek. — 25. tŵa, to cut off a measured part from the rest, to measure; *cf.* 3. (tŵa kora), atŵade, atŵahina, tŵakora.

26. tŵa wŋhō, to part, separate, divide (*intr.*, drawing, as it were, a line between themselves), to disunite: *wŋatŵa wŋhō* (wŋatew wŋmu) rekō, *e.s.* *enā mma a.s.* *agya mma a.s.* *ŋmaŋ bi abu wŋmu abien rekō*, they are at war among themselves; *cf.* amankō. —

27. tŵa nehō, to turn, wheel or whirl round; *ontŵá nehō nŵē n'akyi*, he does not turn to look back, i.e. he is constant; *ŋkomfo kom a, otŵa nehō*: *pr.* 169. tŵa nehō si, *s.* atŵasi, *cf.* 29. — 28. tŵa n'ani, a) to look about, turn back, turn round; *pr.* 60. — b) *wotŵa wŋani fua no* (nē no adi), they turn their face against him. — 29. n'ani tŵa, Ak. = n'ani gyina, he is home-sick: *m'ani ntŵaa* (= nnyi-naa) *ofie peŋ e.* — 30. tŵa, to faint: *watŵa*, he has fainted or faints from weariness &c. *cf.* tŵare. — 31. tŵa (simply), or tŵa abiribiriw, to have an epileptic fit or fits; to be lunatic; *F. tŵa aŋim, Mt.* 4, 24. 17, 15. — 32. tŵa .. hō hyia or si, to surround, encircle, encompass: *wotŵaa ŋdaŋ no hō hyiae*; *nsu atŵa asase hō ahyia, R. p.* 239; *bone nkye tŵa yeŋ hō si*, sin easily besets us, *Hebr.* 12, 1. — *cf.* 23. — 33. tŵa .. hō.kontŋkron, to go round something; *cf.* bŋ k. — 34. tŵa puruw, to form a circle; *ŋsram atŵa p.*, the moon is full.

35. de..kotŵa, to denounce, denunciate, to inform against: *wode no kotŵae*, they denounced him (*cf.* ŋfatŵa): *ŋ'arisifo no fŵefŵee senea wobeye na woanya nehō asem bi de no akotŵa*; *wode asem no kotŵaa no*, they brought an accusation against him on account of the matter.

36. tŵa, *impers.*, followed by the *conj.* se, to be urging, pressing; *étŵà or étŵà sê*, it is necessary that...; ..must: *etŵa* (me) *se meko*, I must go; it is mostly used in the *contin.* form: *abofra ye merew*, *na etŵa se obi* (be)fŵe no (so); but may also occur in the *pret.*: *ŋkom bae, na etŵaa wŋ se wokŋŋ asase bi so kotŋŋ abŋrow, R. p.* 238. *cf.* hia, se, v. 3.

*Phrases with different specific complements:*

37. tŵa ..bo to ..yam', to appease, assuage, soothe, pacify, satisfy: *ne bo fuwi na ose*: *ŋmpene*; *na mitŵaa ne bo metoo ne yam' mā ŋpene*; *osuro se ŋbeba me nkyeŋ, na enti mitŵaa ne bo metoo ne yam' na ŋbae*; *s. ebo.* — 38. tŵa abrodō, to desert, run away. — 39. tŵa adafi, to disclose, reveal, discover, make known what has been kept secret. — 40. tŵa odŵira, to celebrate the yearly yam-custom (prob. from the killing of sheep for expiatory or propitiatory sacrifice, *s.* odŵira). — 41. tŵa oguaŋ, to kill a sheep by cutting its throat, hence: to atone for, make atonement, to appease: *ohyiraa ŋhene ara pe na wotŵaa oguaŋ, or wokofaa oguaŋ betŵae*, when he had cursed the king, a sheep was immediately brought and killed for an expiation; *wokotŵaa no guaŋ*, they killed a sheep for him from respect or good will or in order to appease him; the same may be done for appeasing one's husband or wife, *pr.* 384. — 42. tŵa adŵo, agyadŵo, kwa-dŵom, to wail. — 43. tŵa mfete, = kyini. — 44. tŵa kahirim, *prop.* to cut asunder the pad, i.e. to break off connection or relation-

ship; o-nè n'abusūafo atwā k. — 45. twa ñkontompo, fiamparakwa, to deceive, delude, decoy, take in; to calumniate. pr. 2294.3402f. — 46. twa onokō, to set up a dispute, contend in words, dispute with anger, altercation, wrangle. — 47. twa..nufū, to wean (a child); to be weaned; watwa ne ba nufū, she has weaned her child; ne ba atwa nufū, her child has been weaned. — 48. twa mpasūa, to cut out the lines for the advancing warriors, to form the lines, to place in regular lines or ranks, to range, arrange, or array a host for encampment or battle, to set the battle in array; wōatwa yen so mp., they are encamped or in battle-array against us. — 49. twa asem to..so, to pick, take up, catch or invent some matter for (false) accusation; cf. bō97.. osusukā. — 50. twa.. twhetia, to circumcize. — 51. twa awo, to cease breeding or child-bearing; watwa awo, he or she begets no more children.

More meanings and phrases in Fante:

52. twa, twar, F. to tear, rend, Mt. 9,20.26. = twhētwhē. — 53. twa mfar, F. = bō afore. Comm.p. 15. — 54. twa fwe.. anyim, F. to fall down before, Mk. 3,11. — 55. twa ahur, F. = po ahuru, to foam. Mk. 9,20. — 56. twa apaw, F. = boa, di atoro, to lie, tell a lie. — 57. twa awo (ewo?), F. to lament, Mt. 11,17. Cf. 42.

e-twā, pl. a-, scar, cicatrice, cicatrix; kuru a awu na n'amōa a eka no, en'na wofre no twā; atwā wō no hō pi; wo hō bābi a enyé wo yaw no na biribi ye hō (hurts the place) a, wuse: ehō de, mede hō mabu atwā = mibu no sē enyé me yaw; — obu ne hō atwā, he is insensible, indifferent, unfeeling, cold, callous to it.

e-twā, a certain prickly plant; wura bi a eye yaw sē; ekyere mmoa a wōn hō wōnhwi na wōkofam'a, na asuso wōn nhwi mu. pr.800.

atwā, s. atwēā.

twhā, a. tough; tenacious; elastic; fufū, were a wōwe no, ntini nso ye twā; syn. hūā, hūāni, twhāni, twhāpā, sā; cf. mā, mātāmātā.

twhā-bō, touch-stone; qbo a wōde twa sika fwe sē eye sika pa a.s. sika bone.

atwā-bo a, pl. n-, hedgehog? Guinea-pig, similar to wea [G. kpñ]; jerboa? an animal as large as a small pig or goat, going in herds, living in rocks. pr. 537. Lev. 11,5. Prov. 30,26.

atwā-de, F. measure, bushel. Mt. 23,32. Mk. 4,21. cf. twa 25.

twhāfó, lit. the cutters, those who are to cut into the enemy, the company that begins the battle, the van, van-guard, front or first line; wodi tw., they are in the van.

twhāfórò bi, a young shark; cf. fūrefūre, obōdede. [G. tšaflo-(bi), a small kind of shark that is eaten.]

twhā-fwe, inf. probation or trying of gold on a touch-stone.

atwā-gu, inf. [twa, to pass, gu, to fall in plentifully] di a-, to pass numerously: ñkatawīā' di a-; nnōmā no di dua no so a- (= wō-twa wē); mmoa di denkyedenkye no ani atwagu; asrāfo ñkrante no di nnipa no mu atwagu kasa, Hist. p. 41.44.

twhā-hìná [ahina, twa 25] measuring pot, holding 12—15 gallons.

ntwá-hó, *inf.* [twa 26] *turning or wheeling round.* pr. 169.620.

twá-kā, *inf.* [twa 8, kā, *to dip*] *the dipping into or eating from the same dish; di tw., to have friendly intercourse, to be in close communion together; nnansā yi Akuapemfo nè Akūropoŋfo nui tw.; cf. twaŵe, akāpimafwē &c.*

twákā-dí, *inf.* *the keeping up of friendly intercourse.*

ntwá-kae, *v. n.* [twa, *to cut*, ka, *to remain*] *what remained after repeated cutting, i.e. remnant of a bale of cloth, ntama a wɔ́átó atò na ákà asé.*

twa-kora, *measuring calabash*, = susukora; cf. twa 3.25.

twàkoto, *breeches*, a garment worn by men, covering the hips and thighs; ntama bi a wɔpam no sɛ trɔs, na asen nè nsɛrekyiri nkò na edu, Ntafo atade ne no; *syn.* ntwòntwó, wòno.

atwákurudu, 1. = sakrāmān? — 2. a kind of insect.

twa m' = twa mu, s. twa 17.18.

twa m' [twa mu] *passover, pascha*, a feast of the Jews; the sacrifice offered at the feast. F. apahō, Mt. 26, 2.17ff. Mk. 14, 1.12.

twām, *v.* [s. red. twintwām] *to become dry, lean, to languish, to pine away*, of one who has consumption; of plants: *to wither, fade*, *syn.* botow, kagyaw, kisā, nyām.

twa m: de so twām, s. twóm.

atwa-mene, *hemorrhage*.

ntwām'-tām, F. veil. Mt. 27, 51.

twāñ, *v. s. red. twintwāñ.*

twāññ, *adv. languidly*: mekotoo no no, na aniwu (or aŵerehow) nti ne ti si fam' (or, si ase) tw., *his head drooped or hung down heavily* (ommá ne ti so, ommá n'ani so).

twāññ, *a. clammy, glutinous*; dua yi mu nsu ye tw., cf. twā.

atwa-nsāmā, a kind of bird.

Otwanyokōñ, name of a month, about April(?); s. ɔsram.

twāpā, *a. tough, tenacious, pliable*; hama ye tw., cf. twā, sā.

twāpēa, twēapēa, a kind of tree, little sticks of which are chewed to cleanse the teeth; dua a wɔ́we de twi wɔ́n sɛ so. pr. 1905.

atwāpó, *pl. n-, axe, hatchet*; *syn.* abonua.

twa-prékó, a little bit cut off at once; cf. bu-prékó, te-prékó.

twar, F. 1. = twa, twětwe, Mk. 9, 20. — 2. = twa: otwar de mo hō tsew = etwa sɛ me hō tew, *I must be holy*. — 3. = tware.

twāre, *v.* [red. twitware] 1. = twa 15, *to cut i.e. cross a way*. pr. 3076.3078. — 2. *to cut off, stop, intersect; to cut (one) out, to get the start of, to outrun, to meet in order to catch*. — aboa bi guaŋ a, wuse: fa hayi tware no! aboa no reguaŋ no, mekotwaree no na mi-kum no. — 3. *to stun, make senseless or dizzy* e.g. with a blow on the head; *to cause to faint*: a) (*impers.*) etware no, *he is fainting*; wapira na atware no, *he faints, swoons*, from loss of blood by his wound; — b) aduru no atware no, *the medicine* (being too strong) *has made him faint*; nsā, ɔkɔm, apirakuru atw. no; cf. twa, *to beraw*,

to piti. — 4. t̄w̄are so, *to inquire about or concerning*: ot̄w̄are ȳaré sò = okobisa nea efi so na oyare no bae (w̄o okomfo ñkyen̄); w̄okot̄w̄are sò f̄w̄e = w̄okobisa ade okomfo ñkyen̄ a.s. w̄okobisa funu.

nt̄w̄areé [cf. t̄w̄a 22.] *bad gold, not proof or sterling; dross*; sika-bone, sika mu fi; nea t̄w̄abo no at̄wit̄w̄a; cf. biñ, tia.

t̄w̄āse [t̄w̄e ase] *obsc. scoundrel, rascal; a most impudent abuse*.

at̄w̄āse-tem [atem]: okodidii at̄w̄., *he began to use most insolent and impudent language*.

at̄w̄á-si, *inf.* [t̄w̄a 27, si, *to stop*]: di a-, *to describe a circle, to go or turn round*; wodi a- n.s. nnipa pi b̄o konton̄kron̄, a.s. onipa biak̄o t̄w̄a neh̄o si n'anan̄mu; wodi no h̄o a-, *they walk or dance round him*; cf. di kyin̄hya; — n'aniwa di a-, *his eyes are rolling, from pride, haughtiness, anger*. Job 15,12.

o-t̄w̄ašiogbo [G. ot̄swa-ši-ngbo, *thou strikest i.e. fallst to the ground, thou diest*] *the cholera*.

at̄w̄aat̄a. [t̄w̄a, *to separate*, t̄ā, *to stand*] *puddle, slough, splash*.

nt̄w̄a-tó, *inf.* *end*; enni nt̄w̄ato (= ase), *better*: eto rent̄w̄a da.

nt̄w̄a-to-só, *inf.* [t̄w̄a, *to so*] *false accusation*; *syn.* as̄ot̄o, ano-t̄ot̄o; mm̄otoso, osusuk̄ā; *pr.* 3409.

e-t̄w̄aw, (*nest or*) *swarm of ants, bees, wasps*; odañ a ahohow, kotokúròdú, mpennā n.a. ye w̄o nnua so; nnowa-t̄w̄aw. *pr.* 1753.

t̄w̄á-ŵe, *inf.* [t̄w̄a 8, ŵe, *to eat*] *cutting and eating together (of the same piece)*: di t̄w̄., *to have communion together*; cf. t̄w̄ák̄ā.

t̄w̄aw t̄w̄aw, *common sandals*; s. mpaboa.

t̄w̄awu, *adv.* *imitative of the noise produced by a stone or piece of wood cast into the bush*.

t̄w̄ē, *v.* [red. t̄w̄ēt̄w̄ē] 1. *to draw, pull, drag, lug*: apon̄ko t̄w̄ē teaseenam; ot̄w̄ē dua di n'ak̄yi; ot̄w̄ēē adaka fii mpa ase. *R.* p. 239. — *to draw out (a sword)*, *pr.* 1486. — 2. *to drive*: mframa t̄w̄ē amun̄kum, *the wind drives the clouds*. — 3. *to withdraw, retire*: epo ret̄w̄ē, *the sea ebbs*; wat̄w̄ē neh̄o k̄o, *he has withdrawn*; t̄w̄ē woh̄o, *As. be off!* — 4. *to remove (e.g. one's leg)* *pr.* 719.962. — 5. t̄w̄ē nañ, *to tread in weaving*. — 6. *to withdraw mutually*: w̄ot̄w̄ēē w̄on̄h̄o k̄oe, *they fell out with each other and fought*. — 7. t̄w̄ē neh̄o ase, *to creep, to move slowly by drawing the body along the ground as a worm or reptile does*; cf. ot̄w̄ēaseē; ot̄w̄ē neh̄o ase, *he crawls off, withdraws secretly*. — 8. t̄w̄ēt̄w̄ē, *intr.* *to be stretched*. *pr.* 1047. — 9. t̄w̄ē mu, a) *to draw out in length, to lengthen (out)*; *pr.* 3419. t̄w̄ē kotoku mu, *to open a bag or purse*, opp. d̄w̄ōm āno; — b) *to stretch, extend*: ot̄w̄ē ne m̄ū, *he stretches himself or his limbs*, cf. ot̄ē ne m̄ū; met̄w̄ē me m̄ū merepe anim de, *Phil.* 3,13. — 10. .. mu t̄w̄ē, *to be drawn out; to be interrupted (the interval between being lengthened)*: dom abien̄ no ñhyiam' no mu t̄w̄ēē kakra, *the hostilities between the two armies were interrupted for a while*; n'awo mu t̄w̄ēē, *the time between, in her child-bearing, became long, she "stood from bearing"*. *Gen.* 29,35. — 11. ..ntam' t̄w̄ē, *it is far from*.. *F.* *Mt.* 15,8. *Mk.* 7,6.12,34. — 12. ..so t̄w̄ē, *to be diminished, to decline, abate (the upper part withdrawing or flowing off)*: n'ah̄ōden̄ so ant̄w̄ē, *his natural force was*

not abated. *Deut.* 34,7. — 13. tẁē, to protract, prolong, prorogue, postpone, put off, defer, delay, adjourn: wotẁē asem no ahye da, the matter has been deferred to a certain (fixed) day; wotẁē asem no ato ho, the matter has been put off indefinitely. — tẁētẁē asem, to continue or keep on contending. — 14. tẁē hama, F. tẁē tonto = bō ntonto, to draw lots. *Mt.* 27,35. cf. ahamatẁē. — 15. tẁē kanea, to trim a lamp. — 16. tẁē .. k̄ara, to recall one's soul; s. okra. — 17. tẁē akurodo, to carol, play, sport, frolic, wanton. — 18. tẁē m̄ansō, to be at variance. — 19. tẁē n̄worām: n̄tam' a ẁtẁē n̄wāname no yēe deñ, the discord increased (Ger. die spannung wuchs immer mehr). — 20. tẁē mp̄enā, to form a connection or cohabit with a man or woman not legally married; to live in a state of concubinage. — 21. tẁē sika, to draw, demand money which is due. — 22. tẁē .. asō, to pinch or pull one's ear i.e. to punish (for disobedience), to chastise, castigate, discipline; wotẁē n'asō, he has been punished. — 23. tẁē atā (wo .. hō), to struggle, contend (for). — 24. tẁē .. toa so, to reconcile, reunite; Brofo atẁē Akuapem nē N̄krañ atoa so. — 25. red. ẁtẁētẁē nehō, he loiters, lingers, hesitates; wosoma no a, ẁmmō pañkrañ n̄kō; biribiara a ẁrekoye na ẁnyē no mp̄remp̄eñ, na ogyina hō kakra. — 26. red. watẁētẁē nehō, he has dressed himself as a beau, dandy, fop or coxcomb, having pulled his trousers or other dress so as to make them tight. — 27. tẁētẁē .. p̄uap̄uā, to contract: ntẁētẁē n̄sem no biara mp., do not contract any words (in writing); kyerew n̄nh. m̄ā m̄ā. — 28. ne tirim atẁētẁē no = ne t. akyereno.

29. ne yam' tẁē no, F. = ne yam' hyehye no, tẁitẁa no, he is moved with compassion. *Mt.* 9,36. 18,27.

30. tẁētẁē, v. F. to provoke; yede atẁētẁē wo abufuhyew no asenseñ hen do, we have thereby provoked thy wrath and indignation against us. — 31. tẁē (tẁi) pin, F. to draw near; cf. tẁiw 1.

tẁe, adv. completely, entirely; wōakā ne n̄hinā atom' tẁē; ebo so tẁe = p̄e.

tẁē, obsc. female genitals; di-, to cohabit with a woman.

q-tẁē, pl. a-, 1. a kind of antelope, cf. odabo. pr. 1427.1791.3410-18. — 2. a kind of grasshopper.

átẁē, a kind of beans, growing in the earth like the ground-nuts; cf. atádẁé; when cooked they are called aboboe. [G. ákwé.]

atẁē, a certain play; - di or sisi atẁē, pr. 2968.

tẁē, v. [red. tẁētẁē] 1. to look or search for or after, to search out: wotẁē no, they search him out; ẁtẁē n'afum' ade; ẁk̄otẁētẁē abe, he goes in search of palm-nuts; ẁtẁētẁē ne m̄me so s̄e obenyā bi ana; mek̄otẁētẁē (= mek̄ofẁefẁē) mehō s̄e menyā n̄trama bi memā wo ana? — 2. to seek out what is laughable about a person, to censure, criticise, satirize, to mock, deride: wotẁē no, they are mocking him = wodi no hō few, woserew no.

atẁē, inf. bō or kō a-, to make or institute a battue; nnipa bebrē bom' kō wuram' na wōmā mmofra kasa pam m̄moa b̄ere wōñ na wokum wōñ; cf. boabofo, homofo, tabamfo.

tẁē, interj. s. pātẁē.



o-twěá, 1. *dog, bitch*; cf. okramañ, otwěa-tañ. pr. 474. — 2. abusively: *a mean worthless fellow, good-for-nothing fellow, wretch*.

atwěā', atwěawa, 1. *a small dog*. pr. 913. — 2. *slave* (only his own master may call him so). pr. 1788.

atwěā, atwā, pl. n-, *sack*; wode kente na eye; cf. awotwā.

twěā, interj. expressing utmost disregard or contempt.

twěa, pl. n-, *corner, extremity* of something angular, e.g. of a table, a house &c., *external angle*; cf. hiñ, kokoam, batwōw, Ak. batwěa-ti bo, the *head corner-stone*. [twēc.

ntwěa, a kind of *climber*, hama bi a eye den.

ntwěabáñ, *chain* worn as an ornament, about the neck, wrist or loins, made of silver or gold.

Twěaduàmpoñ, a by-name of God, s. Onyankōpoñ; it is said to mean *the Almighty*; nea oboo ade ñhinā so. [fr. twě adi ampoñ or twě aduan & poñ?]

o-twě-aniwa, a kind of *pot-herb*.

atwěa-nim-meñ, Akw. woato no atw. = woato no sraha.

twěápěa, s. twăpěa.

o-twě-asē, -asee [aboa a otwě nehō ase] *serpent, snake*; cf. owo; *dragon*.

twěase, s. twāse, obsc., *scoundrel, rogue, rascal*.

atwěā-tām, n-, *sack-cloth*. — o-twěa-tañ, *bitch*.

atwě-ba, inf. di a-, *to remove from one place to another*.

twěbēm', twěbéw, twěm, twô, interj. *certainly, of course, to be sure!*

atwě-bewú, a kind of *bead*; s. ahene.

twě-bō, adv. *completely, entirely*; wamūa n'ano tw. = korā, *he keeps entirely silent*.

twě-bót, *magnet, load-stone*.

twědee, Ak. = twěre.

twěe, pl. n-, K. [that which is drawn] *drawer* of a table, chest of drawers &c. kotwě twěe no na yi adee no bera!

ntwěe [that which is drawn] *wire*; kôberé or aŵowa ntwěe, *wire of copper or brass*.

twěetwěe: ye..tw., *to scare or frighten away*; obiara ba ne ñkyeñ a, orenye no tw.

twě'fó, *persons engaged in a battue*; won a woko atwě no; s. atwě.

ntwě-hō, inf. *withdrawal, retirement*.

ntwěhō-daiñ, *monastery*.

ntwěhōni, pl.-fo, *monk*; cf. okokorani.

twěm, adv. 1. *completely, entirely, thoroughly*; s. twōm. — 2. *nimbly, strongly*; otiá fam' twěm twěm twěm = pīm pīm pīm.

ntwěm, a kind of *itch*; wado ntwěm = oyare asē.

twěm', adv. s. twěbēm.

tǔē-mā-mentǔē [lit. *draw, let me draw, or that I also may draw, i.e. do what you please and let me also do what I please*] discord; tǔ. mpá wǔn nsem mu; *contention for mastery, pr. 3501.* — di tǔēmāmentǔē-dé, *to be disunited, to be at variance with each other; oman no nè wǔn bene di tǔ.-de; Iehowa na mo-nè no nnni tǔ.-de, do not rebel against the Lord!*

atǔē-mù, Ky. *length; ođan no atǔ. si anammǔi 20.*

ntǔē-mú, inf. *the act of stretching one's back or body. pr. 507.3420.*

tǔēn, v. [red. tǔentǔēn] *to wait; tǔēn kakra, wait a little; tr. to wait for, expect: mā yentrā ha ntǔēn no, let us sit down (or remain) here and wait for him. pr. 390.3421.* — tǔēn.. ase, *to loiter, linger, tarry, delay: wǔtǔēn wǔn nan ase kakra (e.s. wǔnam bǔrēo, wǔnam se kan-no bio). they slacken their pace or gait a little, make stoppages in walking; tǔentǔēn wo nan ase, slacken your pace; cf. tutu wo anan duom, go on slowly; sika a ǔde betua ka no yaw a ǔye no nti, ǔtǔentǔēn (ka no tua) ase, because he grudges the money required for paying his debt, he is tardy in paying it.*

tǔēn tǔēn, adv. *nimbly, cleverly: ohurúw' tǔēn tǔēn = fēn fēn, he jumps about nimbly.*

ǔ-tǔéne, *bridge; ǔtǔéne da asubonten no so, there is a bridge across the river; cf. mpata 3.*

tǔenebóa, tǔer..., *a large tree similar to kyeneduru, with smaller leaves, used likewise for house building and drums.*

tǔenewá, pl. n-, *rammer, ram-rod, gun-stick; wǔde tǔ. na epoma tuo; — ǔretǔē n-, he takes up the number of the men (warriors, soldiers) belonging to a company.*

ǔ-tǔentǔēmfó, pl. a-, *a healthy, strong person; onipa a ǔwo ahǔoden, ǔyare biara nhaw no; ǔye ǔtǔ' = ǔhǔodenfo; ǔnyé ǔtǔ. = ǔye ǔyarefo.*

tǔentǔēn, red. v., s. tǔēn.

tǔer, v. F. = tǔeri, *to lean on; to confide on. Mt. 27,43. Mk. 10,24.*

tǔer, F. = ntǔeri; si -, *to dig a winepress, wine-vat. Mk. 12,1.*

ntǔer, F. bu -, *to bow the knee. Mt. 27,29.*

tǔǔere, v. 1. *to gnash, grate, grind; abufu nti ǔtǔǔere ne sē (ase), he grinds his teeth (ebinom de "ase" kā hǔ, na ebinom nso kā "tǔǔere" ǔkutǔ); ebinom wu a, wǔn hǔ ye wǔn yaw nti wǔtǔǔere wǔn sē ansā-na wǔawu. — 2. to peel with the teeth: tǔ. abe; pr. 65.1590.1739. — 3. = tǔēn, to wait for.*

tǔwēre, v. Ak. = 1. tǔwērew. — 2. = kyerew; red. tǔwēretǔwēre.

tǔǔéré, Ak. tǔǔedee, pl. a-, *the hand half-way clenched on purpose to strike with it; also the blow thus inflicted; pr. 3251. — to w or bǔ tǔ., to inflict such a blow; mmarima to w tǔ., mmea bǔ tǔ. — ǔyii tǔǔedee na ǔde abǔ me fǔwene so; — kǔ atǔǔeree, pr. 518. — cf. kutruku.*

atǔǔere, *a kind of frog; cf. apotorǔ. pr. 1548.*

tǔwērebē, s. dǔwērebē.

tẁere-bó, *flint-stone*; cf. otuo. pr. 3422.

atẁere-bo a, pl. n-, a kind of rodent animal.

atẁerede, atẁeroro, a kind of animal. pr. 1548.

tẁerew, v. to scratch as a hen; to scrape, grate; s. ẁere, ẁerew.

tẁeretẁerew, red. v., to scratch, paw: oponko de ne nan tẁ. fam', the horse paws the ground with his foot; to scrape with a knife; cf. hüā.

atẁerewá, pl. n-, pistol; syn. kodiawua.

tẁeri, v. [red. tẁitẁeri] 1. to incline, lean against: otẁeri dua, he is leaning against a tree; etẁeri ho, it is leaning there; — do .. tẁeri, caus., to put or place so as to lean against: fa tuo no tẁeri kokoam', put the musket into the corner. — 2. to trust or confide, have or place confidence in; to rely on: mā yemfa yen akyi ntẁeri wo, let us place our confidence in thee. — 3. n'an̄im tẁeri ho daguā se afẁefẁe, his face is shining brightly as a looking-glass; m'an̄im tẁerii = minyāā anuonyam, s. anim.

ntẁèrí, 1. a place for squashing the pulpy substance of palm-nuts, pulping-place; nea wowow abe wom'; wotatu fam' kurukuru-wa, na wode abo ntrā-ntrā asem ase, na wode bi agyinagyinam' atẁa mu ahyia, na se wopörow abe a, wode güm', na wode wómá wów na wonoa ye ñño. — 2. nsā-ntẁeri, wine-press. Mt. 21,33. Mk. 12,1.

antẁèrí, F. a-, pl. n-, ladder, scale, stairs; F. steps, stairs made of wood, stone, bricks; s. atrápòé.

antẁeri-bé, a palm-tree to be ascended by a ladder.

atẁer-sē, F. = sētẁere, gnashing of teeth. Mt. 13,42.

atẁē-sé [ade a wotẁē wo ase] thumb-bolt, sliding catch-bolt.

atẁē-só [ade a wotẁē biribi so]<sup>†</sup> rake.

etẁē-sūm,<sup>†</sup> locomotive. Chr.

tẁétíá: tẁa .. tẁ., to circumcise. [G. fo ketia.] Riis pr. 130.

tẁétíafó, a circumcised man; cf. momōnotò.

tẁétíafó-ànna, a kind of small ants, ntétéa bi.

tẁetia-tẁá, inf. circumcision, practised by some of the surrounding tribes, as the Nkrañfo, Hüafo, but held in great disdain by the Tẁi-tribes.

tẁētẁē, red. v., s. tẁē, espec. 8. 13. 25-28. 30.

atẁetẁé: si.. a-, to deride, mock; syn. sereserew; Onyankō-pon, wonsí no atẁ. — F. = goru hō, Mt. 27,29.41.

tẁétẁetẁetẁe, adv.: oserew tẁ., he laughs heartily, roars with laughter.

tẁētẁē, red. v., s. tẁē.

o-tẁētẁéfó, pl. a-, mocker.

ntẁetẁedé: wo -, to go astray, be erring, wander, roam about: ówò n-, c.s. obi nam kwan na wayera rekyini wuram' fẁefẁe okwan; ode no wo n-, he leads him wrong, astray, out of the way.

ntẁétẁéé, Ak. = apane. — ntẁétẁewa, a kind of bat.

tẁew, s. tẁô, tẁow.

tŵi, *v.* [red. tŵitŵi] 1. *to thrust, push or knock about*; wotŵi no = wosunsūm no. — 2. Ak. = tŵiw, tŵuw.

tŵi pin, F. *to draw near*. Mt. 15,8.

tŵi, *n.* 1. tŵi or tŵitŵi, *retreat*: Agyemañ de (tŵi, or) tŵitŵi beboḡ Yaw Duodu so, *Agy. fell back upon Y.D.* — 2. bo .. tŵi, *to thrust, push or drive back, to repel, repulse*: yeabo dom no tŵi, *we have pushed back the enemy* (perhaps only for a while, not yet defeated). — 3. bo tŵi, *intr. to be alarmed by sad or joyful news; to be in a stir, agitation, tumultuous commotion, to get up in confusion, to run together hastily and confusedly*, but with determined steps: wḡate se asemmone a emu aye hūhū reba omañ mu, se ebia dom reba n.a. a, na omañ no abḡ tŵi = abḡ ŵi.

e-tŵi, -e, *pl. a-*, *leopard*; pr. 851. cf. oṣebo, kŵrotŵiamansā, asabontŵi (odontŵi).

Tŵi, the *Tshi Language*, s. Gr. p. X-XVI.

tŵi-bó, *inf.* [bo tŵi] *public alarm; confusion* connected with it.

ántŵibo, a large *edible root*, similar to the tubers of *yam*, with large leaves like the plants of the Arum family (*Taro? Indian turnip?*); one kind has been brought to Akem and Akuapem from Wasa, another, called kókó, from the West-Indies; a similar kind, known in Akr., Akūap., Fante for a long time, is amañkani.

antŵifáñ, 1. a kind of *pot-herb*. — 2. a *cutaneous eruption* on the legs.

Tŵiforo [F. Kwiforo] a country of the Gold Coast to the north of Wasa, and the Tshi tribe inhabiting it, written by Europ.: *Juffer, Tufel &c.* Gr. p. X.

o-Tŵi-kásá, *the Tshi language*.

o-Tŵiní, *pl. a-* -fo, *a man of the Tshi nation*; cf. Okanni.

o-tŵi-nè-tŵé ahḡodeñ,† *the electro-magnetic power*.

tŵintŵám, *red. v.* tŵam, *to become dry, hard* (duaba bi, aduam-momouo biara a wonḡae, kuru anim nsu a ekata anim se nea awu).

ntŵintŵāmē', *v.n.* scurf, scab; ade a atŵintŵam kuru anim.

tŵintŵañ, *red. v.* tŵañ, *to become lean, wrinkled*. F. *to wither*.

tŵintŵān-tŵintŵāñ: wayḡ-, *he reels, staggers, tumbles*; cf. ntintañ, gyábégyábé.

tŵiri, *v.* *to slander, calumniate*.

ntŵiri, *inf.* slander, calumny.

atŵiri-bóa, a small kind of *ant*; aboā a esḡ kakra kyeñ nte-tea na oka wo a eye yaw sē, nso oka wo a, na ñkūrofo se: obi re-tŵiri wo.

o-tŵirífo, *pl. a-*, *slanderer, calumniator*.

o-tŵíròñkú, *pl. a-*, a kind of *wading bird*; anoma a ḡte or osiane nsu hō, mpatā ara na odi; ne mmrañ ne: bakásiànepo.

ntŵironowá, *vestibule, porch, entrance* into a house; ḡdañ a wḡasi na wonam mu kḡ ofie; cf. apatam, nnantŵerem'.

ntŵisá, a kind of *chintz*; ntŵ. tuntum, ditto; s. ntama.

tẁitae, *file*.

tẁitón, a *plant* with leaves like those of a pine-apple; wode n'ahabañ kyekyere gya. *pr.* 3311. *Gr.* § 291.

tẁitẁa, *red. v.*, to cut several things, to cut into many pieces &c. *s.* tẁa 1.2.8.27. (yetẁitẁaa yen ani, *we looked around us*); otẁitẁa ne nañ ase.

tẁitẁare, *red. v.* tẁare.

ntẁitẁa-ānó, Ak. ntẁitẁarānó, *inf.*, — wodi n-, *they overtake or outrun each other in racing*; wo-nè wo yonkō si mmirikakáne na oyi tẁa ne yonkō hō na oyi nso tẁa ne yonkō hō.

tẁitẁeri, *red. v.*, *s.* tẁeri.

tẁitẁí, *haste, confusion*; = kitikiti; *s.* tẁi. — bō tẁ., to be agitated. *Mt.* 21,10. — fa tẁitẁi, F. to run violently, *Mt.* 8,32.

tẁitẁi, tẁitẁiw, *red. v.* tẁiw = tẁutẁu.

tẁiw, tẁuw, Ak. tẁi [*red.* tẁitẁiw, tẁutẁuw] 1. to move for approach or recession; tẁiw bēra, *draw near!* tẁiw gyina hayi, *proceed and stand here!* tẁiw kō hō kakra, *remove a little to that place!* tẁiw kō wo anim, *move forwards!* — 2. to rub mutually, to suffer by friction or attrition. *pr.* 992. — 3. to rub; agyinamoa de ne ti tẁitẁiw me nañ hō. — 4. to rub for cleaning or polishing, to wipe, to clean by rubbing or scraping, to scour (asepatere hō, poñ so, akentenñua hō, dan mu &c.). — 5. to rub one's body, e.g. with lemons, with a liquid substance: ode ankā ye or tẁitẁiw nehō. — 6. tẁiw .. anim, to rebuke, reproach, chide, abuse (stronger than kũ .. anim); *e.s.* wo-ye bone bi a, na woyaw wo.

tẁō, *pr.* 3424. *s.* tẁotẁow.

ntẁó, *defeat*; di n-, to suffer a defeat; wadi ntẁo = wadi nkō-gu, wakō aguan; ntẁo no ẁiee nim, *the defeat ended in a victory*.

tẁô (i.e. tẁóò) *interj.* *s.* tẁebēm &c.

tẁòm, *v.* to catch at once? *cf.* tẁēm = tẁē mu.

tẁom, F. = tẁam'. *Mk.* 9,30.

tẁom: de so tẁom (tẁam, tē) to snatch away quickly, speedily.

tẁòm, *adv.* = tẁēm; ade asā tẁ., it is completely night; wadi ne nhinā tẁ., he has eaten it up altogether; so mú tẁ. (prekō, nso denneñ), hold it fast at once!

tẁom, *obsc.*, *corrpt.* fr. tẁēm'.

tẁóm, 1. an animal living in the sea or a river, compared to a sea-turtle; aboa a ote pom' nè f'irawm', ne hō ye deñ sē, ote se osuhuru, enyé apatā pa; wode ne nhōma dura akukua nè mmentia hō, wode ne dua fẁe nipa. — 2. a whip made of its tail: wokā no tẁòm.

ntẁòm, a kind of itch: wadō n-, he is affected with itch.

ntẁom, a click or smacking with the tongue from displeasure, indignation, annoyance, grief &c. obō no n-, he hisses at him, smacks at him with his tongue, e.g. at a master's too severe task of labour demanded; = okasakasa, onwīnwī ne yonkō hō; wode ahōyeraw a.s. aẁerehow na ebō. [G. dō ntšoi = gu ahome.]

ntwōmā, *red ochre*, used by the negroes to paint their houses, to rub the floor of their apartments (*pr.* 2908. *s.* kwaw), also to stain their dress or to rub on their face as a sign of grief; ntŵ. (*dote* kō a wode kwaw) kyere anibere; obi n'agya wu a, ode ntŵ. petē ne tam mu ana ode tŵa n'ani akyi (a. ode bo n'anim korā) de kyere se n'ani abere; worebekum bi a, wobō no ntŵ. nè gyabiriw; yede won bebo ntŵ. = yebeto won akyere a.s. yebefa sā nnipa no akum won de akyere se: won de, yen nsa akā won, yebetumi akum won aye won se ntwōmā.

ntŵó in ma, a kind of *bead*; *s.* ahene.

tŵon, *v.* F. = tŵen.

ntŵon tŵó (o full) a kind of *wide breeches*; atade a wopam no tiatiā kokūrō de si won asen mu; *cf.* tŵakoto, wono.

atŵopó, *s.* atŵapo.

tŵorodo, tŵorododo, *adv.* imitative of the sound produced by pouring water into a vessel: ode nsu gu ahinám' tŵ.; *pr.* 327. *cf.* tōrododo, táradada.

tŵorododo, *a.* thin; nkwan no ye tŵ. = ampiw.

tŵotŵo, *pr.* 3424.

tŵotŵow, *corner, outer angle* [*cf.* tŵea, batŵow or batŵew] kusū-fām tŵ., *Ps.* 48,2(3) *the northern corner* scil. of Jerusalem, the site of the temple.

tŵow', *s.* before. *pr.* 3424.

e-tŵow, *a disease of the virile genitals*; mmaninyare bi a emā fŵeā hōn ye kakrā. *pr.* 393.3425.

tŵu, *v.* *s.* tŵiw; tŵu pirim, *As.*, tŵi pin, *F.*, *to draw near*. — *to clean*: tŵu kuraba akyi; *F.* *Mt.* 23,25. tŵu anyim, *F.* *to upbraid, rebuke*, *Mt.* 11,20.19,13. — ntŵu-anyim, *F.* *rebuke*.

E-Tŵum, *pr.* *n.* of one of the earliest kings of Asante, the builder of Kumase. — Tŵúmàsí, *pr.* *n.* *m.*

Ntŵumuru, *pr.* *n.* of a country on the east side of the Volta between Kārakye and Nta.

tŵutŵuw, *red.* *v.* = tŵitŵiw. — tŵuw, *v.* = tŵiw, tŵu.

## W.

The labial consonant w, a semi-vowel formed with both lips, Gr. § 8, occurs as an initial consonant only before the pure vowels a, o, ɔ, u. Before nasal vowels we find iw, Gr. § 11. (In F. w is also found before nasal vowels instead of iw.) Before e, ɛ, i, we use ŵ, Gr. § 10,2. (In F. w is retained.) — As a final sound, w forms diphthongs (Gr. § 5), which are mostly avoided in Ak. (partly also in A.W. Parkers Fante writings). — The consonant w is often an attenuation of original b (espec. in the diminutive syllable wa), and in some cases interchanges with p and h; *s.* Gr. § 19 B. patiriw, posow, ahoba = watiriw, wosow, awowa. — It is also found as a second initial consonant after k, h, ŋ, in F. also after g, s; *s.* kw, hw, iw, gw, sw.



wa, v. Ak. 1. = waw, to support, ward off; wa nsuo no āno = siri (siw) nsuo no āno. — 2. = wàre, to be long. — 3. = wàré, to marry.

o-wa, s. owaw. — ñwa, s. ñwaw.

wá, imit. adv. expressing the sound of breaking or splitting of wood: dua no awae wá!

wà, imit. adv. expr. the rushing sound of trees agitated by the wind or in falling: mereko no, metee se mframa rehim ahaba wà.

wābīrim, id. pr. 3399.

ñwa-bēnā, -brā, a file of dried snails through which a wooden stick is run to keep them together; ñwaw 9-12 a woasina no dua biakō so.

wada, F. = wo ara, even thou, thyself.

o-waduru, s. owoaduru.

wae, v. [red. wāwae, waewae] 1. to take off, strip, draw, tear, or pull off, to peel off, pare off, espec. with a knife or some other instrument: w. duabon, to peel off the bark of a tree (one large or small piece at once); w. apatā hō hono or abon, to scale a fish; w. ne twā so bon, to take off the scurf of a scar; w. ñhōma, to draw or strip off (a piece of) the skin from the body, cf. gua, to skin, flay; w. dan hō dote, to loosen and take off the clay coating the wall of a house. — 2. intr. to grow loose and come or fall off, to flake (break or separate in layers), to peel or scale off; dan hō dote no awaewae, the clay has fallen off from the walls of the house in several places. — 3. to be disjointed, dislocated, put out of joint, luxated (abogyē, pr. 597). — 4. to fall off or away, to desert (from a party), revolt, rebel, turn recreant, apostatize; ne mañ fā awae akoye dom, a part of his people have fallen away (deserted or renounced allegiance) and turned enemies. — waewae, red. v., s. before.

wae-ŵe, inf. [wae, to get off a piece from, ŵe, to eat]: ne hō wo w., there is something to be gotten from him; wunyā ne hō biribi di.

ñwá-kyém, a lot of dried snails combined on twice ten sticks (ñwabēnā) in the form of a shield (okyem); ñwaw a woasinasina no nnua pī (10 ahorow 2) so de abom' aye no biakō; ebeye ñwaw 200.

o-wáñ, saw; cf. sā, sérādā'. [pr. 3426.]

wanā, pl. wanam, F. = woana, hwana, hona, hena, pron. who?

o-wá-níni, a large snail, otope.

o-wansañ, pl. a-, a species of antelope, middle-sized, of a reddish colour with white stripes; s. odabo. pr. 1445.1861.3431f.

awanta, shoulder-blade, blade-bone.

wanterema, ear-pick, pr. 2788.

ñwá-ñwéne [ñwaw anwene] snail-shell.

wara, wada, F. = ewo ara. — ñwarā, = ñwora.

ware, v. [red. woware] Ak. wa, to be long, to be tall; cf. ten-ten; okwañ ware, the way is long (pr. 1892), the place is far off; koyi wo bogyese, eware dodo, R. p. 243; nea ohene no pe titiriw ne nsrāfo a wowwaree, Gen. Hist. p. 137.

ware, *v.* [*red.* wareware] Ak., F. wa, *to marry, take in marriage*; w. yere or bā (bea), *syn.* hyia yere, *to take a wife* [G. wye]; w. kunu, *to take a husband* [G. gbā, gblā]; *perf.* *to be married with*; won̄n̄hinā aware (Ak. awa)no, *they all had her*, Mt. 22, 28. — *to live together as husband and wife, to cohabit*, said also of animals; — okogyē neba aware, *he intends to take his daughter to wife*; — ode neba mā no aware, *he gives him his daughter to wife*.

awàré, *v. inf.* marriage, the act of marrying, the state of being married, matrimony, wedlock, married state; n'aware yi anye yiye, *his marriage which he had concluded did not turn out well*; see aw., *to commit adultery*, cf. fa oyere & ẁia.

awàré [G. awale = atere, spoon] trowel. — ñwàre, *s.* ñnuare.

awàre, awarem' [wo áwàre mú, nó wàremú], *the part of the back between the shoulder-blades*; efi wo kọn akyi bepem wo akyi mfinimfini.

ware, a certain game of the negroes played with small balls or globules passed into the holes of an oblong draught-board or table, as in backgammon the men are played into the points of the tables: di or to w w., *to play that game.* pr. 910.

aware-de, money or other valuables given at the conclusion of a marriage, dower, dowry, = obea ti-ade(?).

o-wáréfó, *pl. a-*, a married person; obaniñ-warefo, a married man; obā-warefo, a married woman. [pr. 3435.

aware-gyae, *inf.* recession from conjugal connection, divorce.

aware-gye, *inf.* offer of marriage; marriage-contract.

aware-séé, *inf.* destruction of matrimonial life, adultery.

o-wareseefo, *pl. a-*, adulterer; adulteress.

aware-sem, marriage matter; matrimonial cause.

Wasaw, a country, tribe and dialect on the Gold Coast, Gr. p. X.

wasawasa, *red. v.*, to fumble, to feel or grope about.

o-wátaku, a kind of tree. pr. 3436.

watiriw, *v.* [*red.* wati-watiriw] = patiriw, *to slide, slip, trip, loose footing, miss a step*.

waw, *v.* [*red.* wowaw] 1. *to prop, stay, support, sustain, uphold, keep from falling* by placing something under or leaning against; wode biribi aso ade him' na anfwē ase; oḍan bi rebu na nea akyye kọ họ no wode dua denneñ akosi họ de asom'; wode dua bi a abo nta waw brode ana dua bi a asow pi, na ammu. — 2. *to screen, protect*: ode ne nsa waw me so na oẁia anhyehye me, *he screens me with his hand that the sun may not burn me*; fig. *he protects me with his power*. — 3. waw ani, *to defend from an enemy's attack*; ode kyem awaw n'ani (n'anim), *he screens his face (his whole front) with a shield*. — 4. waw āno, *to withstand, oppose, resist*; — 5. waw mpasūa āno, *to stay the lines of battle, to stop them from receding or retreating*. — 6. ká pón no wàw ānó, *leave the door upon the latch, lean the door against the door-post*.

o-waw, cough; bọ waw, *to cough*; oyare waw, *he has a cough*; ne waw ye deñ, *his cough is severe*.

ánwáw, a kind of *bead*; ahene bi a woapápàe mú na wofére.

ńwaw, Ak. ńwa, *snail*; cf. otabiriā, otopo, owanini. pr. 3426-30.

wawa, v. = haha, hoahoa. pr. 1799.

o-wawa, a kind of *large tree*.

wawa-aba, a sort of *chintz*; s. ntama.

wawā, red. v. wā, F. = waewae. Mk. 13,25.

wâwâ, a kind of *raven*; s. anene.

awâwâ: óyè no aw., or otē ne nsa ye no aw., *he stretches forth his arms for him* (with a longing desire, in order to embrace him).

wɛ..., we..., wi..., see under ẁɛ..., ẁe..., ẁi....

Besides some Fante words inserted under ẁ, we mention here such in which F. w stands for Ak. ńw or ńẁ, or is of other origin.

awem-bo-wen, = ayam'ónwene. 1 John 3,17.

o-wemfo, = ónwēmfo, *potter*. Mt. 27,7. — oẁenfo, s. qẁenfo.

wen, = ńwene, F. a penny worth of gold-dust. [Mt. 27,65.]

wen, wenwen, a. = ńwene, ńweneńwene, *bitter*.

awendadze-bu, *den of lions*.

e-wim-ber, ńwimber, = anẁummere, *evening*. Mt. 8,16.

win, = ńẁini, *cool*; *coolness*. — winwin, *shadow*. (Ps. 39,6.)

wɔ, v. [red. wowɔ] 1. (orig. to stick to a place), to be or exist in a place: owo hē? *where is he?* mewɔ ho, *I am here, present*; owo dañ mu, *he is in the house*. In this sense wɔ is used almost exclusively in the contin. form (but: eno ńwo ho ansā, *that may remain aside or let us leave that aside in the meanwhile* = eno ntrā ho ansā); besides trā the vv. ba or kɔ are used to supply the wanting forms, and the neg. is taken from the v. di: onni ho, *he is not there, not present*. pr. 97.1300.2268.2347.3439f. — ewɔ obi..., *there is some one...*, pr. 3437. — ewɔ nea oye na onyā, *somehow he gets (at) it*, pr. 3438. — 2. wɔ often serves merely to introduce an adjunct of place, stating the place in which the action expressed by a preceding verb is going on; it is then not translated at all: oye adẁuma wɔ afuw so, *he does (some) work (and in doing this work) is on the plantation, i.e. he is working in the plantation*; magyaw ne poma wɔ ne dañ mu; mihũũ no wɔ Mamfē; mekofẁee no wɔ afiase; mihũũ no [wɔ] ho mpren; odi gua wɔ bābi. R. p. 244. The aux. v. wɔ is, however, better omitted wherever it can be done without injuring the intelligibility of the sentence, espec. in Ak.; s. Gr. § 102,3.117.223,1.224.225. R. § 196,1. pr. 353.883.1319.1457.3025. — wɔ is used of an indefinite, casual or transitory stay at a place, te of a stay of some duration. — 3. Phrases: a) wom' = wo mu (*to be in,*) *to be real, actual, to be truly so*: asem yi wom' ampa, *the matter is really so*; neg. ennim', *it is not so*; — ebewom' se..., = ebia, sesē, gyàma (gyàbia), *perhaps*. — b) m'ani wɔ so, *my eye dwells on (it), i.e. I have it in my mind, have not forgotten it*. — 4. (orig. to stick to a person) *to be in the possession of, to belong to, to be one's property*: ewɔ me, Ak. = eye me dea, *it is mine*; odañ yi wɔ me, *this house belongs to me*; Gr. § 102, 1. Rem. — 5. *to have, possess, hold, to be possessor or master of*: owo sika pi, *he has much money*; aberekyi wɔ mmen; owo

mmosea (w<sub>o</sub>) ne kotokum'; mew<sub>o</sub> abusūafo w<sub>o</sub> ha nè Akyem; mew<sub>o</sub> nnamfo bebrē (w<sub>o</sub>) kūrōw yim'; *R. p. 243. pr. 3439-45.* — In this sense also w<sub>o</sub> is used only in the *contin.* form (for other forms n y ā, to get, obtain, is used), and the *neg.* is taken from the v. di: onní f<sub>wē</sub>, he has nothing. *Gr. § 102, 2. pr. 907-22.*

6. to sting, prick: ns<sub>oe</sub> nè sekañ w<sub>o</sub> nipa, thorns and knives may prick one. *pr. 604.* — 7. *Phr.* w<sub>o</sub>.. nnuā, to examine closely by putting several questions in different ways; yewow<sub>o</sub> nonnuā wow<sub>oe</sub> wow<sub>oe</sub>, we examined him in every possible way. — 8. to pierce, stab, perforate: ode peaw w<sub>o</sub> n'ani, he pierced his eye with a spear; ode sép<sub>o</sub> w<sub>o</sub> no, or, ow<sub>o</sub> no sep<sub>o</sub>, he stabbed him with a dagger. [*G. gbu.*] *pr. 994.* — 9. w<sub>o</sub> mu, to stitch, embroider: ow<sub>o</sub> ntama mu, she makes figures in a cloth (already woven). — 10. to push: w<sub>o</sub>.. akomfo, to push (one) headlong, head over heels; w<sub>o</sub>.. nkonsaw, to push (one) by the throat or neck. — 11. to shake: ow<sub>o</sub> nehō nko, he shakes (intr.) = odi ahim; ow<sub>o</sub> ne ti nko, he shakes or tosses his head = owosow neti. — 12. w<sub>o</sub>, Ak. = wow (to kick, to pound, to knead, to plaid or braid).

w<sub>o</sub>, v. 1. to engender, beget, generate, procreate (said of both parents); to bring forth, breed, bear, give birth to (a child); wawo mma du, he has begotten or she has born ten children. *pr. 1740.3463-67.* — 2. to yield or bear interest: ohuruw nkūrofo sika na awo no = na ad<sub>o</sub> or ad<sub>o</sub>sō, he lends (his) money on usury that it may bear him interest; sika no awo, the money has increased by interest; — *pr. 351.* enwó no, he is not to pay (cannot be charged) interest for a thing bought.

w<sub>o</sub>, v. 1. to dry, grow dry, become free from moisture or juice; perf. to be dry: m'atade awo, my coat is dry; dabi, enwoe e, no, it is not yet dry; asase so or fam' awo, the earth, land or the ground has dried up; otetew ahuahā na qhata (no) a<sub>wia</sub>-so na awo, he plucks tobacco-leaves and spreads them in the sun that they may dry; diff. *w̃ o* = *w̃ ew*, to dry (up), evaporate, said of moisture, or a liquid. — 2. *Phr.* a) n'ani or u'anim awo, s. ani 8 A. p. 324. — b) n'ano awo, s. āno 12 A. p. 334. — c) w<sub>o</sub>-nè no ntam' n<sub>wó</sub>, they are not in a proper understanding, do not agree well with him.

w<sub>o</sub>- or wo-, the pron. w<sub>o</sub> ñ, prefixed to the verb; *Gr. § 54.58. 89, 7.* — In F. the same form w<sub>o</sub> or wo is also used for mo, = you.

wo- or wu-, the pron. wo, thou, prefixed likewise, *ib.*

w<sub>o</sub>, F. e-wo, thou, poss. thy, obj. thee; *Gr. § 53-58. pr. 3452-61.*

e-wó, honey; ewo no ad<sub>o</sub>, the cells of the honey-comb are filled.

o-w<sub>o</sub>, pl. a-, F. ñ-, snake, serpent; cf. ot<sub>wē</sub>asee. *pr. 2274.3446-51.* Diff. kinds: opantene, nini, ebore (onankā), oprāmiri, okyéreben, ahabammóno, atirenú, asónaw<sub>o</sub>, ahurutoá, bamiawu, akitaosūā, osuw<sub>o</sub>.

awó! (full o) *mamma! mother!* used in addressing one's own mother.

awo, wō: gye.. awo, to welcome, to receive gladly, joyfully.

[*pr. 3096.*]

awó, inf. birth: 1. childbirth, travail or labour of women, parturition, delivery. *pr. 3468f.* — 2. nativity, descent, extraction, family,

*race; Mrk. 7,26; generation, Mt. 1,1. — awo kā no, okō awo, she travails; awo no (mu) deñ no, n'awo mu ye deñ, she has hard labour; Gen. 35,16. Rev. 12,2. merekō awo, fig. I am in the greatest pains; — wogye no awo, they assist her in childbirth; — awo akyi ade, after-birth; cf. etam.*

o-wóadúru, *pl. a-, [wɔw aduru] wooden mortar, in which yam and plantains are pounded; cf. fufū, wɔma. pr. 571.*

woanā, *F. = wana, hena, who? pl. woanam, Mk. 3,33.*

o-wó-àníni [nea ɔwoo aníni] *a woman who gave birth to many male children.*

wo-ànkása, } *thou thyself, thy own self;*  
wo-ara, (Ak.) } *just thou, even thou. Gr. § 59.*

wó-āno wó-āno, *adv. in a proper, moderate or orderly manner; odi n'asem nhīnā w.w. (= okwānsò kwānsò), = onyé biribi-ara mmā entrá sò.*

wōawōa, *F. = ñwōñwā, Mt. 8,10.9,8.15,31.21,20.*

awōawōa-dze, *F. = anwōñwāde, Mt. 7,22.21,15. Mk. 13,22.*

awobá, *F. ahoba, s. awowa..*

awo-bea, *birthplace. pr. 2310.*

awó-bére, *the time of birth.*

awó-bére [awɔw bere] *the cold season, winter. Mk. 13,18.*

o-wo-bie [wɔ, bi] *one who has the (desired) thing. pr. 3470.*

awó-dá, *birthday; odi n'aw., he celebrates his birthday.*

awo-dibea, *birthright.*

wodow, *v. = guan berēō, to steal or sneak off or away; wa-bebo me kakate nti na emā mewodow mu no.*

o-wodze, owodzi, *F. heir; Mt. 21,38. Mk. 12,6. 1 Pet. 3,7.*

woē, = awosanne, *Kurtz § 144.*

awoē, *place of childbirth, pr. 178.*

ñwoēm', *F. birth, descent, parentage; ne ñw., by nation. Mk. 7,26.*

wòfa, *pl.-nom, uncle, mother's brother; wo nā ne nuabarina.*

wòfàsé, *pl.-nom, nephew, sister's son; wo nuabea ba (whereas a brother's son is called oba); F. also niece.*

wòfàséwa, *pl.-nom, niece, sister's daughter, wo nuabea ba-bea (brother's daughter = oba).*

o-wofo, *pl. a-, a woman who can bear or has born children.*

awofo, *pl., parents.*

awó-gyé, *inf. [gye awo] a welcoming, as a mother welcomes her children or is welcomed by them.*

awo-gye, *inf. [gye awo] midwifery, assistance in childbirth.*

awogyc-duru, *medicine to promote delivery.*

o-wogyefo, *pl. a-, midwife; accoucheur, obstetrician.*

wo-hō, *refl. pron. thyself; Gr. § 57.*

awó-kó, *inf. [kō awo] labour, travail, parturition, the pangs and efforts of childbirth. — awókó-yáw, throe, pain, pang or anguish of travail in childbirth; aw. akā no, — has seized her.*

wó-kyém, *honey-comb*; cf. okyem, ñwa-kyem.

wóm', = wó mu, s. wó, 3a.

wōma, ñ-, F. = ñhōma, a-, *leather, book &c.* Mk. 1,6. Mt. 1,1.

o-wómma, pl. a- [wów, ba, cf. abā] the *wooden pestle (beater, pounder)* with which yam and plantains are pounded in the woadūru.

awó-mma-gù-ákyì, a kind of *herb* for food and medicine.

awo-mma-wu: odiaw. (= owo mma mā owu), *she bears children only to see them die*, i.e. children all of whom soon die.

won, F. = wēn, *to watch*. Mt. 24,42.26,38.40.27,36.

won, pron. Ab. beñ, Ak. yeñ, F. hwon, *they, them; their*.

[Gr. § 53-59.

won-añkasa } *they themselves, themselves, just they, even they,*

won-ara (Ak.) } *the very same persons; poss. their own.* Gr. § 59.

won-hō, pron. refl. *themselves*. Gr. § 57.

awoniō, pr. 3471.

awonkoruwa, a kind of *plant*.

o-wòno, wonno (fullo), *loose and short breeches*; òhye or òsi w., *he wears breeches*; atade a Ñkramofó nà wòsì káñ no, nanso mpanyimfo binom a wóye síkafó no, wotá tòtó ntama a éyè fè, na wòdé pompàm bí; syn. ntwontwo.

wonow, a kind of *animal*. pr. 1042.

awonñuá, F. angwa, *fat, lard*; aboa mu srade; pr. 2072. - cf. abörówonñuá.

Awonñuá, *Angwa*, a country in the interior, once tributary to Asante, a 4 or 5 days' journey from Salāga. Gr. p. XIV. § 2,4.

awo-ñwene [Ak. añwāñwene] *wormwood*; ahabañ bi a wode n'ahabañ yam aduru; wonom hō nsu.

worā, v. [red. worawora] 1. *to enter into any thing that covers or conceals*, as into a wood or forest, a cave, a remote place; *to immerge or plunge into* (e.g. the bush); *to disappear by entering into any concealment*; *to hide oneself, get out of the way, be lost*; nnansā yi, ehē na wokoworae? *where have you been hidden these last days?* ode nehō akowora (= akosie, okohintaw) ayi me adwo, *he hid himself and has kidnapped me, or in order to kidnap me*; osunsón no de nehō awora ñhabañ no ase kò, *the worm has hidden itself under the leaves and has crept away*. — 2. *to ramble or rove through* (w. ahabañ), *to search through*; onipa ayera, wokowora habañ apeno. — 3. *to thrust, run, drive or push* (a pointed instrument &c.) *through*: wawora no sèpò, syn. wura. — 4. wowora, *they grapple* (or, *lay fast hold on*) *each other. they wrestle or struggle*; woworae kosii sè obā-kò boo ne yonkò, *they wrestled* (or, *contended by grappling together*) *until one threw the other down*. — 5. F. wora wo ñhyira gu won do, *send thy blessing upon them*.

o-wóra, Ak. = otare, ekò, *pond; lake*, prob. of small extent and abounding with bulrush, reed-grass &c.; *swamp, bog, fen, marsh, moor; swampy morass*.

ñworā, *shell*. — ñwora-ba, *shell-fish*; cf. adòde, *oyster*.



woraba, *pl. n-*, F. *star*, = nsoroma. Mt. 2,2. 24,29.

woradada(dada), *adv. in a lengthened, elongated, long extended form, shape or way.*

awòráń, a kind of plant.

awóráń, a kind of plant; s. ehum.

woraw, *v. to emerge, rise or come forth from concealment, to make one's appearance unexpectedly*; botowá fǽ (ni a,) osámán woraw (*pr.* 633.) = mpofirim na waba.

aworaw, *adv. n., unawares, unexpectedly* = mpofirim, mpaase; asemmone a odii no gúan kq̄ akurā no, n'ani nni nehō so na yekofi no aworaw kyeree no bae.

worawora, *red. v. wora.* — q-woráwòrá-kótó, *pr.* 3472.

Worawora, a country and tribe in the interior of the Gold Coast, Bronfo a wosom Asante bedun 1874 (subject or tributary to Asante until 1874).

wore, *pron. poss. F.* = wõn, *their.* — wõrehō, F. = wõnhō.

wore, *v. [red. wowore] to strip or take off the skin or a similar tegument*; qw. gúan no kotoku, *he skins or flays the sheep*; wóáwòre (wóawówòrè) wõnhō atade, *they put off or took off their clothes*; *syn.* worow.

q-wore mǎ-mmǎra, *an edict or decree enjoining the restitution of goods in possession.*

aworo, a kind of herb.

woro, *v. 1. to murmur, roar, rumble with the noise of a cataract or of agitated waves*: wowo akyiri a, (Amǎnapá) nsu yi woro se asukese bi. — *2. to babble, prattle, chatter, to speak or relate flippantly, rapidly, in excitement, without stopping*: wakoworo asem no nhinā akyere ne nā.

awóro, *inf. cataract*; the swell or agitated motion of the sea, surge, surf.

awóro-sò, *rapid (rapids) in a river; breakers.*

wōrow, *v. [red. woroworow] 1. to push, pull, move*: w. kǎ, *to push a ring.* — *2. to strip off, draw, pull or take off the skin or any surrounding tegument, covering or wrapping, to skin, flay* (s. wore): qwo no aworow nehō foforo, *the snake has cast the slough, has cast or changed the skin*; meworq akatawía kotoku, *I am pulling off the cover of the umbrella*; meworq m'atade, *I take off my coat*; qworow ne ntama, *he pulls off the cloth* (in which he has dressed or wrapped himself) *from his shoulder* (in respectful salutation) [G. ekpá emamá]; waworow wõn: a) said of beasts: *he has skinned them*; — b) said of men: s. foll. — *3. to take away or back from, to deprive one of things* (treasures, valuables, wives, slaves) *that were formerly given to him.* — *4. qworow nehō (or ade no) gu ne yonkō so, he shakes, casts or shuffles off the matter* (away from himself) *upon his companion, putting the fault or blame upon him.* — *5. intr. to glide or slip down*: odé-hama no aw. agu fam' (instead of clinging to a stick). — *6. to retire, quit one's place in battle*; dom no aworow afi wõn mpasúa so, = waguan komm kq̄.

worow, v. s. wodow.

o-worobēñ, a-, ye-, *to be selfish, proud.*

wōròdò-wōròdò, woròdòdò, *adv. (to sēñ, to flow) copiously, of tears gushing from the eyes; nsu fi n'aniwam' gu w. = yō yō; cf. porow 8. & wēròdòdò, wēròdòdò, wē.*

aworo-kó-amá (poet.) = nea okā akōsem pī.

worowora-worowora, *red. v. to make a rattling noise as the contents of a powderhorn when shaken.*

awo-sañ: bone-aw., *original sin.*

awo-san-ne [ade a wode asañ onipa wə awo mu] *an inherited sickness, fault or defect; bone a eye aw., hereditary or original sin; Kurtz § 185. cf. woē, awúagyámma, aseade.*

wosáw, v. s. wēsaw. pr. 2743. — awosawosaw, *inf. the chewing of food, something or plenty to eat. pr. 3473.*

wósē, wósewose, a. 1. *dry, arid; wohow nām yi bio a, ebe-ye wosē. — 2. clean, cleanly, neat: oye nehō wosē (onyé nehō fifi), he keeps himself cleanly, orderly.*

awo-sé, a peculiar roughness of the skin [compared to asē, *itch*] produced by cold [awow] or fear, goose-flesh, goose-skin; a shuddering fit, chill, shivering; horror (awow a se wuhyia osāmāñ a ede wo na egu woso); aw. agu no so, *he is seized with a cold shudder; he shudders, shivers; aw. pini no, he is awe-struck, horror-struck, horrified, appalled, starts back with horror = ne hō aye no sipiripi; syn. ayisē.*

wòserekā, a. *rough, uneven, not smooth or plain (onipa hōnam, dua hō, mmoa hō, ntama? ani); cf. wurikyerē, awereawere, wēwerē, aboñkyi-aboñkyi; opp. tromtrom.*

woserekā-ye, *inf. roughness, asperity.*

wósów, = sūmpí, *lead.*

wosów, v. [red. wosowosow] *to shake, wag (tr. & intr.), to tremble, shiver, quake; asase w., the earth quakes; gyata w. nehō, the lion shakes his mane; ow. ne ti, he shakes (wags) his head; F. Mt. 27, 39. 51. — syn. posow, popo, him.*

wosowoso, F. duia w., *a fruitful tree. Ps. 128, 3.*

awó-sú [awo su] *native character, nature; inborn, inbred or innate quality; sex(?)*.

awo-sú [awo nsu] *the fluid contained in the amnion, the liquor of the amnios, flowing off previously to delivery.*

wòtéré, v. *to scald (akoko, prako, a fowl, a pig) in order to clean from feathers or hair; to peel: osábēñ w. onipa hōnam kō; to decorticate, strip off: mawóterè (= mawae) dua no hō boñ, I have barked (stripped the bark from) the tree; — to separate: wosiw abūrow wotere hō ntetewa no; — to strip, deprive: wawotere ne hō nneema nhinā, he has stripped him of all he possessed, cf. worow 3. — to leave one's body as a serpent casts its slough: anadwo obayifo w. nehō tu.*

awotwé, ñ-, *eight.*

iwotwē, a kind of stringed instrument (sānkū) with eight cords.

awo-twěā', *womb, matrix, uterus.*

wow, v. [cf. wo] 1. *to strike, hit, kick: ode ne nañ awow no, he has kicked him.* — 2. *to stamp, pound, bray, beat: w. fufū, pr. 3474. s. fufū; w. dote, to work clay (mixed with water) with the feet for building purposes; cf. potow & kono.* — 3. *to twist, braid or plait into a weft or tress: owow (onwene) ne nhwi or ne ti (mmesā), she weaves or plaits her hair. [G. egbo eyi].*

awow, Ak. awo [fr. wo or wow, *to shake?*] *cold, chill, chilliness; cold weather; aw. wo mframam', nsum', pr. 357.604.* — aw. de me, *I am cold; aw. agu no so, eyi na ekyere se n'atiridii resan aba bio, chilliness has come over him, which is a sign that his fever is returning.*

owowá, *a kind of tree, good for fuel.*

awowa, pl. ñ-, Ak. awoba, F. ahoba, *pawn, pledge, gage; hostage, cf. adonwowa; — wode abofra, nhene, ntama n.a. si kaw āno aw., a child, beads, clothes &c. may be given or deposited as a pawn, pledge, surety or security for a debt; ode neba akosi aw.; ode n'āno asime aw. pr. 770.*

owowaní, pl. a-fo, *a pawn for a debt; onipa a wode no atrā kaw āno se onsom.*

wowaw, red. v. waw. — wowo, wowow, red. vv. wo, wow.

wowo, (full o) F. = ohō, *no, not? Mt. 22,17. Mk. 12,14.*

owoo-wo, = nea owoo wo, pr. 3475.

awo-yé: óyè aw., *she bears easily, bears healthy children.*

woyirim, F. = eyinom. Mk. 4,15f. 8,4. 10,14.

wu, v. [red. wuwu] 1. *to die, expire, de cease, perish; pr. 774.996. 1286.1445.1717.3494-98.* — wawù, *he has died, is dead; syn. wanyāko, ode ato ho, wagyaw mu, waka bābi, wakā nkyene agu, wagya ne kra twē, o-nè ne kra adi nkra, oko n'asūmāñ akyi, wasóre brayim', odae ansore bio; onni ho (bio); — wawú amāno (wawú atò nó sò), he has killed himself upon another i.e. so that the other must kill himself likewise; osii m'ananmu wui, he died in my stead; owu kyeē me, he died for me, for my benefit; mprako no siān koguu po no mu wu-wui nsu no mu, Mt. 8,32; wu asuwu, F. to be drowned; wu awumon, F. to be struck dead; oregye nna awu, s. eda & gye 34; — mewu! I shall die! (F. interj. of sorrow); — mirewu-ō, I am quite exhausted, over-fatigued, done up.* — 2. *to become extinct, be lost: nkyene dēw awu, Luk. 14,34.* — Phrases: 3. *ne bo or ne kōma awu, he has no feelings of revenge (which by the heathen is accounted for cowardice), he does not care for abusive words against him; me de, me kōma awu, mēpé me hō asem, as for me, I do not take or lay it to heart, (I do not let it affect me,) wishing to keep myself out of palavers.* — 4. *ne hō awu, Ak. F. he is impotent; cf. kotewui.* — 5. *n'ani wu, he is or feels ashamed (of); n'ani wu ade, he is bashful.* — 6. *n'asem awu, his talk is worthless, futile, he utters foul language; okā asem a, adwempa biara nnim'.* — 7. *n'asō awu, s. asō Phr. 1., obra 2.* — 8. *wu bo, lit. to die of the (high) price, to pay an exorbitant price: mawu bo makoto kente a wokā no bābi a emma, I have bought an exquisite country-cloth at an exorbitant price; gya asem no akyi ná*

wù bó! *cease to prosecute the matter and pay any sum* (rather than proceed any farther); onipa ñwú bo ntọ adebone (or, adehunu), *nobody willingly pays an excessive price for a mean or worthless thing*; miwu bo a, ẹne sẹ: ẹbo no sō a misusuwi sẹ ekum me (wọ) sikam'. — 9. wu sika, lit. *to die in money, to pay money beyond one's power or fortune*: mewu sika na mede magye me nua, *I will take the heavy expenses upon me to redeem my brother*.

o-wu, *inf. death, decease, demise, departure, dissolution, exit, extinction of life; mode or manner of dying*; pr. 439.3476-93. — owu ye yaw, *death is painful*; owu adare, *death's scythe*, pr. 3481. — ọda owu so (= owupa so), *he is in a dying state*; ọsẹ owu, or, owu sẹ no, *he is worthy or guilty of death*; wakā owu afwẹ, *he has tasted death*; owú, wowu no dakoro, pr. 417.3488.

awu, *inf. di awu, to commit a murder; to kill, murder*: odi no awu, *he murders him*.

awú-a-gyà-m má [1. adé à wúwu na wode gyàw mmá; 2. mma a obi wu gyaw won wọ n'akyi.] 1. *inheritance, left at the death of parents to their children; a hereditary thing or possession, custom, knowledge &c.* nyansa no ye Brofo aw.; oyare yi aye aw. (wọ) abusūa no mu. — 2. *children left behind at the death of a person (?)*. Cf. awunnyade.

awu asisi, pr. 2842. cf. awusiñ.

awu-de [owu ade] *things pertaining to death or execution*: woye no awude, e.s. a) wobu no fọ sẹ wónkum no, *they pass sentence of death upon him*; — b) wọbọ no kām, wọfwe no a.s. woye no biribiara a ẹfa owu hǝ na ẹkyere sẹ wọrebekum no, *they maltreat him before killing him*; wọanye no aw. biara = biribiara a ẹsẹ owu, cf. akunne, awu-di, *inf. [di awu] murder*. [Lk. 23,15.]

o-wudífó, pl. a-, *murderer*.

o-wuedi, s. owuodi. — wuentwī-wuentwī, F. s. wentwī-w.

o-wufo, pl. a-, *a deceased or dead person*.

o-wu-home, *rest in or after death*.

Wùkúda, *Wednesday*. — awuku-dae, = ayaw-dae, s. adae.

awu-mon, F. = awusiñ, *a sudden death*; s. wu 1.

awú-nnyá-de [ade a obi awu de agyaw wo] *inheritance, heritage*; F. awungyadze, Mt. 21,38. cf. apégyáde, agyapadé.

wu-nyā-kaw, *debts caused by funeral customs*.

awu-nyam-bo, F. = aŋiyammo. Mt. 24,41.

o-wú-nyāñ, *inf. [wu, nyañ] an awaking from death, resurrection* = owusore, F. awufo mu sọr, Mk. 9,10.

owúòdi [owu a odi] *the moon's successor, an appellation of the morning- and evening-star*.

awùonu, [owu, enu] *a twofold death*; ẹhafo hyẹ nsew se: wobéwu awùonu! e.s. wobewu wọ ha asan akowu wọ asāmān; cf. owu-perennu.

awu ṣóń [owu akyi ade a woton?]: wọkoton n'aw., *they sell his things by public auction, public or open sale, subhastation*; ogua-

diní a ọ́de ka, wodań no a onnyā bi mmā a, na wọ́aboa ne nneema āno rekotoń no awuṣón. [G. awuṣón'.]

o-wu-pá [owu mpa] *death-bed*; ọ́da owupá sò, *he is in a dying*  
o-wu-pá [owu pa] *a natural death.* [state.]

o-wu-perennú, *the second death, a twofold death*; s. awuonu.

o-wu-prékō, *a death to be suffered once with no other death to come after*; sẹ wọ́wo wo mperennu a, wuwu wu-prékō.

awu-puw, *speedy death, great mortality.* pr. 938.

wura, v. [red. wuráwùra] 1. *to pierce with, to run, thrust, pass or twist something long through*: wọ́awura no sẹ́pọ́, *they have pierced both his cheeks with a dagger, have thrust a fine pointed knife through his cheeks*; wowura adeso a no dua or nnua, *they carry their load by means of a pole*; adeso a biara a enye nea ọ́bākōfo soa na wode dua kyekyere hō na nnipa bānu soa; akwansrafo no wuraa obobe no nnua. Num. 13,23; s. putu; cf. wora, ñwörā. — 2. *to cling or stick to, be attached to.* pr. 460. — 3. *to adorn* [G. wula]; onipa no awura (nehō) sẹ́ = wahyehye nehō, wakekā nehō.

wúrā, *weed(s), grass; bush; wood, forest; whatever grows wild; all overgrown land outside the inhabited places*; ofie nè wuram', *in the town or village and in the bush or field*; ohūi sẹ́ wura bi redew gya, nanso enhyew, Ex. 3,2. Mk. 12,26. Lk. 20,37. pr. 1479.3499.

ñwúrā, *weeds, grass; rubbish, sweepings.*

o-wúrā, pl. -nom, F. e-, Ak. oŵira, *master, lord; landlord, possessor, owner*; voc. sir; in passionate address: awurá! *oh master!* voc. pl. awuranom! pr. 483.1507.1625.1694.2694.3500-3503. cf. agya, ofiwura, ọ́déküró, ọ́hene, ọ́hempá, daaséběre, ọ́dēfo, okúm'nípa, otúm'fó. [G. nontšo, pl. nontšomei, tšiemei.]

awurā', Ak. aŵirabá, aŵirawá, *mistress, lady; landlady.*

ñwura-dań, F. *thieves*, = aŵifo. Mt. 6,19.

awuràdé, *master, lord.*

ñwura-dódó(w), *rubbish*; cf. dodowura.

wura-habań, F. *weeds.* Mt. 13,25.

Awurahae, *a town on the right bank of the F'iraw (Volta).*

ñwura-hún u, *a kind of grass.*

wurawura, red. v., s. wura; - w. mu, *to run or pass through*; putu wọ́ họ́ yi, wosi no sẹ́ ọ́dań, wode nnua na ede wurawura mu.

wūrepí, *a kind of owl*, = apotobiesāse.

wùrikyerē, wùrikyere-wurikyere, *a. rough, uneven, rugged* (of a person, wood, stone, a way); ehō w., *its outside is rough*; obón ww., *a rugged valley.*

àwúru, (land-)tortoise, cf. akyekyere [perh. = awo-huru; cf. apohuru]. pr. 1584.3504.

awúruk yīm, *a climbing plant, bearing 5 or 6 small red berries united in a bunch*; hama a wode kyekye gyateń, ọ́dé.

wusa, 1. = yisa, pr. 2353. — 2. *a grain* (Bell. Arithm.)

awu-se [owu ase] *reason or cause of death.* F. Mk. 15,26.

o-wú-sém [owu asem] *a criminal matter*; asem a wokā a wobekum wo.

awu-sín, *a sudden death*. pr. 930.

o-wusiw, Ak. oŵisie, *smoke*; pr. 3505. — ow. atwě akogyina woi so, *the smoke has passed away and gathered upon them*. Cf. botohuhuw, *steam*; oburuhurow, *vapour*. — *Phrase*: asem no wusiw ani abere(no), = adañ bone (amā no), *the matter has assumed a most threatening aspect (for him)*.

o-wusi-hyé ñ, *steam-ship, steam-boat, steamer*.

o-wúsíw-tè as é-è nam, *locomotive-engine*.

wùsiwusi, a. 1. *dim*; qkanea no ye w., *the candle burns dimly*; n'aniwa so aye w., *his eyes have become dim*. — 2. wusiwusiw, *smoky*.

o-wu-sore, *resurrection, the rising again from the dead*; owunyāñ.

wùsuwusu, a. *disorderly, dirty, nasty*; oye nehô w.

o-wu-yaré, *a deadly sickness*; cf. oyarewu.

## Ŵ.

The palato-labial consonant ŵ (a semi-vowel equal to wy pronounced together) is written (instead of w in F.) before the pure palatal vowels e, é, i (in some cases also before o, o, u, when standing for original e, é, i). It is also used as the second letter in writing the palato-labial sounds of tŵ, dŵ, fŵ, ñŵ. Gr. § 10, 2. 12. — It interchanges with w and y.

ŵe, v. 1. *to gnaw, nibble*; *to eat*, espec. by way of gnawing or nibbling; *to chew*, cf. ŵesáw; oŵe abürow, *he is eating Indian corn, picking it with the teeth from the cone*; oguañ ŵe ñwura; oñŵé ne koñmu dawa, pr. 526.800.1768.3407.3506f. — Cf. méŵe-meŵe, pr. 329. — 2. *to drink*, e.g. palm-wine (colloq.) — 3. = di 7. (in beŵeonua); s. ŵeŵe. — 4. ŵe so, *to suppress* (one's wrath or anger, pain), *to forbear* (laughing). — 5. waŵe ahinam (se obeko), *he is determined or resolved (to go)*. — 6. ŵe tare, *to asperse, bespatter with false charges, defame, slander, calumniate*; waŵe atare me, s. ŵetare.

ŵe, Ak., s. ŵow. — ŵe, s. red. ŵeŵe.

ŵé, imit. adv., expr. the sound of cutting or tearing; wutŵa biribi tratrā bi a, na eye ŵé! watŵa ne ti (ne fŵene, n'ano, n'asô), ŵé! watew hama no, ŵe!

ŵé: anim aye ŵé, *the face of the earth and every thing on it has become visible* (in the early morning, before sunrise), *it dawns*; cf. anim.

ŵè, *awkwardly, heavily, in a troublesome manner*: ópà né tò asé ŵè, *he moves his hinder part on the ground in an awkward manner*, e.g. when on account of the guinea-worm or another sickness he cannot use his legs to get into another position; opp. ŵéŵe.

áŵé, áŵèé! *friend, comrade, good friend!* used when a man wants to call one of his acquaintances or equals without making use of (or not knowing) his name; pr. 3461.



o-ŵé, a cutaneous eruption, similar to kóré, appearing on the occiput or the whole body of infants, in the groins of adults &c.

ŵea, v. [red. ŵeaŵca] to crawl, creep, sneak, to move slowly with the body close to the ground as some quadrupeds, or as a child does on its hands and knees or feet; to move slowly, feebly, as from weakness or old age; to move stealthily or secretly in order to be unobserved; pr. 1218.3504.

e-ŵea, Guinea-pig, *Cavia cobaya*; s. kwadúàmponkyéfo.

ŵe-a-e w o-w o, a kind of plantains. D.As.

ñ ŵ ē-fē, s. ñ ŵ ewēfē.

ŵékò, ŵokò, an old or broken pot containing a mixture of red clay and chaff to rub the floor of Negro houses with; ahinagów a wode ntŵómá nè kwāsésà gu mu kwaw. pr. 1132.3508.

o-ŵékòm m ā', a precious silk cloth of pink or light rose-colour, from Sarem; 1 fathom costs about 40 dollars. pr. 629.

ŵèñ, v. 1. intr. to watch; to wake, keep vigil; cf. si pe; to be attentive or vigilant, be on the look out, keep guard. — 2. tr. to watch, give heed to, observe the actions or motions of; to tend, guard, have in keeping; to keep, preserve (from danger), pr. 769.

ŵénñ, Ak., yénñ, Akp. discontent, quarrelsome temper: óyè ŵ., he is discontented, malcontent, dissatisfied, not to be pleased with any thing; he is quarrelsome; n'ani ññŵo na otā kō ntokwaw (otā ye atutupe); abofra a otā fŵe ne mfefo na otā sū; abofra ketewa a onna na ommā ne nā nnyā adagyew korā nye biribi, na osū ñkō arā na osū.

o-ŵénñfó, crier, bawler, brawler; squalling child; s. 'nébófó.

aŵén-hēmá, ahweñh. (white nose), Ak. ahenh., = osñā.

wentŵī-wentŵī, F. uproar, tumult. Mt. 26,5.27,24. Mk. 14,2.

aŵennuade, a kind of plant, ahabañ bi.

ŵer, F. = ŵere, skin.

ñŵerá (pr. 3509), ñŵerā', Ak. ñŵerawá, s. ññŵera &c. p. 350.

ŵer-dam, F. ransom. Mt. 20,28. Mk. 10,45. — b o w.

ŵere, v. 1. to scrape or peel (off), in smaller particles than by wae, cf. ŵerew, tŵere, tŵerew; wopo abroḅe a, woŵere n'ahabañ so na wuyi mu abroḅe-mfuturu. — 2. to pull the feet in order to subvert, overthrow, throw down: oŵere no afŵefam' = okuw no afŵe ho = waso ne nañ na watŵē no amā wafŵe ase; wantumi añŵere me.

ŵere, v. Ak., s. ŵerew; — ŵ...mu, to scrape lines and figures in pottery.

ŵere, seems to have orig. signified the part of the body enclosed by the ribs and breastbone, the chest, thorax, and its contents, and is no more used in a bodily sense, but only in some peculiar phrases. [G. mī.] 1. the heart or breast as the seat of the affections and capacities of the soul: a) ne ŵere ahow, his heart is dried up, i.e. he is in (deep) grief, is dejected, sad, sorrowful, looks downcast; also ne ŵ. ahow nehō; me ŵ. ahow no, I am angry with him = mempe no, wayi me abufuw, mafa no abufuw; b) ohow meŵ., he grieves me,

*makes me sorrowful, causes me grief or pain, makes me angry &c.* — c) okyekye me wèrè, lit. *he binds up my (wounded) heart* (cf. mūhāmā), i.e. *he comforts, consoles me, cheers me up again*; — d) ne wèrè akyekye, *he is comforted, consoled, has found composure, his heart has been set at rest.* — 2. *the heart as the seat of courage, trust and confidence*: a) ne wèrè aba, F. *his peace of mind, courage or confidence has come (again)*, cf. 1d) & aŵereba. — b) wabò ne wèrè, F. *he has provided for his confidence i.e. has secured his success or welfare*; = wasūa nea ehia na dabi a ode beye biribiara a, obenyā biribi adi. — c) me wèrè hye womu, F. *my confidence is in thee*; ode ne wèrè abyē Onyankp. mu, *he has put his trust or confidence in God.* — d) nyā wèrè, F. *to trust*; — e) hen were tŵer (tŵeri) w'ahūmōbor kесе no, *we trust in thy great mercy*; ne dziñ mu ode ne were betŵer. — 3. *the mind, memory*: a) ne wèrè afi (so), *his mind has come off from (upon) it*, i.e. *he has forgotten it*, = n'ani apa so; kae m'asem yiye, mmā wo ŵ. mmfi! *remember my word well, do not forget it.* pr. 3510. — b) ne wèrè afi, *he has forgiven* (an offence, injury or wrong). pr. 492.

wèrè, the skin of a living human body; the *thick skin* of the sole of the foot and of thick-skinned quadrupeds; ne hōnam ani ñhinā ye dennennennen se ŵ.; àyisā, pere ŵ., na mpere merebo, pr. 3511.3667. ohū ne wèrè bo, *he learns the price of his skin*, i.e. *the price he is sold for*; pr. 582. — *Phrases*: 1. ɔnsén ne wèrem', *he has not (sufficient) room in his skin*, ne hōnam ye no se ɛnsō mmā no, i.e. *he is ready to leap out of his skin.* — 2. di .. wèrè, *to take satisfaction for a killed person from*: woredino ŵ. = woregye onipa a wukum won busūani no hō sika; wukum wo yonkō nipa a, na wogyē wo so akatua: nnipa bāson (ene wogyē akōa nè afānā) na woagyē asiede (woabu defwèredena woatua). — 3. to .. wèrè, a) *to avenge, to take satisfaction for, by punishing the injuring party, to vindicate by inflicting pain or evil on the wrongdoer, to inflict just punishment upon evildoers in behalf of ourselves or of others for whom we act; to revenge, to inflict pain or injury for, in a spiteful, wrong or malignant spirit, to wreak vengeance for, maliciously*: meto me wèrè wō m'atamfo nsam' or hō or so, *I avenge myself on my enemies* (perh. orig. *I vindicate my skin from or against my opponents*); meto no ŵ. mamā me nua, *I execute vengeance on him in behalf of my brother*; — b) *to pay what is demanded or due as satisfaction for killing a person*: mereto or mekotono ŵ. = miretua onipa a mikum no no abusūafo ka, meretotua no anyānson ka.

aŵerè, Ak. s. aŵerew.

aŵérè, kyi-, *to be in open enmity*; me nè no kyi aŵ.; aŵere a o-nè me kyi no, emu ye deñ.

aŵere, *a thick stuff, as coarse linen, sack-cloth.* pr. 3512.

aŵèré-aŵèré, a. *rough, uneven*, of man's skin, a board &c. opoñ no, woanseñno yiye, ehō aŵ.; wo nsam' nye betebete a, na woyaw wo sa: wonsam ye aŵ.! adŵumayefo nsam' ye aŵ.; wo hō aŵ.! = wo hōnam nyé yiye; won a ɛte Firaw hō (Akwamfo), won hō aŵ.; cf. ŵewerē, wurikyerē.

aŵere-bóbáw, the folds of the skin round the body, produced by excessive fatness; wayiyi aŵ. fi ne 'motoam' kosi n'asen so, he has gathered fat on his body from his armpits to his loins. Job.15,27.

aŵere-bá, inf. F. comfort, return of confidence: m'aŵereho bedan aŵereba; s. ŵere.

aŵere-dí, inf. the act of taking satisfaction or compensation for a man's life; revenge; revengefulness; vengeance; me na aŵ. wome, vengeance is mine, Rom. 12,19; cf. aŵeretọ.

aŵere-fíri, -firie, -fire, inf. [ŵere fi] forgetting, forgetfulness, oblivion, negligence: eyeno aŵ., it is forgetfulness on his part; oka-sa nè n'aŵ., I have forgotten to mention.

awerefirim', F. suddenly. Mk. 13,36.

o-ŵerefo, pl. a-, avenger of blood; kinsman.

aŵere-gyá [ŵere, ogya]: so aŵ., lit. to kindle the fire, i.e. to pay fees previous to a lawsuit, concerning the killing of a person; nnipa bānu bedi ŵere hō asem a, na mpanyimfo no se: beṣo aŵ. e! na wogyē wōn bānu nbinā beye se atramatiri 24 ansā-na wōamá wōakàsá.

aŵere-hów, inf. [s. ŵere] F.-hwo, grief, sorrow, sadness, heart-ache, affliction; oyime aŵ. dā, he constantly causes or gives me pain, grief &c., annoys, troubles, aggrieves or provokes me, cf. me ŵere ahow no. pr. 2447. — aŵereho-de, a grievous matter or experience; trouble, affliction; affront, outrage. — o-ŵerehofo, pl. a-, an afflicted, sorrowful, unhappy, unfortunate person. — aŵerehó-sém, a grievous matter; (mutual) communication of grievances, confidential conversation; di aŵ., to converse, cf. bọ or di nkọmmo.

ŵere-húnu, Ak. = anihaw, laziness, idleness, slothfulness, sloth: akōa yi ye ŵ., this fellow is lazy, slothful; eyeno ŵ., he did not do it from laziness.

aŵere-kaw [ŵere] a debt for which life is forfeited.

ũŵerekó, gold or silver chains worn about the loins or from one shoulder to one hip; adefo ye de gu wōn a.s. wōn yerenom asen mu, etọd. nso a wode hyehye wōn akārafó.

aŵere-kyékyé, inf. [s. ŵere] comfort, consolation.

awerekyekyer kasa, F. comfortable words.

aŵerekyékye-sem, a comforting, consoling word.

aŵere-kyi, inf. open enmity.

ŵeremfo, = okore, eagle. pr. 2348.

ŵerempe, aŵerempefó [ŵere-perefo?] 1. the body-slaves of a king, liable to be killed after his death and buried with him; ohene biara nkoa fekuw a owu a wokum mu bi sie no; ohene bi ka bābi a, sā nnipa no so atno mu gu wuram' (pere wōn ŵere = wōn hōnam), na abrafo no asuro na wōankum wōn dodo. — 2. the official mourners who have to care for a proper funeral.

ŵereĩkyireĩ, adv. (to sore, to rise) suddenly, hastily.

aŵere-sem [ŵere asem] a deed which requires vengeance; di-, to commit &c.

aŵere-só: yeatō no aŵ., *we have falsely charged him with having killed a person, but now it is proved that he did it not; cf. tō .. sō, to defame one's character.*

aŵere-tō, *inf. revenge, vengeance; s. ŵere & aŵeredi.*

ŵerew, *v. to scratch, scrape; cf. ŵere, tŵere, tŵerew.*

aŵerew (*pl. id.*) *nail of the human fingers and toes; claw or talon of a bird or other animal; pr. 698.1104. cf. boŵerew.*

ñŵerewá, *s. ññŵerā, -rawá, p. 350. — woŵiee ne ñŵ. mu tew, they finished settling the palaver even to the smallest particulars.*

ñŵereŵerewa, -rā, *cockroach; cf. kakraka, teferew. pr. 3513.*

ŵereyáñ, = *kyere a wode bo nea wawu nsa.*

ŵéródódó, *1. in a long row; wosem so ŵ. — 2. slowly, tardily; señ ŵ., to flow slowly; — cf. woradada, ŵiroadodo.*

ŵesáw, wosaw, *v. [ŵe, to gnaw, saw, imit. adv.] to chew, masticate; yewosaw aduan ansā-na yeamene, we masticate the food before we swallow it; puw ŵ., s. puw.*

o-ŵesa-mene, *inf. chewing and swallowing. pr. 3515.*

wesawesa, *red. v. F. to murmur, grumble; syn. ñwiñwi. Mt. 20, 11.*

aŵesaŵesa, *s. awosawosaw. pr. 3473.*

aŵesáŵesàw-só, *Akw. temples; = asóntorem'.*

ŵésē, *a. Ak. 1. = wosē. — 2. = ŵeŵe 1.*

aŵésewa: oye nehō aŵ., *he is a nimble, clever fellow; s. ŵeŵe, omumowesewa.*

o-ŵé-tare, *inf. false accusation, aspersion, slander: né ŵétare ne se okokāā asem no too no so, fr. oŵé tare me, lit. he chews casts at me, e.s. obi asusuw asem mone biara a enni wo so de ato wo so; s. ŵe; — èye (eyi or asem yi ye) oŵ. = osusuká, mmotosó.*

ŵew, *v. s. ŵow. F. Mk. 5, 29.*

ŵéŵe, *a. 1. clean, neat, nice, tidy, pretty; ne hō ye ŵ. (= ne hō tew), oye n'ade ŵ. (ŵesē), s. omumowesewa; not slovenly. — 2. nimble, quick, active, lively, dapper; cf. kamkam; ne hō ye ŵeŵe(ŵe) = ne hō ye hare, harehare, oye n'ade háresò-háresò; ne nañ ase ye ŵéŵe; ñkokò-mma hō ye ŵ.*

ŵeŵe, *red. v. 1. s. ŵe. — 2. to have illicit (sexual) intercourse; o-nè no ŵ. = o-nè ne ŵeŵe goru.*

ŵeŵé, ñ-, *pl. ñ-, lover, love, paramour; mistress, sweetheart; cf. mpānā. pr. 294.*

ñŵeŵee, *moth; wood-worm, wood-beetle.*

ñŵeŵe-fé [ŵeŵe, afē] *a European comb.*

ŵewew-do, *F. dry places; on the land. Mt. 12, 43. Mk. 4, 1.*

ŵi, *confusion, agitation, stir, public commotion, alarm; bo ŵi, to be alarmed, by sad news, perh. falsely, without immediate danger; oboō ŵi koo ofie; oman no abo ŵi, syn. bo kyinkyiran, cf. bo tŵi.*

e-ŵi, *1. one of the larger species of antelope, of dark colour, called also bobiri; cf. odabo. pr. 3410f. 3516ff. — 2. a kind of grasshopper.*

e-ŵi, *1. the apparently vacant space encompassing the earth; air,*

*atmosphere, firmament; the revolving, lucid air; the apparent arch or vault of heaven, the sky with its clouds: eŵi agyina, the sky remains as it is (?) cf. kontonkūrowí; s. ŵim' & ŵiase; — 2. weather, climate(?); — 3. the course of things, the world as it is at a certain time: nnansā yi minhú ŵi yim' yiye bio, I do not understand the world in which we live nowadays; s. ŵim'.*

e-wi, iwi, F. = aŵia, eŵia, sun.

aŵi, 1. a sort of *grain*, a kind of *wheat*, also called *kokote* [G. ñmā]; cf. atókó, a kind of *millet*, *Guinea-corn*. — 2. the flour of *Indian corn*.

aŵi, *theft*, the act or custom of *stealing; robbery; cf. kṛoṇ, kṛono, adŵowtŵa & ŵia; wo nipabaṇ, woye aŵi, you are a thievish fellow; mo abusūabaṇ, moye aŵi, you are a thievish set of people! pr. 3519.*

ŵi, *descr. adv., hugely, enormously, immensely*, of large things moving, passing by or turning round or about; aboa no tŵēē nehō wo m'anīm ŵi, mañhū no bio; biribi kyim wo soro or osoro kyim ŵi; m'ani so kyim me or ye me ŵi (: biribi ye, wuhū na wunnim dekōde, wotēe wo nsa som' nso a, enyé yiye), *I feel so giddy, as if every thing reeled or turned about with me.*

ŵia, v. [red. ŵiaŵia] 1. to *steal, filch, pilfer, purloin; oŵiaa me sekaṇ; to practise theft; syn. bo kṛoṇ. — 2. refl. to steal away, to withdraw or pass privily; maŵia mehō makoye m'ade, I did my work secretly, stealthily. — 3. to commit adultery, said only of a wife (cf. fa oyere, of a man, see aware, of both).*

o-ŵia, *inf. adultery on the part of a wife; ne kunu bisaa no ŵia, her husband inquired her concerning adultery.*

o-ŵia, a-, F. ewia, the sun; pr. 3524. — oŵ. pue or sore, the sun rises; oŵ. fi, the sun comes forth from behind the clouds; — pae or bo, — *shines hot; — bo me so, hye me, — shines at me, burns me; — hyew nneema, — scorches things; — to, — sets; aŵ. āno ye deṇ, the heat of the sun is very great, the sun shines very hot.*

aŵia, 1. *sunshine; to aŵ., to bask in the sun; nam aŵ. so, to walk in the sun; hata .. aŵ. so, to spread .. in the sun. — 2. day in contradistinction to night: Onyañkōpoṇ fŵe yeṇ so anadŵo se aŵia, God cares for us at night as in the day; aŵia nè anadŵo, (by) day and night; — 3. the time in which the sun stands high: forenoon, noon & afternoon; aŵ. ketē, noonday, the noonday or noontide heat, the hottest part of the day from 12 to 2 o'clock.*

aŵia-bere, the hot time of the day; the hot season of the year.

aŵia-dá, n-, sleep in the day-time; a short sleep taken about the middle of the day, *siesta. pr. 524.*

aŵia-dídi, dinner, the meal taken about the middle of the day.

o-ŵia-dṛoṇ, dial. — eŵi-adze, F. = eŵiase, world.

o-ŵia-gyinae, s. oŵigyinae.

aŵiá-pùeí, the place or time of the sun's rising, sunrise; cf. apuei.

e-ŵí-ase, what is under the sky or heaven, the world; pr. 3525. ŵiase hayi, or ŵi yiase ha, here in this world; ŵi ñhinā ase (ñhinā), under the whole heaven, in all the world.

ŵiasefó, pl. id. inhabitant of this nether world, man, mankind.

aŵiá-toé, the *place or time of the sun's setting, sunset*; cf. atoe. eŵi-aniwa, = otŵě-aniwa, a kind of *pot-herb*.

ŵíè! *interj. yes! well! very well! true! cf. yie, yiw, yiye.*

ŵie, *v.* [red. ŵieŵie] 1. *to finish, complete; to end, bring to an end, terminate, close, conclude*; koŵie wo adŵuma, *go and finish your work!* maŵie m'adŵuma (ye), *I have finished (to do) my work*; Gr. § 107,19. — wakā n'asem aŵie, *he has delivered his speech to the end*; nea ode ŵiee n'asenkā ni, *with this he concluded his speech*; — waŵie wo mā, *he has done giving thee, i.e. has fulfilled his promise to give thee.* pr. 406. — oŵiee won ye or kum, *he completely destroyed them*; wureŵie me dakoro, *thou makest an end of me in one day*; Is. 38,12. — osuro koŵie odo, *from fear it comes lastly to love*; — eye den nso a, enŵie den bi yo, *though it be hard (difficult), it is not too hard*. — ebeŵie no den? *how will he fare, what will be the result for him?* wobēŵie den? F. *what will become of them?* — 2. (espec. red.) *to favour, to resemble in features, to have the aspect or looks of*: oŵie or oŵieŵie n'agya, *he resembles his father*, = ose n'ágyà dé, na on-sé no korā; oyé akòŵie n'agya (oyé akòsé n'agya), na wanŵie n'agya sé; — n'anim ŵieŵie me se minim no, *his face seems to me as if I knew him*; n'anim ŵieŵie obi a minim no, *in his features he resembles some one of my acquaintances*.

aŵiei, *inf. end, finishing, conclusion.* (F. ewie, Mt. 24,3. Mk.13,7.) — n'aŵiei no, *finally*.

ii-ŵiei, *inf. end, aim*; biribi a wo ani tuae a worepere akofa.

o-ŵifo, *pl. a-*, [s. ŵia, aŵi] *thief, purloiner*, = okromfo.

aŵifo-de, 1. *stolen things*; — 2. *fine imposed for stealing*.

aŵifo-sém, *doings of a thief*.

aŵifuakwā, F. = kokotefuw.

o-ŵigyina-bea, *meridian. D.As. o-ŵigyinae-dantabañ, id.*

o-ŵigyinae [oŵia gyina] *the time when the sun is in the meridian (has attained its highest stand), noon, noontide, noontime*.

e-ŵím', ŵi mu [s. eŵi] 1. *the air, atmosphere, firmament, heaven*; syn. abunum, ahunmu; — 2. *weather*; — 3. *the course of things or one's circumstances or situation in this world*; syn. bra, abrabo: me ŵim' (me bra, m'abrabo) nyé me fe bio, *I do no longer feel comfortable in my situation*; ŵim bra nhīnā = biribiara a woye wo ŵiase, *whatever the course or the use and custom of this world includes*; — nnansā-yi ŵi yi mu adan korā, *the aspects of this world have completely changed in these present days*.

ŵim, *descr. adv. forthwith, immediately, speedily; altogether, en masse*; — ŵim na dom no atu; woboo ŵim koo agyina, *they arose all at once and went aside for deliberation*.

ŵim'de, *things in the air or sky; celestial bodies*; Kurtz § 173.

awi-nyam-bo, F. = oŵiyammo, *millstone*.

o-ŵira, Ak. = owura. — aŵiraba, -wa, Ak. = awurā.

aŵìrí, 1. *a kind of parrot, s. akō*; pr. 1440. — 2. *pincers, nippers*, from the similarity with the beak or bill of a parrot.

áŵìrikwáw', *pl. ñ-, the green parrot.* pr. 794.



aŵiriwá, 1. Ak. *a secluded yard, back-yard*, where not every body is allowed to go, = akúā mu. — 2. As. *the apartments of the wives, harem, seraglio*; oko n'aŵ. = oko ne yerenom mu, (or, nea ne yerenom wō) or, ne mmā mu.

ẁiridudu, a. *cold, cool*: aduan no aye ẁ.; madi aduan ẁ. bi; nsu no mu dŵo ẁ.; nsu ẁ.; me nan hō yeme ẁirudududu = nŵiniñwiniñwini, *my feet are very cold*.

ẁirikyerē, a. *rough, uneven* (tābō a wōampa so; obi ẁere).

ẁirododo, adv. *in a gushing manner, rushing forth with violence, flowing copiously*; nsu no señ ẁ.; asu no abo tē ẁirododo; ne yam' abo or atu ẁddd. — cf. ẁerōdodo.

ẁiriw, v. F. ne bo wiriw no, *he is greatly amazed*, Mk. 9,15. = ne hō dẁiriw no.

o-ẁísíe, Ak. = oẁisiw, owusiw, *smoke*.

ẁi-to-de, *fine imposed for theft*; cf. aŵifode.

wi-tor, F. = aŵia-to, *sunset*.

o-ẁi-yam-mó, pl. a- [obo a woyam aŵi wō so] *a large stone on which the corn is ground*. — o-ẁiyammó-ba, pl. a- [obóba a wode yam aŵi] *a smaller stone with which the corn is ground*.

ẁo, v. s. ẁow.

ẁò, ẁò ẁò, ẁò ẁò ẁò, { *profusely, copiously, abundantly, ex-*  
ẁò, ẁò ẁò, descr. adv. { *uberantly*: fifiri pram no ẁò, *per-*  
*spiration copiously runs down from him*; obi so nsu na ohim a, egu  
no so ẁò ẁò ẁò; cf. ẁòrōdō & yō in porow 8.

ẁò, imit. adv. 1. *with a loud noise*: osu to ẁò (or yā), *the rain gushes with a rushing noise, noisily*; wosū ẁò (or yā), *they weep or lament aloud*; ofŵiee ntrama no guu hō ẁò, *he poured the cowries out with a rustling noise*; oman mu aye ẁò (better: hō, hòbòbòbò), *the town is full of noise*. — 2. *in a gang or train, altogether, to the last man*: yesiim' ẁò koo hō, *we started altogether and went there*. (The common idea of this, of the preceding and of the succeeding word, as well as of ẁerōdodo, ẁòrōdō, may be that of continuance: *continuously, in a stream, in rapid or uninterrupted succession*.)

ẁó, descr. a. & adv. *noiseless, quite silent or still, quiet as the grave*: oman mu aye ẁó, *the town is quite still* (all the people having gone out); syn. ẁónn, kránā; Akuapemfo a ebae no ñhīnā asim' kō ẁó, *all the Akuapems that had been here are now gone again, so that the town is quite still*.

ẁó, a. 1. *pale, terrified, intimidated, as a thief when found out, so that appetite and joy is gone*: wáyè ẁó, *he is frightened, struck with fear, terror-struck*. — 2. *lean, thin, meager, as from hunger, fear, anxiety*: waye ẁó, *he has become lean*. — 3. *tasteless, from want of salt and pepper*: aduan yi ye ẁó, = ñkyene nnim', mako nnim'.

ẁokō, s. ẁeko.

ẁónn, a. = ẁó. *quiet, still, silent*; oman mu aye ẁ.; cf. yónn.

ẁòpō, descr. adv., *in a gang or train, altogether, to the last*

*man: okyēna mo nhinā motoa so ŵ. na eko Aburi, so then to-morrow you all together will go to Aburi; wotoaso ŵ. na eko = won ihinā sam so ko; — cf. ŵò.*

*ŵow, v. [orig. ŵe, ŵew] 1. to dry up, evaporate, be exhaled (of a fluid): nsu no aŵow nti mpatā pi abebo wonhō atuo, because the water has been dried up, many fishes (lit. have come and shot themselves, i.e.) were forced to die; epo nŵow da, the sea never dries up. — 2. to become destitute of money: me hō aŵow = me hō nni ntrama; ne kotokum' aŵow = onnyā biribi ntō biribi nni bio; opp. ne kotokum' adŵo, aye duru.*

*o-ŵow, inf. the drying up or dryness of a river.*

*aŵówá, pl. ñ-, 1. brass. — 2. brass basin. — 3. Ak. = asańka, but cf. abeyeā. [G. ayawa.]*

*ŵóŵó: Krobo-dankyir' a wómpé ŵ. nà woda abóo sò.*

*ŵòŵò, ŵòŵò, s. ŵò, ŵò.*

*ŵù, a., adv. 1. copious, -ly; wahye atade ŵù, he wears a long robe, a loose, flowing upper garment or gown. — 2. in a dense crowd, in a long train: wonam ŵù, nnipa di n'akyi ŵù.*

*ŵùw, ŵiw, v. to follow in a long train, as a king's attendance, when he goes somewhere; obi refi adi na nnipa pi atŵa ne hō ahyia nè no nam; wóŵùw no; won nhinā ŵuw frańkā no, funu adaka no nè no nam.*

*ŵúw, adv.: wado ŵúw, he is cloyed, filled to loathing, over-filled, puffed up, has his stomach clogged or overloaded.*

## Y.

The palatal consonant *y* (a semi-vowel, pronounced as in Eng.) occurs before the pure vowels *a, e, i*, in a few cases, partly interchanging with *ŵ*, also before *o*. Before nasal vowels and in some Fante words *ny* takes its place. — It is joined as a second initial consonant to *k, g, h, n*, before *e, i*, also in *gya, -nya, nyā*. —

It is found interchanging with *ny* (e.g. *yem, f'. nyem*), with *w* and *ŵ* (e.g. *yiē, ŵiē; Ak. yeñ = ŵeñ, won, Gr. § 58 Rem. 2.*), with *hy* (*yeñ, f'. ehyeñ, nye, nyere, Gr. § 58 Rem. 1.*), and with *h* (*yera, f'. yew, Ak. hāra*).

*ya, F. = yaw (Ak. ye), to revile, insult, rebuke. Mt. 27,39.44.*

*ya, Ak., = yea, yaw; eyē me ya; s. eyaw. [Mk. 10,13.*

*yā, F. = eyaw. Mt. 23,4.24,8. Mk. 6,26.10,22.*

*enyā, f'. blasphemy. Mt. 15,19. Mk. 7,22.*

*ya, only in cpds. as yam', yafunu, ayaase, ayannya, the fore or lower part of a human or animal body.*

*ayá, Ak. a kind of fern.*

*yà, interj. used in replies to salutations, with the addition of a word referring to the week-day on which the saluting person was born (obosom a wo agya de woo wo no, ne da na wode gye), or a word peculiar to the members of certain families serving the same fetish; s. Gr. § 147,9; also onua or owura may be added.*

yà, *a. broad, wide, large; plentiful, profuse; in a disorderly and confused state; startling, striking, astonishing, undecidable &c.* cf. bayā, bebrē, tetrē, sakā &c. eye m'ani so yā, *it is wondrous or marvellous before my eyes; eye m'asōm yā (there is nothing which could rest in my ear, every thing is in confusion) it is quite surprising for me to hear; wəpetē (fṽete, pansam, gu) yā, they are or lie scattered in disorder and confusion.*

yà, *a certain low, yet perceptible, sound produced in common by a multitude of termites on account of an approaching danger.*

yà, Ak. *brass basin, = aṽowa; cf. ayawa, abeyeā. [pr. 1146.*

ó-yá, *pl. yānom, a person (whose name is not known or mentioned), syn. óní; óyá a qbeṣee m'ade yi mmeyi nehō adi komm, the one (i.e. that particular or respective person) who spoiled that thing of mine shall come forth quietly; wonim oyākō a oyee no? do you know which one did it? minnīm oyākō, I do not know the respective person; the pl. yānom is used in addressing a company or number of confident or associate persons, followers or attendants; one's own people, people that are under the care of him who calls them by this word (sons, kinsfolk, dependents, slaves), or that are his equals: onipa a wote hō na wofre wo mfefo akā asem bi akyerē wōn a, wuse: yānom! pr. 922. 3538f.*

yàbéma, *a kind of yam, s. odé.*

o-yáfo, *pl. a-, [yaw, v.] reviler &c. brawler.*

yafum-pāñ [yafunu mpāñ] *an empty stomach or belly; oda y., he sleeps without having eaten; Ak. nsram.*

yafum-yare, *indigestion; "me yam' ye me pupu-pupu; ade sã a, na m'afuru ahye; mikesiw a, kañkañ; mididi a, enyé me de."*

o-yà-fúnu [me yáfunu] *that part of the body which is between the breast and the thighs: belly, abdomen; wokyēñ wōn y. ye ayi, pē sika, = wonnidi bebrē a.s. wonnidi korā, they abstain from food on account of a funeral custom or from avarice. pr. 3526f.*

o-yàfúnum', *belly, espec. its inner part, abdomen, stomach: aduru ñweneñwene sa yafunum yare; womb; syn. yam'.*

o-yákà, *a kind of sea-fish, = esiré.*

ayakayaka-dze, *F. persecution. Mt. 13, 21. Mk. 4, 17.*

o-yā-kō, *s. oyā.*

yam, *v. to grind (abūrow, corn) on a large stone by means of a smaller one (s. oṽiyammo, -ba), - a work always performed by women; cf. dṽow.*

e-yam, *a disease of the skin; ringworm? oyare bi; erebefi ase a, asē biakō pē na etow hō, na afei ñkete-ñkete totow hō na eyerew ā kosi sē ekata ohōnām ñhina so; ebinom de, sē wəaṽfṽe no yiye a, edaṽ wōn kwata. pr. 1547. - kinds: yam-pá nè tefere-yám.*

yam' = ya mu, *the inner cavity of the human or animal body, the chest as well as the abdomen, belly, womb, and its contents, viz. the heart, lungs and other intestines (bowels, guts); cf. ayam'de; hence also the heart, bosom.*

A. the word used in a physical sense: *berēbo da onipa yam' nifā, the liver is in the right (side of the) abdomen; ne yam' ka no, he has belly-ache; ne yam' abo, he has lax or loose bowels, having too frequent discharges; ne yam' atim, his bowels are no more loose; s. tim 3; — me yam' asān me 'ne, e.s. me yam' a eyēē me kūsū no agyae, to-day I feel release from my stomach-complaint; me yam' ato me, as to my belly, I have no more any complaint; me yam' atew me, I have recovered my appetite; — ode hāmā abo ne yam', s. wabo mūhāmā.*

B. The following phrases express, not physical or bodily, but psychological functions, or phenomena of the mind (Gr. § 216-19), or contain the word (yam') in a figurative sense. 1. *me yam' te se mensam', what is in my heart is (as plain or as clearly visible) as what is in my hands, i.e. I am telling you the plain truth.* — 2. *ne yam' hyehyeno or tẃitẃa no, a) he feels compassion, is compassionate; F. ne yam' tẃē no, Mt. 9,36.18,27. — b) he is in great anxiety, in painful uneasiness or solicitude; ne yam' tẃitẃa no, = asem a wate no ye no aẃereho papa. — 3. ne yam' ye no hyeēhyeew, his conscience burns or torments him. — 4. ne yam' ye, he is good-natured, good-hearted, of a kind disposition, benevolent, benign, liberal, bountiful, charitable. pr. 3528f. — 5. ne yam' ye ñ wene, he is illiberal, stingy, niggardly. — 6. wododow won yam' sū, they weep from secret longing. — 7. ne ñkō ara pe ne yam', he likes to be for himself, to keep his things for himself (ompé se obi fa ne biribi a.s. odi n'aduan a.s. o-nè no bom' ye adẃuma biara). — 8. mede no mahye me yam': a) I have adopted him (mafa no aye mañkasa me ba, mafa no maye no se me ba, I have taken him to be my own child, to treat him as my child); — b) I bear him a grudge (me nè no anyā asem bi na meñkā wō n'anim na mede asem no masie metirim, na enti metañ no); mede asem no mahye me yam', id. — 9. ne bo da ne yam', he is confident, courageous, of good cheer. — 10. ne bo or ne kōma ato ne yam', his heart has been set at rest or ease, he is well content, happy, cheerful. — 11. ot ẃa me bo to me yam', he sets my heart at ease or rest, he appeases, stills, composes me. — 12. ne kōma apae ne yam', lit. his heart has split in his bosom i.e. he is utterly terrified. — 13. eyē me yam' = eyē me de. pr. 1286. — 14. oyi ne yam' (fitā, pefē, kronkron) with ye or another v. following, he does from his heart, candidly, sincerely, willingly, purposely: miyi me yam' meda wo ase, s. yi 17. Gr. § 234.*

*ayam'bo, inf. looseness of the bowels.*

*ayām'dé [yam' ade] a decent expression for stomach (ofuru, nsonokese, nsonopon), intestines, entrails; watẃa ne yam' mā n'ayam'de ñhinā ayi agu.*

*ayam'duru, stomachic(s); medicine against disorder in the bowels.*

*o-yamfó, pl. a- [yañ, v.] drummer; s. okyeremā.*

*yam'gyá [yam' ogya]: ohyeno y., he incenses him, enkindles or inflames him to violent anger, irritates, exasperates, enrages him; ode aẃereho ba no so.*

*ayam'hyéehyeew [s. yam'] bowels yearning from compassion*

or *anguish*; *anxiety*, *anguish* or *trouble of conscience*, *remorse*, *compunction*, *compassion* (also for one's own body).

ayam'hyebyé, *inf.* [s. yam'] *compassion*, *commiseration*; *anxiety*.

ayam'kaw, *belly-ache*. *pr.* 394.1546.

ayam'kaw-dé, a kind of *yam*; s. *odé*.

ayam'õnwéne [s. yam'] *niggardliness*, *stinginess*; *bõ.. ay. s. bõ.. kân*; *wõbõ Nyañkp. ay. = wonni nea Onykp. sere se wõnye mmã no*.

õ-yam'õnwénéfó, *pl. a-*, a *niggardly*, *stingy*, *illiberal person*, who does not give any thing to others; *miser. pr.* 3530-34.

ayam'tu, ayam'tue, *inf.* *looseness of the bowels*; = ayam'bõ.

ayam'ú [odé a ehye or ewo odé yam?] *yam not taken out in the first crop*, but remaining to the time of the second crop; *odé à wõ-ántú ammã ammo mpow, na etrã hõ kosi se wotu mpow pá mù; odé à wõmpãne dá, ná wotù wõ mpówbère mu*.

ayam'yé, *inf.* [s. yam'] *good-heartedness*, *good-nature*, *benevolence*, *benignity*, *liberality*, *bountifulness*, *charitableness*. *pr.* 3535.

õ-yam'yefo, *pl. a-*, a *benevolent*, *liberal*, *charitable person*. *pr.* 3536f.

ayam'yí, *inf.* [s. yam'] *free-will*, *willingness*, *readiness*, *forwardness* or *alacrity of mind*.

yàn, the *breast of an animal*, as far as the ribs go. *pr.* 502.

yàn, *v.* [*inf. a-*] *to drum*; *yañ akyene*, *to beat a drum with sticks* (formed as hooks); *cf. kã aky*.

yañ [*red. yenyañ*] 1. *to lie in*, *to lean*, *rest or repose on* ("yañ" ase dõsõ kyeñ "tñeri", *yañ has a wider sense than tñeri*): *óyàn* (*pl. woyenyàn*) *apakan mu or bonkrã mu; dua no abu yañ dua no ñkoñmu; cf. babayenteñ*. — 2. *caus. to put, set, or lay down or on, to lean or rest upon, to lay over*, so as to support a thing at some point of support or rest; *mabère nti mede m'adesoa mayañ hõ; ode ayañ so, he has put down his load at a resting-place (ayañe); mede brukũ mayañ brukũ yi so*.

õ-yañẽ', the *scaffold of poles* outside the town used as a *privy*, *necessary* (*eyañ hõ ntia*); *cf. dùá-sò, duasee, kãasee, mañkyiri, tea*.

ayañẽ', *place where loads are put down*, that the carriers may take some rest, *resting-place* (*nea wode adesoá yañ dā nè nea wõsoe dā*); *cf. asoçe*.

yane, *v. Gy. to wear round the neck* (*sika, ahene*). *pr.* 1378.

yānom, *pl. s. oyā*.

ayan-nyá [yam', agya] the *backside* (*opp. to yam', the foreside*) of the human body; *d a ay., to lie on the back, pr.* 2023.

yantam, *v. to wallow*; *oyantám' (nehõ wõ) dontorim', òyantam fám'*; *mékoé no, òde nehõ yantám' fam' na mekomãã no so*.

yan-nuá [eyam, dua] a *plant* used as a *medicine* against "yam."

yar, *v. F. = yare, to be sick, to have pain*. — *yarba, s. oyare*.

yare, *v.* 1. *to be sick, be ill*: *ne hõ ye deñ, onyare peñ. R. p. 195*. — 2. *to be sick of, suffer from, be afflicted with*: *oyare mpete, atiri-dii, he has the small-pox, he has fever; y. anom'dew, ntoto, tñow, ayamka &c. pr.* 392-4.3548.

o-yàré, *pl. a-, n--wá, sickness, illness, disease; pr. 3540-47. ne y. agyae, his disease is past. — fa wohō nyarewa kogu pom' ō! — nno-wa retwam' (wō) ahunmu a.s. woyi'musu a, na wokā sā; wode obo-som-kō a okyere'musu no; — ayareyare dodow no āno abēre ase nnansā yi, the frequent cases of sickness have become less of late; — di yare, to recover from a sickness; medi yare yi ana? s. di 40. — sa.. yare, to heal or cure from sickness: aduru yi asa no yare; wa-sa ne y. amāno. — yareba, pl. n-, F. = oyare, oyarewa. Mt. 4,23.*

o-yaré-dóm, 1. *a multitude of diseases; — 2. an epidemic disease, pestilence, plague; oy. asi kūrōw mu, aba oman mu = owu aba oman mu na ekum nnipa pī; cf. owuyare.*

o-yarefo, *pl. a-. F. yarfo, sick person, patient; invalid, sickly person; one afflicted with some bodily defect; cripple. pr. 3549f.*

ayaré-hūnu, *a cutaneous eruption on the lips.*

ayare-sá, *inf. [sa yare] the act, art or power of healing, of curing a disease.*

ayaresa-de, *reward for curing a disease, physician's fee. pr. 3545.*

o-yaresáfo, *one that heals or cures a disease, doctor, physician;*

o-yarewá, *pl. n-, 1. s. oyare; — 2. cf. asonokā. [cf. oduyefo.*

o-yare-wu, *owuyare, deadly sickness, fatal disease; pest, pesti-*

*yareyare, F. yaryar, red. v. Mk. 1,32. [lence, plague.*

aya-ase, *the lower part of the belly; abdomen; pubic region.*

ayaase-duru, = *aduan. pr. 782.*

yaw, *v. [red. yeyaw] Ak. ye, to abuse, chide, scold, upbraid, revile, insult, affront; pr. 409.442.3532f. oyaw no, syn. ohoro no, obo no ahohora, obo no adapā, osopa no &c.*

o-yaw, *inf. F. e- abuse, scolding, upbraiding, reviling, insult, invective, abusive word; pr. 411.3551.*

e-yáw [*cf. oyare*] *pain, ache, bodily distress; mental distress, grief; ope no yaw, he wants to cause him pain. — ye yaw, to pain, give pain; pr. 464.588. éyè yáw' sê, it is very painful; eye no yaw pa ara dodo sê, it grieves him exceedingly; me ti ye me yaw = beñ me, I have head-ache; okwan no mu ye yaw, the way is rough, difficult; fig. ne sika ye no yaw, his money pains him i.e. it is painful to him to spend it, though circumstances make it necessary; pr. 2951f. — ne hō ye no yaw, a) he is effeminate, too sensitive to (bodily) pain: ne hō ye no yaw dodo nti, ommā wonsūān' no; — b) he is envious, jealous, spiteful (ompé se ne yonkō n'nyā papa a wanyā no bi). — Phr. di .. yaw, to attend to a hunter = di abofó, pr. 549.*

Yàw, *F. Kwaw, pr. n. of a male born on Thursday. Gr. §41,4.*

Yawá, Yā, *F. Abà [= Ayaba] pr. n. of a female ditto.*

yawa, *Ak. = aṣowa, brass.*

ayawá, *Ak. earthen (or wooden?) vessel, dish; s. kuku, asańka.*

Yaw-dá, *Thursday. — ayaw-dae, = awukudae; s. adac.*

yaw yáw, *a. painful; owu wu y., he died a very painful death.*

ayà yá-de, *ayéyáde [ade a eye yaw] torments, torture; wóyèno ay., they torment him. — F. ye .. ayayadze, to persecute, = tā. Mt. 23,34.*

ayaya-sém: *grievous matter, injury, wrong, insult; wadi me ay.*

yayáyà: *ye .. y., to disgrace; bo ahohora, hye aniwu. pr. 3205.*



ye, v. [red. yeyɔ; cf. yɔ.] 1.a) to come or enter into existence, be created or produced: *énye hānā! let there be light! eyee hānā, there was light. Gen. 1,3. — b) to come to pass, come about, happen, occur, chance, befall, take place: eyee deñ na ahina no boe? how came it that the pot was broken? minnim senea eyee, I do not know how it came to pass. — c) to be done, performed, executed: eyee sã, it was so, Gen. 1,7.9. dabeñ na eyinom beye? when will these things be? Lk. 21,7. aye senea wokāe no, it is done as thou hast commanded. Lk. 14,22. nea entumi nye nnipa fām' no, Onyankōpon fām' de, ebe-tumi aye, the things which are impossible with men are possible with God. Lk. 18,27. — d) se obeye a, F., if it be possible, Mt. 26,39. — e) Sometimes the v. ye serves instead of adverbs or conjunctions expressing time, manner or intention: eyee sã no, Swissifo asōm d'wo wōñ, when it had come thus i.e. in this way, by or after this, the Swiss had at length peace; nea ebeye na woanya sika nti wosii oman no apempem n.a. Gr. § 264,2. Rem. § 279 Rem. 2. — f) ye h o, F. = ba mu, to be done, be fulfilled; ónye h o, so be it; w'apedze nye h w o, thy will be done; Mt. 24,3.34. 26,42. — 2. a) to become, grow, turn, come to be (to assume or receive the character or quality expressed by the noun or adj. forming the complement): ohia na emā odehye ye akōa, pr. 1344. — in the perf. and fut. also: to be; ne sika nhinā asã, waye ohiani; waye akwakorā; odañ no aye gow; m'atade aye fi; R. p. 197; pr. 1292. 1344. 3556. 3579. 3580. John 1,14. woye no sa a, ebeye yiye (contracted: ebeye' ye), if you make it so, it will be right. — b) to behave, conduct one's self: otuu no fo se ónye papa or ónye abofra pa, he admonished him to behave well, to conduct himself as a good boy; on-yé papa, he behaves badly; — ye kyikyiri-kyikyiri, to be unruly &c.*

3. in the contin. form (Gr. § 91,2. 102,1. 167. 168. 199,2. 3.) to be, = to have or possess the character or quality expressed by the noun or adj. forming the complement: oye abofra, oye obayifo, sika ye fe; abrobe buñ nye fremfrem, R. p. 197. pr. 60. 2154. 2950. 3555. 3563f. 3574. eye fe de, nanso enyé de, it is pretty, but it is not sweet or agreeable; asem no ye asempá, the report is a good news, or, proves to be true; oye ohene, he is a king; — eye nã, ehō ye nã, pr. 991. 2950. s. nã. — 4. impers. a) with a succeeding noun or a sentence: to be = to turn out to be: eye ohene, it is the king; enyé ohene (ne no), it (or, that) is not the king; eyeno anihaw, it is laziness on his part; enyé me aniso, s. aniso; enyé me a'werefiri, it is not forgetfulness on my part. — b) The neg. enyé must be employed when the v. ne, marking identical existence, shall be made negative: enyé me nua ne no, or, onyé me nua, he is not my brother; cf. Gr. § 199,1. 247,1. 3a. pr. 3593. 3601-5. — c) In a sent. connected with a preceding sent. by way of co-ordination, the neg. enyé is sometimes put instead of a repetition of the predicate in the neg., the same predicate having occurred in the preceding sent. in the affirmative; in Eng. in this case merely the adv. not is used, = it is not true of: obarima bi wu a, ne mma na edi n'ade; eha yi de, ne wofase na edi, enyé nè mmá; R. p. 197. pr. 1892. Gr. § 253,3. — d) eye and enyé serve also to make any member of a sentence prominent, s. Gr. § 247. enyé meba na wo-fwee no? was it not my child that you flogged? pr. 3064. 3371.

5. *to be in number, to amount, rise or reach to a certain number or quantity*: woye (= wosi) nnipa du, *they are ten in number*; woaye aduonu, *they have increased to twenty*; the fut. does not state the exact number, but merely the amount probable in the opinion of the person speaking: mmofra beye se aduonum na ewo ho (or, mmofra wo ho beye se 50), *there are about fifty boys there*; mato nkoko beye se aduonu; wobeye se oha, *they will amount to a hundred*. Gr. § 175,2.

6. *to appear, seem, look*: eye me or oye me se wada, *he seems to me to sleep*; eye me se osu beto 'ne, *I think we shall have rain to-day*; ebeye yen se yeasō dae, *we shall be like them that dream*.

7. *to be in some state*: ye bra, *to be in the state or period of menstruating*; ye kuna, *to be in the state of widowhood* (pr. 3567.); cf. 10e). — 8. *to show, exhibit, manifest or display* (some inclination, temper, quality): ye nnam, pr. 3572. ye anēm, nsi; ye ntem; ye timobō &c. ye hū, *to be in fear, be afraid, be a coward*; pr. 3568.3638. — ye akaw; — *to be addicted to*: ye anihaw, wrehunu; — ye ahan-tan, *to indulge in pride, to pride oneself, to be proud*; ye ahōpe, abosome, būrofope, anuonyampe, apesemadi &c.; ye potwā; ye berebere, pr. 3558; ye nyā; — ye aniyiyi, *to be careless*; — ye nkōmmo-mim, pr. 3569. ye meñkō-medi, pr. 3571. ye atiwase, pr. 3575. — ye fakye, ye nten, f'. (see these and other words, of which the meaning is not given here, in their proper places).

9. *to make (to cause to exist, be or become)* in various senses: a) *to produce, create*: Onyankōpon yee wiase nē nea ewo mu nhinā, Acts 17,24; oye asase nē soro, Gen. 2,4. cf. bō (ade); — ye ahuru, *to make foam i.e. to foam*; ye nkānare = gye nk.; ye hō, *to make a tumultuous noise, a roar*. pr. 3582. — ye hō nkō, f'. *to make unclean*. — b) *to form, frame, fashion, fabricate, manufacture, construct*: wode aben (na e)ye afē, *of horn combs are made*; ye afiri, *to make an engine &c.* — c) *to institute, constitute, compose, organize, arrange, set on foot, set in operation*: ye (..) ha, *to go hunting (to give chase to, to hunt after)*; pr. 3578. — ye ayi, *to make a funeral custom*. — d) *to make or convert into*: oye nehō apanyimmā, *he makes himself i.e. behaves as a pert, saucy person, plays the malapert*. — e) *to put into a given state or condition* (expressed by a qualifying noun or adj.), *to constitute, to appoint or elect to an office or employment* (often with the aux. v. de for the passive object): woyee no safohene, or, wode no yee os., Gr. § 205,1.5; ye wohō hare! s. hare; oye no kronkron, Gr. § 205,2. John 17,17; — ye.. yiye, *to make good i.e. to mend, repair*; ye nehō yiye, *to ease oneself*; s. 10c & yiye. — 10. *to do*; a) *in general*: pr. 439.2283.3557.3581. woye den (ni)? *what are you doing? what shall this be?* ade no, wode beye den? *what will you do with that?* mā yen biribi yenye, *give us something to do!* pr. 3561f. — b) *to effect, produce an effect or result, bring about, work out, carry through; to accomplish, fulfill, achieve, effectuate*: woáyè adé! *you have done a (great) thing, accomplished a noble object, achieved an important undertaking, performed a praiseworthy work*. — c) *to perform, discharge, execute, transact; to commit, perpetrate*; ye a-dwuma, *to do work, to work*; koye wo ade, *mind your business*; ye

yiye, to do good; ye bone, to do evil, to sin. *pr.* 586f. 3559. 3565f. 3576f. — d) to manage, conduct, keep: ye sukū, to keep school. — e) to keep, observe: ye mmāra, to keep a law; ye kuna, to observe the duties of widowhood; cf. 7. — 11. to cause, occasion, call forth (from), excite, elicit: ye akonno, anibere, to excite lust or desire; *pr.* 3555. 3573. ye yaw, to cause or give pain, to pain; ye mfonee, ahi, tañ, to cause or excite loathing, disgust, dislike, to be loathsome, odious, hateful &c. ye mmobo, to excite pity, be pitiful or miserable; ye.. hene, to itch; ye abodwo, - abufuw, - aniani, - serew, - ani so or asōm yā, - ahōbow, - ñwōñwā (f'. wōawōa) &c. see these words.

12. to happen or occur to, be done to, befall (cf. 1): edeñ na aye no na osū, what is the matter with him that he weeps? kobisa no de-kōde a aye no, *R. p.* 197. wofa ho a, ade beye wo! if you go that way (take that road), something will befall you i.e. that way is dangerous. — 13. to do something to a person, espec. to do harm to somebody: mentee se osāmāñ aye onipa biribi dabiara da or pen, *R. p.* 197; *pr.* 440. 3455. - oyefo aye me, a mischievous enemy has wrought mischief against me; wáyè no = waye no bone bi a ekā no bābi a emma, he has done him something extremely and unconceivably bad; fwe nea woaye me asem yi hō (= nea wo-nè me adi asem no afa), look how they have troubled me about this matter! wañie no ye or yo (inf.), he has done him all he could, has undone or completely ruined him, has made away with him. — 14. to affect with (produce an effect or change upon), to cause to, do to, bring upon, inflict on, commit upon, show or offer to: oye me bone, yiye, ahohora, ñkomponade, aninyanne, aniwude, anuonyanne, ayayade, ayisāde &c. — 15. to apply to, rub with: oye m'anim ñkyene, m'atiko yisa, s. ñkyene; kñrobow ne hñām a mmea yam ye; wode ye wonhō, s. mmōwa. — 16. to affect as (or according to the manner of): oye me sesā, he acts upon me as a departed spirit. — 17. to treat as: oye me hoho, he receives i.e. lodges and entertains me as a guest. — 18. to bestow care upon: ye (o)ba, to bring up, nourish, maintain, care well for a child. *pr.* 1177. — 19. to apply, use, make use of: ye asō, to listen, hearken; mōnye (no) asō, give or lend an ear (to him)!

20. to make as if, to pretend or make show that: oye sene a oreko n'anim, *Lk.* 24, 28. — 21. (aux. v. followed by another v. in the consec.) to prepare or make ready for (another action), to be in preparation for .., be about to ..; meye mako (= aka kakra na meko), I am on the point of going; eye akose, it is nearly the same; osu ye ato, it is going to rain; *Gr.* § 107, 13.

22. ye nyā, to do and get (by it) i.e. to do with gain, to acquire, merit, deserve; cf. ye fa, to do for one's self; ye mā, to do or act for (another), *Gr.* § 243 *Rem.* 2. — 23. ye gu, to do and cast away, i.e. to do in vain. *Gr.* § 220.

ye, v. Ak. 1. = ye, to be good. — 2. = yaw, to chide, scold.

ye, v. [only in the contin.; red. yiye, yiyei] Ak. ye, 1. to be good, to be right: ntem ye na ogōm ye, *pr.* 622. 1931. — sā nà eyé, so it is right; ne sā nyé, so it is not right; - ahōodeñ ye sen odañ fefe, *R. p.* 195; mesē nye, my teeth are bad; wún'yé! you are a wicked fellow! *pr.* 12. 785. 2833. nneemá no ylyei, all the things are in a good

condition; ntá no ylyei, *the twins are well-favoured (well-formed and healthy, capable to live)*. [The forms eyee, ebeye, as heard in quick speaking, may be mistaken for a *pret.* or *fut.* tense, but are only contractions of eyee yiye, ebéye yiyé; cf. aye yiye, anye yiye, erenye yiye.] — 2. (with an obj.) *to be good for, useful to*: oyé me (wó) m'adwuma nom', *he is a good help for me in my work*; ô, onipa yi, oyé mè (= oye mā me), *ah, this man is of good service to me*.

ye, a. or n. = yiye, *good; goodness, good state, proper manner*; enyé 'yè = enyé yiyé; — -yé is compounded with infinitives, s. Gr. § 105,5; onnyá adidiyé, *he cannot properly get at his food, they do not let him eat unmolested*; meye adwuma a, ommá mennyá no ayeyé, *if I am at work, he does not let me have the conveniency or full leave of doing it*.

ye, yē, F. = yiye, *well*, Mt. 27.8. *virtue*. Mk. 5,30.

ye-, ye-, the pron. yen, *we* (in Ak. also *they*) prefixed to the verb, Gr. § 58 & Rem. 2. In yea- (§ 54 Rem. 1.) the e is scarcely heard.

o-yé, Ak. = oyere, *wife*; cf. oyeboné, oyepá, oyefam, ayefare &c.

o-yé, inf. the act of *making, doing, performing* &c.

aye, v. n. *good (?)*; 1. = adékyé: ye.. aye, *to do good, to make a present or presents*; wáyè me ayé, *he has made me a present*; pr. 646. — 2. = aseda, *gratitude*: owo aye, *he is thankful, grateful*. — 3. *praise*: oyi me aye (obo me diñ wó me papa a maye mamā no nti), *he praises me*. pr. 1860.3661.

yé, yê, interj. a) a reply to a call, showing that it has been heard; wofre wo a, wugye so se: yê! — b) a shout indicating determination, joy, scorn &c. Gr. § 145,1. *well (then)! huzza! hurrah! yê, óni-ô! ah, there he is!* mmofra di no yê yê, = wohurono.

yē, adv. *amain (with sudden force, strength or violence), violently and suddenly*; cf. yerededé; wode 'mirika yē rehyia no, *they came running to meet him amain*.

nyē, F. = nyee, nneyee, Mt. 16,27.21,42.

yeá, e-yéá, Ak. = eyaw. pr. 1355f.1949.2324.

o-yéa: abofráoyéa (ab. a oye eyéa, *a child to be pitied*) *poor child!*

o-yéá, Akw. = makó, wisa, yisá.

yè-beá, F. n., *manner of doing or making*: minnim ne y., *I do not know how to make it*. — ye-bew, *place of doing* &c.

o-ye-boné [oyere bone] *a bad wife*. pr. 3641.

aye-de [ade a woye, ade a yewo ye] *a thing to be done, custom, duty*: ode ohea no kó ne kürom' akoye no n'ayedé, *he has taken her into his town to do unto her what is customary in the family*; — cf. ahyeyode, ahyede, asede. Kurtz § 19. — eye-di, F. = yiyedi, *welfare*.

o-ye-dedáw, *one who has been a wife for a long time*. pr. 3642.

o-ye-fáfó, = oyerefafo. F. Mt. 12,39.

o-ye-fám', pl. a-, *concubine*, not of the same standing as a regular wife (oyere a [ete se owo fám'] onye woyere papa, nanso wonè no awo); mfame nye oy., na fame ye oyepa!

a-yefa-dee, Ak.) [oyere-fa ade] *fine imposed for adultery*, in- a-yé-fare, Ak. } *demnification claimed by, or paid to, the offen*

ded husband; *pr.* 3643. — to ay., to pay for adultery with another man's wife.

o-yéfo, a mischievous enemy (nea wakum wo ba bi peñ a.s. wa-mā woanyā amane bi peñ): oyéfo aye me, s. ye 13.

eyefo, F. = apapa, good, just, pious persons. *Mt.* 5,45.

ay è-fóro [oyere foforo] 1. a young wife, bride; hyia ay., to meet (take home) a bride, to marry, make a marriage or wedding. — 2. ba ayeforo no ase, to come to the marriage-feast. *Mt.* 22,3. *John.* 2,2.

ayèfóro-hylá, inf. wedding, wedding-feast, marriage.

ayèfóro-kúnu, F. ayefor-kun, bridegroom.

ayefor-pem mba, F. = ayeforo-piam' mma. *Mt.* 9,15.

o-yé-guo, inf. [ye gu, doing & casting away] vain labour; mabo mmoden ara se ebeye 'ye ana, na neñhinā oy.! *pr.* 504.

yem, v. [red. yenyem; Ak. & F. nyem] 1. to conceive, become pregnant. — 2. pres. & contin. (óyèm & òyem) to be pregnant, to be (big) with child, to be with young; syn. ninsen, bo duru, fa afuru; cf. opemfo, onyinsemfo. — o-yém, inf. the state of pregnancy.

o-yém-má [yeñ, v., oba] 1. a young one of domestic animals, born whilst its mother was entrusted by the owner to the care of another, and given to this other person as a reward. — 2. menā afa me oyémmá, I take after or resemble my mother, have more of my mother than of my father. [Abürokyiri.

o-yé-māfo [ye mā] agent; attorney, cf. odimāfo; mewo y. wo

yèmmenñ, a. fiery red: s. yeññ, kōkō. — o-yemfo, s. oyenfo.

ay èmfó, pl. id. or n-, 1. a simple or single, quiet, harmless, in-offensive, unoffending, private man; onipa a odwo na ompé nehō asem, ompé n'asem guásò guásò, qberé nehō ase, ompé ntokwáw, ote ne bābi komm, onhoahoa nehō, onyé hyēhyē, ompé kasakasa: ay. a mete m'asee na wode asem bi abehye me, mehū yi āno hē? ay. a mete me bābi na mampé mehō asem na obi abegyigye m'āno mā manyā amane yi! — 2. a man of low rank; an humble, obscure person; onipa a onye odehye (omfi bene abusūam') nanso sika nni n'abusūam'. — ayemfo-dé-yo, modesty, unassuming manners.

ayém-moa, pl. n- [aboa a woyen no] domestic animal (sheep, goat, cow, dog &c.); cf. afieboa.

yeñ, v. to bring up, nurse, nourish, foster; to breed, raise, rear; to feed, maintain, support; to educate, instruct; obea no yeñ me ba; Nkrañfo yeñ mprako, *R.* p. 197; Kramofo yeñ nantwi; *pr.* 913.916. — oyen ne ba baprowé (opp. bapá), he miseducates or spoils his child.

yeñ, pron. 1. we (prefixed to the v.: ye-, ye-), poss. our, obj. us; Ak. yene, yere, yeñ, F. ehyen(nom) nye, nyere, hyen. *Gr.* § 53-59. — 2. Ak. = won, wen, Ab. beñ; *Gr.* § 58. *Rem.* 2.

yeññ, yèmmenñ, a. fiery red; ogya no aye y.; obayifo dew y.

ayéñ, pl. n-, wizard, sorcerer, magician (obaninyen); witch, hag (obāyen); syn. obayifo. yénā, yenāfo, s. wénā, -fo.

yeñ-àñkása, } we ourselves, our own selves; our own; — even  
yeñ-ára (Ak.) } we, just we; we, the same; Ak. also = wonara.



yene, Ak. s. yeñ, pron.

[educator &c.

o-yeñfo, pl. a-, nourisher, nurse, breeder, feeder, maintainer,

yeñhō, refl. pron. ourselves; Ak. also themselves. Gr. § 57f.

yeñkō, ayeñkō-fa, F. = oyeñkō, ayeñkōfa.

ayénsā', a kind of white mouse, s. akura.

àyénsiñ, Ak. = agumá; wodi ay. (wogoru kitikiti bobo wonhō n.a., na enyé anibere so), they fight, wrestle, grapple together for exercise or amusement.

yé-nyā, yé-nyá, inf. [nea obi ye nyāe] merit, desert; gain, profit, *cf.* mfaso.  
yenyāñ, red. v. yañ.

o-ye-pá [oyere pa] 1. a good wife. — 2. a proper, lawful wife; yer, pl. yermo, F. = oyere, yerenom, Mt 19,3.8. [cf. yefám. yer, v. F. = yare.

yera, v. Ak. hāra, F. yew, 1. to go astray, to lose one's way; wayera okwañ, he has lost (himself concerning) the way, *cf.* watō kwañ; way. wuram', he has lost himself in the bush. — 2. to be lost: ade no ayera, minhú; R. p. 195. pr. 565.817-19.1077.1319. me sekañ ayera (me), I have lost my knife: (not: may. me sek., but rather: matow me sek. makyene, or, me sek. afi me nsa); fwe n' 'iye, mmā ennyera, take care of it, do not lose it (prop. do not let it be lost); eso ayera, every trace or vestige of it is lost; — neñkwā ayera no. — 3. to pass away, vanish, disappear: oqram ayera, minhū bio; mprempren na mihūū no, na sesē way.; R. p. 195; oyerae won anim, Lk. 24,31. — asem no ayera m'ani so = afi or apa m'ani so, me were afi, the matter has vanished from my memory. — 4. to be killed: kañ no, se worebedi asem anadwo na wompe se obi te a, na woabo dawuru se: ohene se: obiara a ofi anadwo yi beyera = wobekum no; a.s. ohene wu na woreye n'ayi a, na nnipa nhina nim se, wosi kwan so a, wobeyera = wobekum won; — wayera nenan so (kwan), vulg. his vestige is lost, = woakum no a.s. wotaton no, woyi no ho. — 5. wayera meso (or, menan so), he has made me lost, wiped away my existence; wayera so, he has caused it to be lost.

yerám, v. Ak. hāram, 1. to yawn, gape. — 2. y. (sekañ, adare, nkrante, dade biara) āno, to whet, sharpen, make very sharp (a knife, billhook, sword, any iron tool); *cf.* sew.

yeramyeram(yeram), adv. rising in bubbles, of boiling liquids; nkū no rehuru y.; *cf.* hurutututu.

yerau, v. Ak. hāra, to trouble, disturb, perplex, distress, annoy, vex, harass: a) ne hō yerau no, he is troubled or distressed, he is in trouble, perplexity or distress; *cf.* ne hō hia no, ne hō dwiriw no; abofra bi kō ntokwaw a, na ebia nenā seno se: me hō yerau me (woyerau me hō, *cf.* b), señ duom na yeñko! — b) monkoyerau no hō, go and harass him! *cf.* ahōyerau.

yera-yerau, red. v. yerau; oy. won hō, he troubles them.

yère, v. [red. yeyere] 1. to spread, stretch, extend, distend, strain, straiten: wóyère nhōma, they stretch or distend the skin of a sheep &c. (wokum guan na wode nhōma no akohata a'wiaso, na



wode nnua abobom' na awo; cf. pa 5c.); yere nhōma no mu, *stretch or plain that wrinkled paper!* wayere hama no mu pintiññ, *he has strained or straitened the cord very tensely (tightly)*; n'akwan yere ho pintiññ, *his ways are tense i.e. firm, unwavering, Ps. 10,5.* — yere..bo, *to enlarge the chest*; cf. fuw or horan bo; pr. 1157. — 2. y. akyene, *to stretch a skin upon a drum, to cover a drum with a skin stretched upon it.* — 3. *to rest upon one's head as a heavy load that requires the straining of one's nerves or muscles*: eyere wo (= eso wo), *it is heavy (or, presses) on your head*; mihyiaa no na adeso a yere no (=so no), *when I met him, he carried a heavy load on his head.* — 4. áyère só, prop. *it has been stretched or strained (upon) i.e. it has been put to the utmost stretch, so that it cannot bear any more*; hence the words: se ayere so a, (= se emu aye den a,) *serve to express the adv. absolutely, positively, utterly, by all means, at any rate, at most, at the utmost, or, with negation, by no means &c.*: áyère só korā (e.s. woye no biribiara na enye yiye, or, wokā no bābi na emma) na wuntumi ñko a, mā obi ñko, *if you cannot go by any means, let another go.* — 5. s. yeyere, 2.3. — yere, v. s. yerew.

o-yere, pl. -nom, Ak. oye, 1. *wife, spouse or lawful consort of a man*; pr. 3645-55. — 2. *a woman destined to become one's wife*, cf. siyere. — 3. *the wife's sister.* — hyia or ware y., *to take a wife, to marry*; fa oy., *to commit adultery with another man's wife.*

yèrèdèdè, 1. *a. acid, sharp, biting to the taste, acrid, pungent, hot*: wókàw yisá ù, eye y. — 2. *adv. in one course, in full speed, speedily, with rapid strides &c.*: ade kyēe no, na ode fwee (kwan) so y. koduu Osu, *the next morning he set out and without interruption proceeded or hastened on to Osu*; cf. yē.

ayere-dodow, *many wives; polygamy.* pr. 3655.

ayere-duru, *a medicine [aduru] to enlarge or fester [yere] a wound, to make it ulcerate.*

ayere-fa, *inf. adultery committed with another man's wife*; cf. o-yerefáfó, pl. a-, *adulterer.* [oŵia.

ayerem, Kuk.: ne hō ate ay., efi biara nni ne hō biem, *he has become quite clean, there is no more any uncleanness about him.*

ayerem: tew yen áyerem', mfa wo usa ñkā! *make clear the space for us, grant us a clear, free, open space, give us free hand or scope (and let us fight out our scuffle), do not meddle with it!* ayerem ō! obi ō obi ñnkā ō! *nobody shall touch to pacify, let them fight (and we shall see who is the strongest)!* Kwasi atew Kwaku nè Kofi ayerem, Kws. *has set on (or instigated) Kwk. and Kf. to fight (instead of pacifying them), he has set them at a fair trial.*

ayerem-kō, *duel, single combat.*

ayéremire, *a bird with red eyes.* pr. 2317.

yerew, v. [red. yeréyerew] 1. *to spread, e.g. a fluid, a drop of oil on a garment, a drop of ink in blotting-paper*; cf. bā, bae, terew &c. fa kafe no yeréyerew adiwo; yeréyerew kafe no mu! — 2. *ne bo yerew no, he feels disgust or nausea*; cf. fono.

yeréyèrèw, red. v., s. before. — yeréwyerew, pr. 3656.

yerèyerew, *a. sour, acid*, = nyínyányinyā; nsā no aye y. = ákàw, ányān. — F. oyeno y., *he is bitter against her*, Col.3,19.

ayé-sém [asem a woye] *a word made for an occasion; invention, fiction, unfounded tale*; eyi de, eye ayésém kwa (= asem bi a enim' korā na woboapa afa rekā se nea ewom', *opp. nokwásém*).

aye-tew, *a wife* [oyere] *substituted* [cf. tew, v.] *in the place of one who died*; wosi wo ayetew n.s. woware obi ba na wo yere no awu na womā wo yere foforo si ananmu.

yew, F. = yaw; ye y. Mt. 18,31. dzi y. Mk. 3,5.

yew, v. F. = yera, *to lose; to be lost*; Mt. 5,13.10,6.39.15,24.18,10.

ayew, F. = aye, Mt. 9,8.15,31.

nyew, F. = yiw, Mt. 5,37.9,28.13,51.

aye-ware, *inf.* [ware yere] *marriage, matrimony*; di ay., *to intermarriage*. — ayeware-dí, *inf. intermarriage*.

yewa-señ, F. *brazen vessel*.

Aye-wohō-mumo, *name of a month; about June*, s. osram.

yeya, s. yea. — aye-yé, s. -yé.

ayéyé, *inf.* [ye aye] *the act of making presents*. pr. 3658.

ayeye-dé [ade biara a wode ye obi aye a.s. wode kye obi; enyé akatua, nanso entwase wóinfa mmā no] *a present, gift, donation, offering, oblation*; wode nnuan, nkoko, nkesua, nsā, ntama, ntrama, sika, koye abosom aye (to obtain his protection).

o-ye-yere, *favourite wife, the most beloved among a plurality of wives*. pr. 3433.

yeyere, v. red. 1. s. yere. -- 2. y. nehō, *to puff one's self up, to be inflated, swell*: krakum y. nehō (e.s. oye nehō kokūrō or kusū no), *the turkey-cock swells*. — 3. oyeyéré n'anim (oye n'anim se obarima de), *he looks big, struts, swells, assumes a pompous, ostentatious, or arrogant air or manner*.

ayeyé-sém [asem a eyeyereso] *extravagance, eccentricity, rash or inconsiderate (mode of) proceeding, precipitation; stubbornness, wilfulness, obstinacy &c.* asem a eye deñ, nanso nyansa nni mu pi; di ay., *to be stubborn, wilful, capricious, &c.*

aye-yi, *inf.* [yi aye] *praise, laud, commendation*. pr. 3657.

yi, v. [red. yiyi] 1. *to take away, remove, take off, take out*: yinneema no fi poñ so; oyi hoñ fi dompem' na odi; adaka no si poñ ase, yi fi adi; R. p. 196; koyi aduan wo mukaase, *go and fetch the food from the kitchen*; yi ne nkataso, *take off the lid or covering*; yede tow yi yede yi yen kon mu afōa or yen hō'musu, *by this poll-tax we ward off the sword from our neck, turn off our danger*. — 2. yi aguade, *to take out goods or wares*: a) woyi hyen mu ag., *they light, unload, unlade, discharge, disembark or land goods*; b) woyi aguade, *they buy or purchase goods from a shop or store*. — 3. yi atade, *to take, pull, put or cast off a coat or other European clothes*; cf. pa. — 4. yi, *to shave, take off the hair*; oyi neti, ne bogyese, *he shaves his head, his beard*. — 5. yi.. hō, *to remove*: woyi no hō, euphem. expr. = wōakum no, *they have killed or executed him*, cf. wayera ne nan so.

6. yi.. hō, a) to rinse, wash away: wuguare samina ŵie a, wode nsu foforo yi wo hō; — b) yiyi hō, to clean, cleanse, purge, Joh. 15,2. — 7. yi mu, a) to rinse, wash out: fa nsu foforo koyi asańka yi mu; — b) yi or yiyi mu, to pick out, choose, select from or among: mamā wo ade yi a, nyiyi mu! pr. 399. — c) to except; to exclude from; pr. 1093.

8. yi, to pick out, choose, elect, select; yi bofo, cf. tu bofo; yi.. si ho, to elect and present, pr. 543. — 9. to set apart, appoint, take for some purpose. pr. 3659.

10. yi.. ani, a) to turn off the eye (from): oye adŵuma a, on-yiyi ani = ofŵe so yiye. — b) wayi m'ani ahye me ńkyeńmu (wamā m'anidaso aye okwa), he has disappointed me. — c) ntama yi, eyi n'ani (= ani tew pe), this cloth gives or has its proper colour, the colour appears as it ought to be without dimness or mixture. — 11. yi anim, prop. to produce i.e. come out with a frank, candid, open face; to set one's face on, have the decided intention, be bent upon: s. anim; wokā asem a, yi wó anim kā, na nnipa ńhinā nte, speak with a bare, open face, without fear, that all may understand. John 7,13.

12. yi āno: a) (to remove the obstacle,) to make the beginning with eating (new yam); — b) to give an account, to answer or account for; — c) to interpret, to explain; — d) to answer; to gainsay; to refute, confute, disprove (a statement); to defend; to plead for; to clear (one's self) from an accusation; oyi n'ano, he vindicates or justifies himself; obi kōkā asem bi to wo so na wokoyi āno a, enna wose: wayi n'ano; — oyiyi āno, he answers; he gainsays; — e) to make excuse, to apologize; oyi āno se ontumi ńko; — wokāā aseńkoro yiyii wōńhō āno. — yi an om', lit. to clear one's mouth: wayi n'anom', he has relished his food.

13. yi.. nsa, to draw off the hand; euphem. for to eat: mekoyi mē nsá mabà mprémpren ara; moayi mo nsa ana? have you eaten already? — 14. yi.. so: a) to lift off, take off or away from upon, to detract, diminish; to uncover &c. — b) to dethrone: wóyino só = wótùno só. — 15. yi.. tirim', to speak out or discover one's thoughts, opinion or sentiments; to disclose one's self; to make a declaration; oyii ne t. kyeree me, he broke his mind to me; wayi ne tirim' akā, he has confessed (it) plainly. — 16. yi.. yam', to take or give out one's heart i.e. to do something heartily, cordially, purposely: miyii me yam' mekyeree no, I frankly and sincerely told him what I had against him; miyi me yam' (fitā) meda wo ase, I thank you (very) heartily; woyii wōń yam' pefē or kronkron gyee asem no, they received the word willingly and sincerely, with all readiness; Acts 17,11. oyi neyam' redi (or, se obedi) asem mone, he purposely commits wickedness.

17. (yam') yi, to be evacuated: aduru no amā neyam' (nneema) ayi or ayiyi, this medicine has evacuated his bowels. — 18. yi, to cause to loathe, become loathsome to: aduan no ayi me = afonome.

19. to catch in a snare or net, to entangle, apprehend: yi anō-mā, apatā; pr. 2491. se wommeyino asem mu, to catch him in his words, Mk. 12,13; to catch, seize, s. adŵow. — 20. to take to one's self, appropriate: yi adŵow, to kidnap, panyar, s. adŵow. — 21. to release, liberate, deliver: oyii me (fi or wō) ańase; cf. gye 25.

22. *to bring or draw forth* (from a state of concealment); *to bring to light, to manifest, reveal, unveil, disclose*; espec. with *adi*: *oyi asem no adi, he brings the matter to light*; *oyi nehō adi, he manifests himself*; *obetumi ayi ne ti adi Onyank. anim? will he be able to appear before God? pr. 934.* — (*yi .. adzi, F. to cast out. Mk. 3,22f.* —) *yi .. pue, F. to bring out or forth, produce, Mt. 13,52.* — 23. *to exhibit, display*: *oyi nkonyā, oyi nensam' senkyerene, he performs a wonder, shows or works a sign.* — 24. *yi .. kyere, to reveal, discover, disclose to.* — 25. *to bring forth, speak out*: *yi mpae, to pronounce or make an invocation, make a vow, put up prayers; s. (bō) mpae.* — 26. *yi .. aye, to draw forth, reveal or speak out one's good (qualities) or well-doing, i.e. to praise, (re)commend, extol, exalt. pr. 3661f.*

27. *yi, yiyi, to plead, cf. 12d), oyi amā me, he pleads for me; oyi nton amā me, he complains for me.* — 28. *to charge with, upbraid with, reproach*: *oyi me nten, he complains against me, = okā m'anim, obō me sōbo, onūnu me (e.s. asem bi a ewo ne tirim na enyé no de na orekā akyereme); yi aten, pr. 3663. oyi me atoro, he accuses me of or charges me with a lie, = ogye me akyiunye; oyi me amō, oyi me ayamonwene, = ose, me yam' ye nwene.* — 29. *yi .. menase pow, (prop. to eject or cast up what has been conglobated in the stomach,) to give vent to one's grudge, speak out one's complaint, to cast something in the teeth of.*

30. *to give out, bring forth, produce, yield, emit*: *yi ahaban = fefew: dua no ayi ahānè ahaban pi, the tree has brought forth many branches and rich foliage; oyi hūā, he gives a scent.*

31. *to draw forth from, to produce, cause or occasion in another person*: *oyi me abufuw, he provokes me to anger; — oyi me ahī: a) = oyi me hū, he frightens me; b) = ogoru me hō, he mocks at me; — oyi me kasa, he begins or seeks a quarrel with me, okēkā nsem bebrē gu me so de repe me atutu (ayi me abufuw); obeyi m'ano kasa = obegyé m'ano akasakasa.* — 32. *to cause, incur, contract, catch: to bring upon (another or one's self), involve (one's self) in*: *yi kaw, pr. 1642. yi amanne (espec. by an oath); akōa koyi kaw a, eye ne wura de.* — 33. *yi tow: a) to raise or levy taxes or tribute; b) to pay taxes or tribute.*

34. *to lay, put or set aside; to do away, remove*: *yi 'musu, to turn off mischief; cf. 1. pr. 398.3662. yi ntam, to absolve from an oath.* — 35. *to rout, put to flight*: *yi dom, to rout the hostile army. pr. 2952.* — 36. *yi kwan, to make a new way (through the bush); cf. bō kwan.*

37. *yi .. kyere, s. 24.1Cor.2,10.* — 38. *yi mā, a) to give one's self airs; onipa yi, oyi mā se biribi! s. oyimā; — b) yi .. mā, to deliver (over), give up to, hand over to; to betray. Mt. 26,21-25. — c) s. 27.* — 39. *yi .. apra, to warn, caution.*

*o-yi, pl. eyinom, this person, this one: oyi bekā akyerē yen.*

*e-yi, pl. eyinom, this thing: eyi, wofre no den? or, wofre eyi den?*

*yi, (pl. yinom) a. pron, this, that: adaka yi, wode dua na aye.*

*yiara, o-, e-, even this, the very same. Gr. § 60,1.2.74,2.*

*ayi [removal, scil. of the corpse? s. yi, v.] the funeral custom of the negroes, celebrated with dancing processions, shooting, drumming, drinking palm-wine or rum &c. pr. 441.3664. kō ayi or ayi ase,*

to go to a funeral custom, pr. 191.752.2782. — se ayi, to invite to a funeral, pr. 2911. — ye.. ayi, to perform the obsequies or funerals of a person.

ayi-ase-fo, those who have to care for or who attend a funeral.

o-yibiribi, a kind of tree.

ayí-bua-de [ade a wode boa or bua ayi] contribution to the costs of a funeral custom(?); nea obi awu na obi akòyé nò ayí ná wode o-yidam, F. = oyisekan. [amá no.

yi-dom [edom a woayi] a chosen or select army.

yię, = yiw, ǵię, yes; well. — o-yię, Aky. a kind of reed.

o-yífó, pl. a-, barber, hair-cutter.

ayífo, ayiasefo, the people engaged in performing a funeral custom; ofra ayifo mu bi.

yi-hàmá, mourning necklace, a string of white beads (mfúfu-wa), round black seeds (abia), and fine small bones of a beast; mmea kyi ayi a, nâ wòhyę (wode to wòn kòn mu).

o-yí-mā, inf. the act of delivering or handing over to; delivery; treachery, treason.

o-yímā, a handsome looking person; paragon, elite, the best, finest; ao, woyę oy. ! me yimā ne wo ! (used of a person of the other sex); minní oy. bi wò bābi; afofanto yi ye oy., this butterfly is an (unusually) fine one. Cf. feñ.

ayimafo, a private person; cf. ayemfo. — o-yimforo, pr. 3665.

yiri, v. to swell, rise (of water); to overflow, break out of the banks, inundate: nsu ayiri aseę kűrow no; cf. bọ, sram; fufū no ahō-man ayiri aŵowa no.

yiridi: bọ y., to rush, dash: wòn ñhinā bọ y. kọọ okō no āno.

yirim, F. = yinom, pl. of yi, pron. Mt. 1,20.10,25.

yisá, Guinea-pepper, Cayenne pepper, grains of paradise; a species of *Amomum* and its seeds. pr. 3542. [G. gbowyei.]

yisá-nè-ńkyéne, a sort of European cloth; s. ntama.

à yísá, àyísá, -sāwa, pl. nyisá', orphan. pr. 3666-69.

à yísá-de, things [ade] done to an orphan; óyèno ay., he uses him despitefully, illtreats him. [G. efele niiseniianii.]

ayi-sé [asē a, sę obi yi a, egu ne tiri ase no; cf. awosē, mmanin-wow] shudder, horror, dread; ay. pini me, agu me so, apirim me, my blood runs cold at a frightful or grievous sight; awow apatuw agu me so na me hō aye sę nsēwa-nsēwa, I am seized with a cold shudder.

o-yi-sékáń, pl. a- [osekan a wode yi] razor; kinds: anséèyi, oyiwá, atéwa, kűmtōá, kyiriafasé, ńfŵéá. [G. yię-kakla.]

ayisi (pl. id.) Ab. a week, = dapeń, nnaawotŵe.

Ayisi, pr. n. of the genius of the day called Kwasida (Sunday); the name is also used in addressing a male person born on Sunday (Kwasi = akoa-Ayisi), s. Gr. § 147,9. Cf. kurutiayisi.

ayítòto: wóyino ay. = woyi n'áfŵéābó.

o-yítòtoní, eunuch; one whose privy member is cut off; cf. osae, which is only used of beasts.

yíw', Ak. yie, *interj. yes; yea; well; — cf. ẁie; — waba(ana)? yiw, is he come? yes; when said in reply to a negative question, it corroborates the negation and must, in Eng., be rendered with no: so ɔmmae e? yiw, is he not yet come? no.*

o-yiwá, o-yiwán [mpanyin kasa], a smaller kind of razor; s. yiye, yiyei, *red. v. ye.* [oyisekan.

yíy é [red. of ye] 1. *adv. well: kae m'asem y.; fẁe woadẁuma y.; maye m'adẁuma y., R. p. 194; after an adj. very; enyé de yiye, it is not very sweet or agreeable. — 2. n. good; good quality; benefit; welfare; syn. papa. pr. 292. — ye yiye: a) to turn out well: pr. 2282. ye no seneá woye a ebeye yiye (contr. ebey' 'ye), make it so that it may turn out well; to thrive, become rich, pr. 2364. — b) to make well, i.e. to mend, repair. — c) to do good (to); pr. 3560.3576f. — d) euphem. ye nehō yiye, to ease oneself; cf. nē.*

o-yiye-búru, a handsome, yet dirty, person; opp. omumowéšewa.

yíy é-dí, a-, *inf. [di yiye] welfare, prosperity; Prv. 1,32.*

yíy é-hú, *inf. certain knowledge, certainty, assurance.*

yíy é-y é, -yó, *inf. well-doing; performance of duties; prosperity.*

yíy i, *red. v. yi, to take away, remove &c. (many things simultaneously, repeatedly), pr. 3064.*

nyiyi-aní, *inf. the act or habit of withdrawing the eye, i.e. carelessness; ye ny., to be careless: woye ny. a, womfá ade mmā wo nsie; ny. so = anibiannasósò, carelessly.*

nyiyi-ānó, *inf. gainsaying: — óyè ny., he gainsays.*

nyiyim', *inf. selection; distinction, discernment, discrimination; exception; difference: ny. biara nni me nè wo ntam', there is no difference between me and you.*

yó, *v. = ye; onim yó (inf.), he knows how to do or to make it.*

yò = ẁō. — yō = ẁō. [pr. 2324.3671.

yó, ayó, *interj. [eye-ō, aye yiye ō] = ẁie, well, all right.*

yoma, camel. F. yomo, Mt. 3,4. Mk. 1,6.

yòññ, *imit. adv. tingling; n'asom' ye no y., his ears ring, tingle, tinkle; 1 Sam. 3,11. cf. ẁonñ, gyenyenyenyen.*

o-yò ñkó, *pl. -nom [ẁenkö, yenkö], 1. friend, companion, comrade; — 2. neighbour, fellow-man, another person; pr. 902.1369.1644. 1907.3368.3672-75. — cf. adamfo, afe, mfefo, aẁe; fa oy., to take as a friend, to make friendship; o-nè wòn fa y. = ode nehō bọ wòn hō, o-nè wòn siane; wofofa wòn hō yonkö.*

ayò ñkó-fá, *inf. (the act of making) friendship; amity, friendly alliance, league of amity; fellowship, communion; wodi ay., they maintain friendship. — ayonköfa-di, inf.*

ayò ñkó-goru, *inf. [agoru] playing with friends, i.e. feasting, carousing, gaming &c. wherewith a prodigal debauchee entertains his friends at his own expenses. pr. 3676-79.*

ayonkorā, s. ahenkorā. — nyow, F. = yiw, *yes. Mf. Gr. p. 138.*

ayowa, yewa, F. s. aẁowa.

yū = ẁū.



## ADDITIONS AND CORRECTIONS.

*Remarks.* 1. The *Additions* consist chiefly of words, meanings and phrases occurring in the Bible and in some other books referring to Christian doctrines and institutions.

2. The *Corrections* are for the most part suggested by the native missionary D. Asante, who had two copies of every printed sheet (1—36) sent to him to Africa, one of which he returned with his corrections to the Editor. Also his answers to numerous questions put to him by letter have been made use of.

3. The asterisk \* is put before leading words not contained in the previous sheets.

4. The sign + is put before meanings or phrases added to those already contained in the Dictionary, if the addition be not evident otherwise.

5. The sign × is, generally in parenthesis, put before or after words which are to be expunged, whether supplied by words preceding the parenthesis, or not.

6. In the single articles the line to which an addition or correction refers, is counted from that of the leading word or of the subdividing figure or letter, unless the number of the page be given; e. g. tua, 1. l. 3. — 3 b, l. 3. — 4. p. 515. l. 1.

7. For the explanation of the abbreviations used for the references, see the list at the end of the Introduction.

8. Students of the language will do well to indicate in the first part (pp. 1—568) the additions or corrections to be found in the second (pp. 569 ff.), unless the correction be made in the first part at once, in which case the words made superfluous thereby in the second may be crossed out with lead-pencil.

### A.

ai, aī, + *woe!* Pr. 23, 29. Cf. due.

### B.

ba, v. + *to spring, to flow*; asuten a eba yiye, *a flowing stream*.—  
l. 8. wanyā (× waba) ha mmae.

o-ba, + *mfrihyia du ba, mfe aduosia o*ba, *a person of ten, sixty years, one 10, 60 years old.* Le. 27, 3.

\*aba, *a play of children*; s. agoru. — abā: cf. + ikobā.

bā-bi: ne b. a onsen, *his being not confined to space.* K. § 165.

\*bābi-fo, *people of other places*; b. mu asempaterew, *foreign*

\*ba-bo, *a play of girls*; s. agoru. [missions.]

\*o-bā-bonin, *a barren woman.* Ps. 113, 9.

\*aba-de, pl. id. *portion of a child, portions for children; what is due to a child.* Ex. 21, 9.

ábàéfō, s. abēfo. — \*abakan-ye, *inf. birthright.* 1 Ch. 5, 1.

o-bākō, o-bākōfo, are used of persons, biakō of things.

\*o-ba-koro, *an only child.* — \*o-bā-kunafo, pl. m-, *widow.*

\*o-ba-kwasea, *a foolish man.* Pr. 14, 7. 21, 20.

bamma, + *compass*, *Ex. 27, 5. settle, set-off, rebate of a wall. 1Ki. 6, 6.*

bam-kōñ, *he speaks + with a stiff neck, Ps. 75, 5 (6) .. he walks + with stretched forth neck, Is. 3, 16.*

bam-sem, *odi no so b., + he outrages, spitefully treats him.*

abañ a woabram hō (s. bram) } *fortress, stronghold. Da. 11, 24, 38.*  
 \*aban-nennen [abañ a eye den]

\*banim-mere-ye, *inf. bloom. Pr. 5, 9.*

\*o-baniñ-ñuāmāñ, *pl. m-, fornicator, lecher (sodomite, 1K. 14, 24).*

o-banin-yere, *a male friend held as dear as a wife; oyōnkō-barima a wope n'asem se oyere.*

bañkam, *a bead of amber, = ahene tōñ, akomfo-hene.*

\*aban-siñ, *a ruin, ruined palace or castle. Is. 25, 2.*

aban-tia, *2. prison. — abantia-dañ, id. cf. afiase.*

o-barima, *1. — 2. — 3. cf. kōte; ob. āno were, foreskin. 1Sa. 18, 25.*

basabasa, *ye b., to confound. Ge. 11, 9.*

\*bāsā-koro, *triune. Onyame b. — da, Trinity Sunday.*

o-bā-sim-ma, *a low, humble, simple, unassuming woman, not entitled to much respect or esteem.*

bata, + *to trust, Pr. 3, 5. wode wōnhō b. no hō, they hang on him, [Lu. 19, 48.]*

o-batá: di b. *1. to journey about with wares for sale, to travel in commercial business. Ohia hia wo a, enna wudi b. a. s. wutu bata-kwañ. Merekodi bata kakra kyere-se me dwetiri bedo a. s. menyā ntama koro bi mabefura. — 2. Cf. obatadi 2. — gye bata, to invite traders for a merchant. Merekogyē ob. mamā ow. John, na wadōm me ntama bi mabefura. Nnansā yi migye adwe ob. memā Qsradōni bi, na otua me ka dakoro sireñ. — o-batá-dí: 1. = obatatu. — 2. ase ne se: wo-nè wo yōnkō abom' de mo aguade akohye ahina a. s. biribi a wosusuw aguade wom' mā atōñ. Mekodii bata na mede mitwaa m'adwe ansā-na eduu adaka mā. Rottmann abañ mu, gye obata ansā-na wubetumi atwa agohina. — o-batá-gyé n. s. wuhyiagua a. s. wōñ a worebeto biribi se nso worebeton biribi mā oguadini bi.*

batakari, + *robe, upper garment. Ex. 28, 4.*

\*o-bata-kwañ, *tu -, to set out on a commercial journey.*

o-batani, + *commercial traveller; nea oko aguadi na onnun ofie onam kwañ so; cf. + opewani. — o-bata-tu, = obatadi 1., ase ne se: woreko bābi akoto biribi abeton.*

abaw-pa, + *despair, desperation. K. § 146.*

\*o-bā-warefo, *pl. m-, a married woman.*

\*aba-wo, *inf. child-bearing. — \*obā-wofo, a woman in travail.*

\*o-ba-ye, *mma-ye, inf. the being child of a person; the adoption of sons; ob. hōñhom, the spirit of adoption. K. § 291.*

beae, *pl. m-, a beam or pole on which the ends of the rafters (mparow) are fastened; one (mostly a bamboo-cane) forms the ridge of the roof, two are above the two sides of the wall.*

beae, *pompo a ehon ahanm, a boil or swelling in the groins (of men or women).*

- abebe, *As. grasshopper, beetle* ( $\times$  *butterfly*). — P. 11. o-be-dam.  
 abēfo, 2. a kind of *perfume*, the roots and skin of a creeper; s.  
 \*ebeī, *F. interj.* of surprise. — bentoa, 2. *Jew's harp*. [ohūām.  
 bēre, 2. + āno bēre ase, *to assuage*. *Ge. 8, 1.* — bēre .. bo ase, *to be patient*. *1 Th. 5, 14.* s. ēbo.  
 here, + *to be red, ruddy, yellow*.  
 e-bere, 2. ēbere a ensā da, entwām' da, eto rentwa da, *eternity*. —  
*Phr.* bu .. bere mu wu, *to die before the time*. *Ec. 7, 17.*  
 abéré, okwadu? *cf.* odabo.  
 hērebēre, 1. a. — 2. n. *safety*. *1 Th. 5, 3.*  
 \*obēre-dwunia, *wearisome labour, toil, travail*. *Ec. 8, 16.*  
 \*abere-duru [aduru a wode bere ..] *alum*.  
 aberekyi (not abirekyi). — aberekyiwa, *kid*.  
 \*bere-santeñ, *the full duration of a time, age or generation; time in its continuance; pl. m-, ages, eternity; mmeresanteñ una-santeñ, for ever and ever*. *Ep. 3, 21. 1 Ti. 1, 17.*  
 \*berew-kwasida, *Palm-Sunday*.  
 \*berew-ye, *inf. composedness, calmness, mildness &c.*  
 bere-ye,  $\times$  *gracefulness*. *Pr. 31, 30.* — o-bésé, must be opésé.  
 abese-būrow, s. apese-b., *maize planted in August before the second rainy season has set in, &c.* — besē-hene, s. bise-fitā.  
 \*beso, a kind of *strong drink* made of honey by the Nta people; *mead, melheglin*; ani kō te se mmōrosā; ēbow sē.  
 abete, a common food of the Guan and Nta negroes, ... considered to be very healthy.  
 betem, + *a single fruit* of the banana or plantain tree, s. osiaw  
 bew, + *to take away; to embezzle, purloin*. *Tit. 2, 10.*  
 \*bewá, s. akura. — bew-ase, *pl. m-, ravines*; *cf.* mmonse.  
 \*abew-botañ, *rock of offence*. *Ro. 9, 33.* *cf.* watiri-b., hintiduato-b.  
 o-bi, obi-bi, *any body*. *Je. 26, 9. 49, 33.*  
 abia ye dua bi aba, na wosina hye se ahene, na enyé ahene.  
 biakō ought to be used of things, bākō of persons.  
 o-biakō, -fo, must be obākō, -fo.  
 \*biakō-ye, *inf. unity*; biakōye-sem, b.-ñhōma, *concordia*. *K. § 7.*  
 \*bibī-tama, m-, *blue cloth, blue or violet purple*. *Eze. 27, 7. 23, 6.*  
 o-bi-hunu, ... or ( $\times$  i. e.) ... + *a stranger*. *Pr. 5, 10.*  
 e-bi-nè-bi, + *negligently*. *Je. 48, 10.*  
 abira: b o ab., + *to be or do the contrary*. *Eze. 16, 34.*  
 abirekyi must give way to aberekyi.  
 o-birempoñ, + *prince, ruler*.  
 biri, v. l. 4. biri .. ani, *to darken*. *Job 38, 32.*  
 biribiri: wosow b., *to toss to and fro, to agitate*. *Ep. 4, 14.*  
 biriborō: dote āye ne hō ( $\times$  no) b.  
 \*o-birika-tufo, *pl. a-, runner, courier*. *Je. 51, 31.*  
 birísì mu, *in dark raiment, mournfully*. *Mal. 3, 14.*  
 bisa, 2. *to require*, *Ge. 9, 5.* — bisa n'ase, b) after Gā; *Ca. 8, 8.* —  
 Wode ne nneyee bisa no, *he is responsible for his actions*. *K. § 173.*  
 abisabísá, + emu ab., *trial, judicial examination*.

bisekyēm (not -kyēm). — \*bise-fitā, = besēhene.

bisibasā, *Ex.5,4* (unrestrained, *Pr.29,18.*) — *a. bristly, Je.51,27.*

bō, *v.* 1.+ ne kōma(m') bō no pā. — 17.+ wabō nufu, *she has gotten full-sized breasts, her breasts are grown to full size.* — 22.+ ode nehō bō mo hō, *he sets his love upon you. De.7,7.* — 26.+ *adv. (prep.) besides, in addition to. Mt.25,16.* — 28.+ *to join battle, Ge.14,9.* — 29.+ otua no ka bō n'anim, *he repays him to his face. De.7,10.* — 46.+ bō nkesua. — 52.+ ankā adagyew bebo me, *the time would fail me. He.11,32.* — 53.×,+ *cf. t̄wa nufu & 17.* — 54.+ (l. 2. before and after t̄were) mē, kotromūa, — (l. 4. after guram;) bō afonom', *to beat on one's own mouth in howling. Ja.5,1. bō nsam', smite thy hands together. Eze.21,14.* — + (l. 6. after law-suit) by swearing on his life or striking him with a palm-leaf. — 63.+ bō kasa hye, *to withhold oneself from speaking. Job4,2.* — 65.+ bō bore, *to squirt venom. Pr.23,32.* — 66. bō .. nsa kyene, *to stay one's hand. Da.4,35.* — 74,b. bō mmon, *to neigh, whinny (of horses).* — 84. de .. bō .. so, *to add to; ne māye no mu na yefa odom bō odom so, out of his fulness we receive grace upon grace.* — 85. (+ l. 6. after matrimony;) nea wobō too no hō, *his original destination, K. § 178.180f. cf. 62. 63. & hye (21) .. to hō.* — 91.+ bō kyidom, *to be the rear-guard, Is.52,12.* — bō anwórāmmañ, *to go round about. Ps.59,6(7).* — bō pentenkwaw, *to skip. Ca.9,28.* — 108.+ *K. § 155.*

ebo,+ ne bo ahuru, *he is angry; ne bo atu,+ he despairs; s. tu 18 c).*

e-bo, *pl. a-, obo no bo,+ he taxes him. 2 Ki.23,35.*

o-bo, *pl. abo, the wheels of a potter, Je.18,3. cf. ōwiyammo.*

\*bō-bō, *int. alas! woc!*

boa, *v.* 1.+ nimdee a wōboa fr̄e no sa no, *the falsely called knowledge. 1 T̄.6,20.* — 3. boa aboade, *to vow a vow. Ge.31,13.*

boaboa, *red. v.+ to prepare for burial. Ac.5,6.*

boadekana, *a fine straw-mat.*

\*aboae, *place of gathering; nteaseenam ab., bulwark formed by carriages. 1 Sa.26,5.*

\*aboa-mū, *the whole body of a beast. Ja.3,3.*

bóàpéà, *a kind of ape, green, black and white; cf. aboatia.*

boasipe, *cf. akronnoi.*

abóatwàw [aboa atwā, aboa yam' kotoku] *maw of an animal.*

o-boayē, -yō: boayo bone, *presumptuous sins. Ps.39,13(14).* — oboayo biara a wodañ no fa bābiara a wope, *arbitrariness. K. § 133.*

abobadwē, *the 9th article from below, ought to be the first from above.*

\*abo-bañ; *wall, partition of stone. Eze.42,7.*

\*bō-bea, *nature; ne bōbeam' abā, the natural branches. Ro.11,24.*

o-hobe, *2. grape-vine.* — \*bobe-aba, *grape(s).* — \*bobe-aba-tew, *inf. vintage.* — \*o-bobe-aba-tewfo, *grape-gatherer.* — \*bobe-aba-wōfo, *vintage-treader.* — \*bobe-yēfo, *vine-dresser.*

\*bobō, *red. v. - bobom', to clinch; to rivet.*

\*bo-bō, *inf. taxation. 2 Ki.23,35.*

abóbó, = go; *s. page 33 (abóbów×).*

- aboboe, the seeds of atwē, when boiled. — bobom', s. bobo.  
 e-bo-bone, + gyae b. ye, *forsake wrath*. Ps. 37, 8.  
 \*o-bo-bonefo, *a wrathful man*. Pr. 29, 22.  
 \*bobow, *red. v.*, s. bow. — (abóbów, must be abóbó).  
 \*o-bo-da, *pl. a-, tomb*.  
 abo-dam', 1. + *confident waiting, silent expectation of the Divine aid; rest; purpose of heart*. Ps. 65, 1(2). 94, 13. Ac. 11, 23.  
 abodwē-sem, *comforting words*. Is. 40, 2.  
 abodwo-kyere, + *patience*. He. 6, 12.  
 \*abodwokyerefo, *one who is slow to anger*. Pr. 15, 18.  
 \*o-bo-dwumfo, *engraver in stone*. Ex. 28, 11. — \*abofasu, *stonewall*.  
 o-bo-fo, 2. *angel*, = osoro-bofo; — 3. *missionary*. — \*o-bofo-kunini, *one of the chief or highest angels*. — \*o-bofo-panyiñ, *archangel*. — \*abofotrābea, *missionary station*.  
 bofūnnuá, (1. × s. ofō. — 2. ×) 1. *dua a wōatwa no asen āno, any piece of wood, sharpened at the end, to be used as a charm; tent-peg or pin*, Ex. 27, 19. *nail in the wall*. Is. 22, 23. 25. — (3. ×) — 2. Cf. asō-bōfunnuá.  
 abogya-duā must be abogye-duā; (× or *shrub*).  
 abogya-fra, *inf. mixing of blood*; me-nè no di ab. = ayōnkōfa uti me-nò no de yen mogya afrafra, *we have mixed our blood*.  
 \*bogya-ni, *pl. -fo, kinsman*. — \*bogya-sem, *family concerns*.  
 o-bo-hémmā-botañ, *rock of flint*. De. 8, 15.  
 o-bo-hene, cf. ohyeremmo. — \*abo-hō, s. gyawurusi.  
 abo-huru, + *vexation, anger; indignation*. Ec. 5, 17. 7, 9. Je. 15, 17.  
 abo-kā, (× *spoiled meat*) — abo-kuw, *heap of stones*.  
 \*bohye-ade, = aboade. — bōkōbōko, + *fine (flour)*. Re. 13, 13.  
 bom, *v. + to be silent*, Zep. 1, 7. — o-bo-māfo. Cf. kekare-māfo.  
 \*abo-mú, *belt, girdle*; cf. aboso, ñkyekyemú.  
 bōñ, + hō abon, *offscouring, refuse*. 1Co. 4, 13. — \*abona, *plates*.  
 e-bone, + ne bone a ekura no, *his sinfulness*. — bone-mfua-kā, *private confession*; mpatābom'-bone-kā, *general confession*; asōm'-bone-kā, *auricular confession*. K. § 166. 339. — boneñwóne (× a).  
 \*bone-pe, *inf. malice, maliciousness*. — \*bone-ye-yo, *inf. evil-doing, sin*. — \*boneyefo, *evil-doer*; cf. odeboneyefo. 1Pe. 2, 1. 16. 3, 17.  
 o-bóniñ: cf. kyeneñē, kārawa.  
 abonkyi-abonkyi, + *rough places*. Is. 40, 4. Lu. 3, 5.  
 \*abo-nsewē, *pavement*; s. nsewē.  
 \*bonu, o-bonúkyérefo, = opataku; pr. 513. [obonú, G. = bommā.]  
 \*abo-ohyew, *wrath, rage, fury*. Je. 7, 20.  
 \*o-bo-paefo, *pl. a-, quarry-man, stone-cutter, stone-mason*.  
 o-bo-poñ, + *monster*. Job 7, 12. Je. 51, 34. — o-bo-poñ, *pl. a-, Ex. 32, 15*.  
 boradekyena, must be boadekana.  
 bore, *v. 1. + to dig up*, Pr. 16, 27. — 3. + *to search for*.  
 bōre, = onānkā. — Borebóre &c. (both words without a prefix).  
 boro so (4) + *to prevail; to be the better, to have the advantage*.

\*o-boro-adwuma, *beaten work*. Ex. 25, 18.

abrode-sé, *pl. id. 1. stump of a plantain-tree* (nea woatu reko-dua nè nea esi hɔ) from which new trees grow &c.

Börönfo, 1. a tribe subject to Asante; s. Gr. p. XIII. (II. 2. Burom). — 2. a name given by the Asantes also to other tribes speaking Apotokan (*ib. II.*) = Kāmānāfo.

boró-wò-nyā, *Christmas and New-year's-day*. Okrānni bi kyeree ase se: Kañ wɔñ a wosom Börofo Nkrañ no ye Börofo no ñkoa, na afe du so na wɔrebeye ñkoa no aye a, wɔboro wɔñ ansā-na wɔamā wɔñ ntama nè ade no. Enti na ñkoa no too sã afe no Boróonyā = wɔboro wo a, ɛnna wunyā.

abosam, + a bare rock, Ex. 26, 4. = botan ferefere.

\*o-bosom-fre-dan, a house to consult tutelar spirits. Is. 65, 4.

\*o-boson-huhuw, *pl. a-, idol*. Is. 2, 8. Eze. 20, 7.

\*hòsow-ye, *inf. heaviness*. Job 9, 27.

o-bósú a akyēñkyēñ, *hoar-frost*, s. ñkyēñkyēñ.

bota, l. 7. ... ammota no hɔ. — \*botan-tim, *an immovable rock*.

\*abotan-forofo, *the wild goats of the rock*. Job 39, 1.

abotiri, + ani akyi ab., *a head-band over the eyes*.

\*abotiri-māfo, *one that bestows crowns*. Is. 23, 8.

\*bɔ-to-hɔ, *inf. [bɔ 62]: mɔñnyé nò b., be not slothful to do it*.

bɔtoro: + wabɔ no b., *he has wounded him to death*. Re. 13, 3.

\*bɔtoro-fe, *deadly wound*.

botow, + *to be relieved*, Job 16, 6. — *tr. + to make stoop*, Pr. 12, 25.

\*abo-tu-bea, *quarry*. — \*o-bo-twāfo, *pl. a-, hewer of stone*. 2Ki. 12.

bɔw, *v. 1. is or belongs to bɔw*.

boŵerewua, *a nail that has become black by disease*; s. mmow.

bo-yerew, + *heart-burn(ing)*.

bra, 4. + nea eye hoñhom de bra okāra nè hōnam, *soul and body participate of the nature or qualities of the spirit*. K. § 180.

o-bra, 2. + obra hō mmāra, *moral law*.

\*abra-bu, = abrabɔ; ab. mu nyiñ, *moral development*. K. § 185, 2.

bram, 1. + *to enclose*, Eze. 46, 22. aban a wɔabram hō, s. aban.

\*o-bra-su, *nature*. 1Cor. 11, 14. [Da. 11, 24.]

bu, 12. bu mu, *d) to divide*, Eze. 5, 1. cf. abupen. — 15. bu so, + ebu ne nsa so, *his means are not sufficient to pay this*. — 23. + bu .. mā, *to impute*. K. § 275. — 28. b) bu mañ, *to form or constitute a state or kingdom*; o-nè wɔñ kobuu esūm-mañ, K. § 195.

abu, + *breach, destruction; mischief*. Ps. 106, 23. Pr. 10, 15. Eze. 7, 26.

\*o-buafo, *he that answers*. Mal. 2, 12.

bubu, + *intr. to be humbled, to humble oneself*. Je. 44, 10.

\*o-bubufo, *breaker*. Mi. 2, 13.

abufu-hyew, + *fierce wrath, rage*. Ex. 32, 12. Pr. 6, 34.

\*abufuw-ye mu nyā, *slow to anger*. Ps. 145, 8. — (abui, Gā.)

buma, + *to lay hold of*. — \*o-bu-mā, *inf. imputation*. K. § 275

\*abuñ-abuñ, *green fruits*. Ca. 2, 13.



- buñkam so, *to be very excellent, supereminent, transcendent(al)*.  
 búntwère, *pl. a-; akutu no ye ab., these oranges are unripe*.  
 abunu × (o-bonu, G. a large drum.) — e-bunu, Ak. s. ebuñ.  
 \*bũrobũro, *adv. entirely, totally; syn. korakora*.  
 bũro-kũruwa [brofo kuruwa] 1. a European jar, can, cup, mug &c. 2. a large tree and its edible fruit similar to a pomegranate, but larger and with larger seeds.  
 (buró-ònyā × s. borowo-nyā.)  
 (bũrúbũru = G. blublu.) — odi me nyā bũrobũro &c.  
 \*buru-kasa, *foul talk, obscene language. K. §103*.  
 (burukuruwa × s. bũrok.) — burum, *pr. 682. (×o-)*.  
 aburuwá-ba, *a child of a female slave (× a vile person)*.  
 \*buruw-ade, *battery. Eze. 26, 9*.  
 \*abusũa-kahiri, *oguan a. s. aboa bi yam' nsono a abobow se kahiri no. — \*abusũam', onipa nammonmu bon no, the low, concave part of the metatarsus. — abusũa-pon-ni, a member of a large family*.  
 abusu-de, + *a cursed thing, curse; iniquity. — \*abusu-dwuma, works of iniquity. — abusu-dwene, thoughts of iniquity; evil devices*.  
 \*abususem-kāfo, *blasphemer*.  
 o-busuyefo, *pl. m-, + ungodly man*.  
 \*bu-tra-so, *inf. over-rating, over-estimation; obu no b., he over-estimates him, K. §110*.  
 \*bútũru [Eng. Ger.] *butter; s. dagyi*.  
 butuw, *intr. + to be overthrown. Jon. 3, 4*.  
 \*butuw-bea, *abutuwi, couching-place, resting-place for beasts*.  
 \*o-buw, *inf. s. buw 5*.

## D.

- da, *v. - 12. da adi, cf. da gua. - 17. da ho: a) + ne hō da ho, he lay uncovered. Ge. 9, 20 - c) eso da ho, it is uncovered. 1Cor. 11, 5*.  
 e-da, + *da a enni ase, ensā dà, entwam' dà, eto rentwa dà, eternity*.  
 \*dā-asetrā, *eternity as a quality*.  
 \*dā-ho-wō, *id., eternal existence*.  
 o dábáw, + *snuffers. Ex. 25, 38*.  
 dabea, *place, lodge, resting-place. — da-bere, + resting-place*.  
 \*dabiebio, *s. akura. — o-dabrabafo, pl. n-*.  
 dādā, *3. + to entice. — o-dādāfo: ota d., a deceitful bow*.  
 dade-kwasi, + *tin. — dade-kyew, cf. akōkyew*.  
 \*dade-sańka, *an iron pan to roast or bake in. Le. 14, 21*.  
 o-da-dwēñ-nè-haw, *care. Mt. 13, 22. — adae, + place of sleeping*.  
 \*o-daemone, *pl. a- [Gr.] demon*.  
 \*o-dacmoneni, *pl. a- -fo, one possessed with a demon*.  
 adae-sō, + *dream. — \*adafa-bō, inf. enticing &c*.  
 \*adafae, *Akw. = nsankyiri, hīawa, aŵiriwa, mmām'*.  
 \*o-dafā-twa, *inf. turning from one side to the other in (desire of) sleep; tossing, tumbling and rolling about. Job 7, 4*.  
 \*o-dagyafó, *adagyawfo, the naked. Job 22, 6. Eze. 18, 7*.

\*dagyi, As. [Marewa: wagyi] *butter*; s. buturu.

\*adaka-tiri, *top of the "bases" in Solomon's temple. 1Ki.7,35.*

adaka-teñ, + *any long box*. — \*adakawá, *a small box, coffer.*

adakũro, + *chief of a town or village.*

o-dammá, + *pl. adammā, chambers. Eze.40,17.*

adamfo, + *companion*. — adamfowa, 2. *acquaintance, friend.*

\*adamfowá, *beloved, love. Ca.1,9.* — o-damōa, *pl. a-*.

dàñ, v. 4. + *to fetch, get or collect in (outstanding debts); to enforce payment, get cashed, recover a debt.* — adañ, + *dependence.*

dañ', v. — dañ ani, + *to wrest, distort (judgment, the truth); wonnāñ ani, it is unalterable, immutable, unchangeable.* — oñañ m'a-katua ani, *he changed my wages. Ge.31,7.* — dañ asō: eñañ atiefo asō, *it subverts the hearers; dañ butuw, to overthrow. 2Ti.2,14.18.*

dannañ, + *to turn about; Ja.3,3f.* — adannañ, *turning, turnings about, Ja.1,17. Eze.1,6.* enni ad., *it is unvariable. K.§295b.*

\*dannañfo: tekrema d., *a wayward tongue. Pr.17,20.*

o-dá-ànó, + *trap spring; stumbling-block, Ro.11,9.*

adansá, *better: adensa.*

\*adanse-gye, *inf. a receiving or acceptation of testimonies given, convincement, the being convinced of. Heb.11,1.* — \*o-danse-huhuni, -fo, *a worthless witness.* — \*adanse-hunu, *witness without cause. Pr.19,28.24,28.* — \*adanse-sem, *testimonies. Ps.119.*

\*adan-sem [oñam asem] *madness. Lu.6,11.*

\*o-dan-sifo, *pl. a-, builder of a house; oñ. nyansafo, master-builder.*

da-nsow, l. 2... nsow]; oyi d... agyirae... *Je.12,9.*

danta, = denā. — adantapu, *silk-cotton; syn. tenterehú.*

adapā, + *ignominy; (× adagyaw.)*

\*adapen-soñ-afāhye, *the Feast of Weeks. De.16,9.*

dasúman,?— dawadwa, dawagua, ... *cf. + tā(p.466), ayam'de.*

de, v. 5. + oreko no na ode sū, *he went on weeping; ode no tañ ara nna ñhinā, he hated him all his days. 1Sa.1,10.6,12.18,29.*

ade, + 11. ehō ade, *means. K.§207.* — 12. eso ade, *consequence, result, fruit, reward, recompense.* — 13. Cpds. ade- or nneema-ñhinā-hū, *omniscience; ade- or nneema-ñhinā-so-tumi, omnipotence.*

\*adebisa-de: ye-, *to use divination. 2Ki.21,6.*

o-debisafo, + *one that has a familiar spirit. Le.19,31.20,6.*

\*adebo-su, *nature. Jude10. Cf. su, bañ, obra, obrasu.*

dedaw, 2. ... adamfo ... — \*dedaw-ye, *inf. oldness. Ro.7,6.*

o-dede, *pl. a-, Ec.5,11.* — \*adede-sem, *goodly words. Ge.49,21.*

\*ade-dodow, *riches, fulness; 1K.10,23. Ps.24,1.*

\*dedua-dañ, dedua-fi, *prison, dungeon.*

\*adefedefe, *inf. Job 32,21f.* — \*ad-sem, *smooth things, Is.30,10.*

o-defemfo, *pl. a-, borrower, = odefirifo.*

o-deferefo, + *devout (Ac.2,5).*

\*ade-fòforó, *a new, different, strange thing, s. foforo.*

\*o-de-fŵefo, *seer. 2 Sam. 24, 11. 1 Ch. 29, 29.*

odeha, *better: ode-ne-ha.*

\*ade-hū, *inf. sight, eyesight. — \*odehūfo, pl. a-, a seeing person;*

\*ade-hye, *inf. measuring (with hollow vessels). [seer.*

o-dehye, 1.+ a) ohene bogyani; b) obiara a ote n'abusūam' - < (when ...). - 4. + a tumor on the eyelid, sty. hordeolum.

o-dehye-ba, *pl. adehye-mma. — adehyewá, (× o-).*

\*ade-kari, *inf. the act of weighing.*

\*adekora-bea, -dañ, -ofi, ade-korae, *storehouse, treasury.*

\*ade-koro, *one or the same thing; dŵeñ ad., to be likeminded.*

\*adekoro-fŵe, *inf. simplicity. — \*adekoro-ye, inf. monotony.*

ade-kye, 2. *the act of + communicating. (He. 13, 16.) [K. § 305.*

\*o-dekyefo, *pl. a-, divider. Lu. 12, 14.*

adekyēe-hēmá (<-hama). — adekyé-soroma, *wuedi, kyekyep. dèméréku (×-gu).*

deñ, + (in l. 9) mframa a emu ye deñ, *a fierce wind. Ja. 3, 4.*

e-deñ, + odēñ na ye na woanni mogya, *be sure that thou eat not the blood. De. 12, 23. — \*deñ-hye, inf. strengthening, confirmation, invigoration; gyidi mu d., Confirmation.*

adéñkúm, 2. *a play of women, s. agoru.*

adensá, *handcuff, manacle, s. ada-nsa. (×=kapo). [1 Tī 6, 5.*

ade-nyā, + *property, Pr. 4, 7. increase, produce, Nu. 18, 30. — gain.*

\*deñ-ye, *hardness; anim d., boldness, effrontery; stubbornness.*

\*ade-paw, *inf. choosing, choice; ad. hō tumi, liberty to choose, power of choice, option, self-determination. K. § 176. 195.*

adé-pé, + *craving, Pr. 10, 3. — \*adepe-de, means of worldly gain.*

\*ade-santeñ, *all existing things in the world. He. 1, 2.*

\*ade-sēre, *inf. petition. 1 Sam. 1, 17. — \*ade-siei, treasury. Pr. 8, 21.*

\*ade-so-di, *inf. government of the world.*

\*ade-so-fŵe, *inf. preservation of the world. K. § 152. 189.*

\*ade-susuw, *inf. measuring of length, measure. Le. 19, 35.*

\*ade-ton-ne, *wares for sale.*

ade-to-wo-so, *atowoso, fainting fit, swoon, unconsciousness.*

\*o-dew-so, *with grace. Col. 3, 16.*

ade-ye, + *operation. 1 Cor. 13, 6. e-so ade-yo, execution. K. § 304.*

di, 17. + di kām, *to be damaged, deficient, lacking. Ec. 1, 15. — 22. + ode wōñ dii anim, — dii hō, — dii akyiri, he put them foremost, — after, — hindermost. Ge. 33, 2. — wadi me ahūñkañ. — didi so, to follow in succession. Ps. 89, 1(2). — 25. + di mu akoteñ, to be the main point, the principal thing. — 27. di gyina, to last. — 32. + di kōm, to be hungry; di sukōm, to be thirsty. — 37. + atutrā (Ge. 13, 3). — 53. + (after adehyesem) akokūrokosem. — 83. + wodi mfew-āno, they kiss each other; wodi abogyafra, s. this. — 87. + di nsusom', to be joined or fitted together, to stick together. — 88. + ñhūanim. — T. To act in (×a) mutual ... 96. + wō-nè mo di ntetewmú, they separate you from their company. Lu. 6, 22. — A-W. b) abogyafra, mfew-āno, gyina, ñhūanim, kām, akokūrokosem, kōm, akoteñ, anadŵogua, sukōm, nsusom', ntetewmú, atutrā, ayeware.*

\*di, Ak. contr. = de yi, ni.

\*àdlaba, G. adiaaba, a precious coral or bead.

dibea, + situation, relation, state, K. §100. 236. (abakan d., the right of the firstborn, De. 21, 17.) — order, manner. Ps. 110, 4.

didí, v. — 2. + didí hō, to have the usufruct of. K. §110. — 5. to feed (of sheep &c.); red. didídìdì, Jer. 6, 3. — adidí, + Awurade ad., the Lord's Supper. — adidi-bea, + pasture, Ge. 47, 4. cf. yemnea. — \*adidi-dáká, crib, manger. Job 39, 3. — adidi-dé, 1. + provision, food, Ps. 132, 15. Pr. 6, 8. — 3. Awurade ad. = Aw. adidi. — o-didifo, + devourer, Mal. 3, 11. — adidii: \*adidii-asefo, sing.-ni, persons at meal, partakers of a meal; Awurade ad., communicants. — \*adidii-ase mpae, grace, prayer at meal.

\*o-difo, pl. a-, one who eats &c. Ec. 5, 11. ruler, Mi. 5, 1(2). Na. 3, 12. so d., prince, Re. 1, 5. heir, He. 11, 7. 9.

o-difudé-pesó, greedy of gain. 1 Ti. 3, 3. 4, 8.

\*o-dikañfo, pl. a-, author. He. 12, 2.

\*o-di-mā, inf. intercession(s); cf. sere-mā. 1 Ti. 2, 1.

\*o-di-mā-fo, intercessor, mediator; advocate; redeemer, avenger. [Job 19, 25. 33, 23. Is. 59, 13.]

e-diñ, (l. 5.) + eyi diñ na obo wui, to this end he died. Ro. 14, 9.

diññ, ode n'ani fwe no d., his eyes are fastened on him. Lu. 4, 20.

adinam, pl. n-, 2 Ch. 4, 16. flesh-hook, Ex. 27, 3. — adintrum.

adiñkärá, 2. a kind of amulet, otuo-suma. — adipū.

\*adiyi-da, Kristo ad., Epiphany. — \*adiyi-dwuma, prophetic office. — \*adiyi-señ-kā, inf. (the gift of) prophecy. 1 Co. 13, 2.

\*adiyisem-kāfo, prophet. Mi. 2, 11.

d o, v. 1. + Ge. 1, 22. 7, 17. — 3. + do mmoawa, to breed worms. Ex. 16, 20. — 17. do hō, a) to love, like, Ge. 27, 4. 9. — b) to spare &c.

\*o-do-so, willingly. 1 Pe. 5, 2. — \*do-adidi, love-feast. Jude 12.

ado-de, + delight, Ps. 119, 24. 92. Pr. 8, 30.

o-dódo-beñ, pl. a-, ... distills + (drops, runs) ... + spout, pipe, long tube, used as a conductor of water, oil &c. Zec. 4, 2.

\*dodo-dodore, \*dodore, red. v., s. dore.

dodoñku, ... abo d., it has blistered; Ak. donnon; cf. horonoa.

\*dodow-pofo, stammerer; Is. 32, 4.

\*dodow-nyā, inf. fulness. Nu. 18, 27.

\*dodow-ye, inf. multitude.

adoe, + (in l. 1) mercy; — adoe-ye, + goodness, mercy. Ex. 34, 6f.

\*adoeye-de, mercies. Is. 55, 3. — odoeyefo, + gracious (person).

o-dofo, — 3. friend. Est. 5, 10.

adokodoko-de, + dainty; di ad., to feed delicately. La. 4, 5.

adokodoko-sem, + kā ad., to flatter. Pr. 2, 16.

dokōn-kāñkyee, bread of ripe plantains.

adokōn-ni, the manner in which odokono is eaten.

\*o-dom-akyede, gift of grace, free gift. Ro. 1, 11. 5, 15f. 6, 23.

o-dom-manii, + the valiant, Am. 2, 14. syn. okōfoni, osabarima.

dom-máta, pl. n-, + 2 Ki. 3, 23. — \*dom-di, inf. war. 1 Ki. 15, 6. 16.

- \*o-dome, *inf. cursing*; nnoine, *inf. curse*.  
 dòn, + *to pervade, imbue*. K. §119.  
 adòn-ne, + *mercies*. Ac. 13, 34.  
 \*dòn-nodow [dòm dodow] *multitude of a host*. Ps. 33, 16.  
 \*donnoñ, Ak. = dodoñku, *cf. horonoa*.  
 dòre, *bone adore ahye won so, they are laden with sins*.  
 ado-sase, + *field*. Ne. 11, 25.  
 dote, + *swish, plastered clay*. — \*dote-tow, *lump of clay*.  
 \*dotoyai, As. *bog, morass*; s. doto, dontori, denkyedenkye.  
 e-dow, l. 4. Alatafo na ede ñwene ntama.  
 o-dowá, (2.×) - 3. (× the armpit).  
 \*o-do-yere, *beloved wife, favorite wife*. Ps. 45, 9 (10).  
 \*drako [Gr.] *dragon, monster, serpent*, *cf. otweasee*. Is. 27, 1. 30, 6.  
 du, v. + l. 5 memã adu, *I shall fulfill (the number of thy days)*.  
 Ex. 23, 26. - + l. 7 onnú, *he is the worse*, 1 Co. 8, 8. - Phr. + Ge. 39, 2. -  
 du āno, *to be sufficient, to come to perfection*. K. §214, 1.  
 dũa, v. 2. c) *red*. duadua, *to set*. Is. 62, 6.  
 e-dũa, 6. + dua-mu, *pl. n-, in ward, in prison*. - 9. s. si 43f. Col. 2, 2.  
 \*dua-bo-dua, *ebony*. Eze. 27, 15. — \*dua-dwumfo, s. duasenfo.  
 duam', *pl. nuuam'*; duam' da, dua-mu-nua, *imprisonment, the state of being imprisoned*. Eze. 7, 26. - dua-mu-nua ntade, *prison garments*. 2 Ki. 25, 2.  
 aduan, + (l. 3) *food for beasts, provender*. Ge. 24, 32.  
 \*aduan-kom, *hunger for or famine of bread*. Je. 42, 14. Am. 8, 11. -  
 \*aduan-kora-dai, *corn-magazine, garner*; \*aduan-kora-kürow, *city of store*. — \*aduan-nõa-dai, *house for cooking*. Eze. 46, 24. —  
 \*aduan-twa, *harvest*. Joel 1, 11.  
 \*dua-señfo, *pl. n-, carpenter*. 2 Sam. 5, 11.  
 \*dua-towfo, *feller of a tree, hewer of wood*;  
 \*dua-twafo, *wood-cutter*. Je. 46, 22. De. 29, 11.  
 \*adu-bèñ [aduru b.] *sulphur, brimstone*; s. sufre, atodu-dubèñ.  
 adu-biri, *ink*. 2 Co. 3, 3. *lead-glance, eye-pigment*. 2 Ki. 9, 30. Eze. 23, 40.  
 due, l. l. 4. *verb (× word)* - l. 6f. *amulets, or ... worship, ...*  
 \*aduemme, = ahye-mme, *a kind of mouse (otew abe)*; s. akura.  
 \*adu-frae, *confection &c.* Ex. 30, 35.  
 adu-hũām, + *sweet incense*. Ex. 30, 7f. ... fwentéā, abefo. -  
 \*aduhũām-hyew-muka, *altar of incense*; *cf. hũām-aforemuka*.  
 \*adu-kokó, *red paint, ruddle, red chalk, (vermilion?)* Eze. 23, 14.  
 dúkuduku, ebubuu d., *it was broken to pieces*. Da. 2, 34f.  
 dum, + ani adum, *it is faded*, Le. 13, 6. 21.  
 e-dum, 2. + *pillar inserted in a wall, pilaster, post*; *cf. afasudum*.  
 [Eze. 40, 9. 14. 20.  
 \*du-mono, *a green tree, opp. duwui*. Eze. 20, 47. Lu. 23, 31.  
 \*o-dun-tiri, *pl. a-, [odum, otiri] capital of a pillar, ntāsotiri*. 1 Ki. 7, 16.  
 duqbo, v. [ebia efi "odua obo, " = óyè nea obi nyee bi da, óyè  
 anuoden a etra so] + *to frisk*, Je. 50, 11. [Ps. 35, 26.  
 aduradé, + ahohora si no ad., *he is clothed with dishonour*.

duru, v. 1. + usew aduru no, *a curse lies on him. De. 29, 20. — 4. d. mu afiforo, to dedicate (a new house). De. 20, 5.*

aduru hūāmhūām, s. aduhūām. — \*aduru-hye, *inf. the act of embalming a corpse. Ge. 50, 3. — \*aduru-titi, inf.?*

\*du-wui [dua a awu] *a dry tree; opp. dumono.*

dwe, F. = due.

### Dw.

\*dwabiri, *place of assembly. La. 2, 6. cf. aguabirim'.*

dwaē, l. 4. odi (× obo) me so ah.

\*dwaē-yo, *inf. = dwaēbo. Is. 25, 5.*

dwē, l. 4. anká (× enká) bi. — dwē, l. 2. dwedwedwē.

dwēā, *a fine girl, lady. — \*o-dwēā, hemorrhage, = atwamene.*

(o-dwēhene ×) s. odwennini. *pr. 2472.*

\*adwem-mone [adwene b.] *nnipa hō ad., evil surmisings. 1Ti. 6, 4.*

\*adwem-pa, *reasonable, judicious thoughts; discretion. Pr. 1, 5.*

dwēn, v. + dw. tirim, *to devise, Ex. 31, 4. to meditate. Ps. 27, 4. — dw. adwempa, to be discreet, soberminded, Tit. 2, 5f.*

dwēnnwēn, + *to muse. Ps. 39, 3f.*

adwene, — n'adwēnem' tew, + *he is soberminded, 1Ti. 3, 2. n'a-dwēnem' atew, he is in his right mind again. Mk. 5, 15. tew .. adwēnem', to teach, train. Tit. 2, 4. — adwēnem'hare-sem, + lightness. 2Co. 1, 17. — \*adwēnemū-hārefó, lightminded, frivolous person(s). — adwēnem'tew, + 2. sound mind, sobermindedness, sobriety, female modesty. 1Ti. 2, 14. 2Ti. 1, 7. — \*adwēne-nta-nta, double-mindedness; adwēne-ntantafo, the doubleminded. — \*adwēn-hare, = adwēnem'hare. K. §44f. 48. — \*adwēn-koro, unanimity; wode ad. yee, they did it with one accord, unanimously; ye ad., to be of one mind. Ro. 12, 16. Phi. 2, 2. Cf. nokoro.*

adwennimma. — dwēnsq-toā. — adwēnnwēre.

dwērew, + *to be broken in pieces. Is. 8, 9.*

\*dwerekuwa = takuwa ketewa.

dwe-tiri, b o d., + *to hoard. Is. 23, 18.*

\*o-dwīn-honi, *pl. a-, idol. Is. 48, 5. Ho. 13, 2. — adwīn-nadé, instrument. — adwīn-ne, + \*dwōm ad., nsānkū-dwīnne, musical instrument. 1Ch. 16, 5. 42. — \*adwīn-ni-hō-aboaso, the Industrial Committee (of the Basel Missionary Society).*

dwīra, (l. 12. adwēnnwēre) + 3. *to dedicate. Ne. 12, 27.*

\*adwīra-de, = odwīra hō ayeyede. *Nu. 6, 10f.*

\*o-dwīra-twa, *inf. 1. s. odwīra. — 2. dedication. Ne. 12, 27.*

\*o-dwō, *inf. meekness, gentleness, mildness. Phil. 4, 5. 1Ti. 6, 11. Ja. 3, 17.*

adwóbáw, *a (× the chief) branch ...*

dwōdwo, + *safe, in safety, in peace; onam dw. mu bae. Ge. 33, 18.*

adwogu, most probably adwoku.

\*o-dwō-koni, *pl. a-fo, one sick of the palsy. Mt. 9.*

\*dwōm-mone, *nasty song. — \*dwōm-so-gye, inf. responsory singing, alternative song. Ex. 32, 18. — \*o-dwōn-kyerefo, singing master. Ps. 4. 5. &c.*

\*adwōw, 3. l. 1. amim (× anim) — 4. (× *for one's own payment*) thus paying oneself.



\*dŵow-ade, *prey*. 2 Ki. 21, 14.

dŵudŵo .. kōma, *to be refreshed*. Ex. 23, 12.

\*adŵuma-dai, *workshop*.

\*adŵuma-de, *fruits of labour*. Ex. 23, 16.

dŵuma-di: asase-so-d., *earthly calling*; osoro d., *heavenly calling*.

\*adŵuma-tow, \*adŵuma-ye-tow, *levy, tribute of bond service, tribute service*. 1 Ki. 4, 6. 5, 13. 9, 15. 21. — \*adŵuma-ye-hoafō, *helper in doing a work*. 1 Co. 3, 9. — \*adŵuma-ye-nnua, *instruments*. 1 Ki. 19, 21.

o-dŵumfo, F. gwimfo, + *craftsman*. Ac. 19, 24.

## F.

fa, v. 16. + ɛfa hē ara a, *in every respect*. K. § 132. cf. 21. b). — 20. fa ase, + a) fa ase ye, *to do secretly*. 1 Sam. 18, 22. cf. nam ase. — b) fa ase, ...

afā, *place, room, side*; afā da so wō ho, *still there is room*; Lu. 14, 22.

owo yen afā, *he is on our side*; Lu. 9, 50.

\*o-fa-ba, *inf.* [de ba, fa ba] *the act of procuring, bringing*; ofaba adŵuma, *a positive task*. K. p. 63. § 221.

o-fabafō, + 2. = ofarebae, *inventor*; Ro. 1, 30.

\*fā-bea: n'akwan no f., *the paths of their course*. Job 6, 18.

afā-bó, + *rubbish*. — \*fafiri-kā, *inf. absolution*. K. § 340.

fām, (× femfām) 2. + obo no fām fasu no hō, *he smites him to the wall*. 1 Sa. 18, 11. 19, 10. Cf. kā 43.

\*fam'-ade, *matter, stuff; the world of matter (and mind), nature*; opp. honhom. K. § 173f. — mfāmfiā, + *bowls*. Re. 5, 8.

\*fam'fam', *very low or deep beneath*; f. asase, *the land of the depths, the lower parts of the earth*, Eze. 32, 18. cf. 31, 14—18. 32, 24. a-sase ase (fām').

\*fam'ni, pl. -fo, *a man from below, of the earth, earthly*. 1 Co. 15, 48.

\*fam'-su, *physical nature*; f. mu nyin, *physical development*.

fāin, + *openly*. Mk. 1, 45. [K. § 185, 2.

o-fare-bae, + *inventor, author*, He. 5, 9. *heretic*; cf. ofabafo.

mfāre (not fāre). --- mfāre, tu donkoro nè ... *betw. 1 and ...*

mfāre-tu-bere, *from about 1 to 1 o'clock*. [Re. 9, 17. 17, 4. 18, 12.

\*afase-biri, 1. = afasew tuntum. 2. *dark-violet colour, purple*.

mfā-só, + pe hō mf., *to make merchandise of*. 2 Pe. 2, 3.

\*mfaso-de, *means of making profit*.

\*afasu-dum, *projections of a wall*. Eze. 40, 16. 22.

afasu-sin, *ruins*. Is. 49, 19.

mfa-to-hō, + *allegory*. Ga. 4, 24. — mfatohō-sem, *parable*. K. § 318.

\*fatu-dade, pl. f.-nnade, *mattock*. 1 Sa. 13, 20.

fe, 4. fe nehō akyiri, + *to relent*. Ps. 135, 14.

afe, + woadi mfe du nè akyiri, or, woadi mfe du de rekō, *they are ten years old and upward*. Nu. 3, 14. 4, 3.

fea, f. so, *to repeat, do again*. Pr. 19, 19. — mfeafeahō, K. § 7, 1.

afe-dan, + *the year's end*. Ex. 34, 22. 2 K. 4, 16f.

\*afe-di, *inf.* = few-di, *scorning*. — \*o-fedifo, = ofewdifo. Pr. 1, 22.

- fefa, × better: fofa. — fēfēfo, *quarrelsome men*; cf. mfēfēwā.  
 \*fefew, s. few, fifew; *to suck; to feed sweetly on*. Job 24, 20.  
 mfefew-ade, + *ornaments*. Is. 3, 18. — \*mfefewe, *sprout, shoot*.  
 \*afe-foforo(-da), *New Year's day*. [Eze. 16, 7.]  
 fei, fēfei, *to consider closely*. 1 Ki. 3, 21.  
 fékúw, + *sect*, Ac. 24, 5. — Kristofo f. bi, *Christians having the same creed or confession*. — \*feku-bo, *inf. formation of a society &c., association; fellowship, companionship*. K. § 306. — \*feku-sem, *sect*, Ac. 24, 14. *heresy*, 2 Pe. 2, 1. — o-fékúni, + *proselyte*. Mt. 23, 15.  
 fem, 1. + (de.. fem) ... — fēmm, 2. + *flat*, Nu. 22, 31.  
 \*fentem, + *to plough*. — \*fentem-bere, *ploughing time*. Ex. 34, 21.  
 \*o-fentemfo, *pl. f., plougher*. Ps. 129, 3.  
 \*afe-peñ, + *pl. m-, a series or period of 7 years, week of years*; cf. dapeñ. Da. 9, 24. 27.  
 \*fēre, v. [red. fērefēre] s. frē. — fēre, v. 2. f. or feri mu.  
 e-fere, 1. + ahina a. s. asańka a abo fā.  
 e-fere, + *cucumber*. Is. 1, 8. Je. 10, 5. — Ainfere, *pr. n., s. asafō*.  
 fērefēre, + *wadi ne nhinā f., he has eaten up every bit*.  
 \*fere-fuw, *cucumber field*; \*fere-tūro, *garden of cucumbers*.  
 \*feri, v. = fēre 2. wode fitii f. dua mu tu mu tokuru, *they bore out a hole from a piece of wood with a gimlet*.  
 \*mfe-santeñ ntoatoaso nhinā, *for ever and ever, from age to age*.  
 \*fete, v. s. fetew. — \*fete-kwañ, *a furrow drawn by the plough (of the length of an acre)*. 1 Sa. 14, 14. — \*fetew-ade, *plough*.  
 \*o-fetewfo, *pl. a-, plougher, ploughman*.  
 \*mfetewē-kā, *furrow*. Job 39, 10.  
 mfew-āno, + di mf., *to kiss each other*. Ps. 85, 10(11).  
 few-di, o-few-difo, = afedi, ofedifo.  
 fi, v. 15. fi gua Ps. 68, 24(25). — 24. efifi ntabań fa, *it makes itself wings*; Pr. 23, 5. fi wusiw, *to emit smoke, to smoke*. Ge. 15, 17.  
 mfi-ase, 2. *determination, direction or tendency to some end*. K. § 182.  
 \*fiaso, As. a *weight of gold*.  
 \*fi-bea, *place from which a thing comes; mine*, Job 28, 1.  
 \*afi-de[ofiade] *household-stuff or goods, furniture, movable property*.  
 Ezr. 1, 4. Mk. 3, 27.  
 \*afi-de [efiade] *uncleanness*. — \*afide-ye, *inf. id.*  
 \*afide-yefo, *an unclean person*. Ep. 4, 19. 5, 3. 5.  
 \*o-fie-asetrā-sem, *the affairs of (this) life*. 2 Ti. 2, 4.  
 \*o-fie-asore, *family prayer, family devotion*.  
 o-fie-fwē, + *management of a household, dispensation*. 1 Ti. 1, 4.  
 o-fie-nipa, *household servant, domestic*. Lu. 16, 13. Ac. 10, 7.  
 \*fifew, *red. v. s. few & fefew*.  
 \*mfifii, *bud, plants, productions of the earth*. Is. 42, 5. 61, 11.  
 afi-foro, duru mu af., *to dedicate*. De. 20, 5.  
 \*mfimufo, *pl. id. one that escapes*; cf. oguańfo.  
 \*o-fi-ni, *one of the household*, Ge. 15, 3. *pl. (a-)fifō*.

mfini-gyer, + *Cf.* asin, nsā-kawe, nsā nyinyānyinyā.

\*o-fi-prama, *a large yard*, enclosed by 6—8 houses, not forming part of the main street.

afiri, (l. 2) + ohintimpraku. — \*o-firi-sumfo, *pl. a-, fowler*.

\*infitiase-de, -sem, *elements, rudiments*. Ga. 4, 3. Col. 2, 8. 20. 2 Pe. 3, 10.

\*afiti-fwerow, *cf.* fwerow.

\*afi-trā, *inf. family life*; wo af. mu, *when thou sittest in thy house*.

\*o-fitrāfo, *pl. a-, one that sojourns in a house*. Ex. 3, 22. [De. 6, 7.

o-fi-wura, + *host*, Ro. 16, 23. — o-fi-wurabea, *hostess*.

o-fō, wode n'ase titiriw (× ne nhin) poma ad.

(mfoā, must be mfuā, mfuawa.)

fofa, + de nsa f. anim, *to stroke one's face, soothe, flatter, make suit*, *cf.* defedefe. Job 11, 19. Pr. 19, 6. Ps. 45, 13. — \*mfofa-hō, (= afofare) *mounting, framing or setting (of jewels), socket*. Ex. 28, 13.

mfōfānā, *sores (× on the sole ... and) between the toes*.

afōfāntō, *butterfly*; kinds: odefufū', gyahéne, nkāní, akukuá, osófó, nsoromma, tumm-nè-hyen.

\*afofare, *setting, socket (of gems)* Ex. 28, 11. *compass, settle*. Eze. 43, 14.

\*o-fofo, *pl. a-, [fow] plunderer, spoiler*.

\*fōfō, s. fō; home f., *snorting*. — \*fōfō, *mourning*. Ps. 38, 6(7).

fōfō, l. 2. horo (× boro) — fōfoe, = foefoe, s. foe. Job 12, 23.

fófóro, + *different, strange, ade-f. + some strange thing*. 1 Pe. 4, 4. 12.

foforó-yé, + *newness*. Ro. 7, 6. — fofrahá, *a kind of shrub*.

fomm, + *in the twilight*. 2 Ki. 7, 5. 7.

\*afōm-mā, s. afono-mā. — afōm-akūm, *better*: ofōnkum, a-

fōmfām, f. hō, *to be joined or cleave together or one to another*; *cf.* kā 43. Job 41, 17. 23. Da. 2, 43.

mfōmfām-hō, *border*, Ex. 25, 25. *raft, float*. 2 Ch. 2, 16. s. nteñ-ani.

afōmfōn-sém, di af., + *to commit a wrong, to commit treachery*. [Le. 5, 21(6, 2). Eze. 15, 8.

mfōmso-mu-sore, *a rising or desisting from trespasses, correction, a setting to rights what was wrong, reformation*. 2 Ti. 3, 16.

o-foñ, + *leanness*. Ps. 106, 15.

\*mfonin-nuru, *painter's colour*. K. § 41.

\*o-fōnkūm, a-, s. afomakum. — fōndfōnō, + 2. *feeble*. Ge. 30, 42.

afonom', bō. af., *to howl*. Ja. 5, 1.

\*afono-mā, *mouth-ful, morsel, piece (of bread)*. Pr. 23, 8. Eze. 13, 19.

o-fononō, *pl. a-, oven &c.* — o-fontō-biā, *cf.* atipateram.

afore-bó-dé, + *sacrifice*.

\*afore-gya, *an offering made by fire*. Le. 23, 25.

\*afore-muka, *altar*. Ge. 8, 20. — \*afore-poñ, *altar*. 1 Ki. 6, 22.

foro, v. + womā won mu nokware foro, *they enhance or increase the knowledge of truth believed and obeyed among them*. K. § 293.

\*mforo-só, *inf. going up, ascending*. Ps. 120—134.

forow, v. (1. G. fōlo, flo, = tẁitẁa.) 2. + G. flon.

fow, v. l. 3. .... kō afuw biara a wope mu ... *Cf.* fōm.

\*afow-ade, *spoil, prey*. 2 Ki. 21, 14. Eze. 38, 12. *Cf.* asade.

mfōwa-bere, usu. mfowa-pa.

fra, 1. + to *mingle oneself, associate, keep company (with)*. 1Co.5,9,11. — 2. ofra, + *he is approved*; emfra, *it is bad*, Pr.20,14. womfra, *they are reprobate*, 2 Ti.3,8. — 4. ofra yeñ mu, *he is one of us, belongs to us*. He.10,39. ofra (mo) mu, *he is within*; omfra (mo) mu, *he is without*. 1Co.5,13. — \*ofra, *inf. ne fra a ofra no, his approved character*. Phi.2,22. ne fra a omfra, *his frailty, infirmity, feebleness, unfitness, worthlessness, baseness*.

afrafra-duaì, *mixed provender, fodder*. Job6,5. Is.30,24.

\*mfrafrae, *mixture, admixture, alloy, composition*.

\*afrafrafo, *mingled people*. Je.25,20.24. af. pi, *a mixed multitude*. Ex.12,38. Nu.11,4. asrafo af., *auxiliary troops, hired soldiers*. Je.50,37.

\*mframa-tama, *sail; sail-cloth, canvas, bunting*, Eze.27,7.

f r e, 4. *red. to win*; ne bra ye fe na efrefre, *he is of a sweet and winning deportment*; frefre .. kãra, *to revive the soul*. La.1,11.19.

mfremfrem-ade, + *dainty morsels*, Pr.18,8. cf. adokodokode.

afre-so, + *in a moment*. Nu.16,21.

fũ, (okasa fũ) in connection with kasa it is Gã (i. e. an Akraism).

fũ, (× perh. ... up;) always connected with nũ.

afũ-afũ, + *crooked*, Is.40,4.

fua, + *sinapi-fua, a grain of mustard seed*. Mt.13,31.17,20.

\*mfuã, mfuawa, s. mfoã. — afuã, l. 3. *even a bit*.

\*mfuakoko, *a ceremony performed among the Aburi people on account of a woman in the sixth month of her first pregnancy*.

mfúdwè, 1. ode (F. dŵow) a woatõtõ no afum'; 2. ode a woatõtõ.

\*afum'duaì, *herb(s), vegetable(s)*. Ps.104,14. Da.1,12. Ro.14,2.

\*afum-misa, *inf. [bisa efunu] necromancy*. — \*o-fummisáfó, *pl. a-*,

\*fun-naka, efunu-adaka, *coffin*; 2 Sa.3,31. [necromancer.

funu, v. + f. (fasu) mu, *to dig through (a wall)*. Eze.8,8.

\*efunu-adaka, funnaka, *coffin; bier*. Lu.16,14.

o-furafo, o-furaefo, *pl. a-*, = onifiraefo. Ex.4,11. Is.59,10.

\*o-fura-tam [ntama a wofura] *garment*. He.1,11.

\*afuru-fa, *inf. [fa af.] pregnancy*. Ho.9,11.

afũrum, + af. kakatefo, *onager, wild ass*; syn. sareso-af. Job39,5.

fusa, *small animals, eating or destroying the thatch which had not been sufficiently dry when it was used to cover the roof*.

\*mfutumawa, *dim. small dust, particle of dust*.

futumerefũnu, *a fabulous beast, having 2 heads & 1 body*.

### Fw.

\*o-fwau-nua, *myrtle*; = mirite. Is.41,19.55,13.

fwe, 5. + wófwe né fwé, *they keep his (its) charge*. Nu.1,53.3,7. —

12. f) fwé nehõ so, *to be chaste*. Tit.2,5.

e-fwec, *a shrub &c.* — fwé, Jer.19,8. *red. fwéfwé*, Zeph.2,15.

fwè, + omfá nye fwé, *he does not regard it, makes nothing of it*; enyé mmã fwé, *it is to no profit*. 2 Ti.2,14.

afwéã, afwéa, *mole*; odi fam' mmoa.

fwéafwéã, *pl. nfwéa-nfwéã*, + *thin (of hair)*, Le.13,30.

\*fwé-adwuma, *office, charge, function*. Ac.1,20.

ifwē-anim, + o-nè no di ñf. kasa, *he speaks to him face to face.*

\*fwe-bea, *aspect, appearance, form.* Lu.3,22.

\*afwe-de, 1. *object to look upon, thing for show; spectacle, gazing-stock; 1 Co. 4,9. Na.3,6. — 2. charge, 2 Chr.31,16. wofwe m'af., they observe what is to be observed concerning me, they keep my charge. Le.22,9. Nu.9,23. — \*afwede-fwefo, overseers over certain charges.*

\*afwedefwe-sem, *instruction for an observance or for the performance of some office or function.* Ne.13,33.

afwee, + *lofty place, 2 Chr.20,24. watch, Ha. 2,1. theatre, Ac.19,29.*

o-fwefo, + *officer, Jos.3,2. pedagogue, child-tender, Ga.3,24f.*

\*fwefo-dwuma, *the office of a bishop. 1 Ti.3,1.*

fwefwe, + fw. mu pesepese, *to make search, rack one's brains.*

\*fwéfwe, s. fwē. [Ep.3,8. K.§206.

\*fwefwe-bea: enni or emu nni f., *it is unsearchable. Ps.145,3.*

\*ñfwefwe-nú, *inf. investigation, examination, inquiry.*

fwenakron, fwencukron (× a-, × pl. ñ-)

\*fwen-siñ, *one who has a mutilated nose. — e-fwentēā, (× o-)*

fwere, 2. + *to be deprived of. Ge.27,45.*

(o-fwerem, fweremukyew, fwerema, × s. fwi...) — fwétī.

fwī, + *with violence. Re.18,21.*

fwie, 5. + *to pour a drink-offering. Ge.35,14.*

\*fwie-gu, *inf. pouring out; Honhom kronkron f., effusion or descending of the Holy Ghost.*

afwie-sā, + *all the wine used during the festival, s. afwie.*

fwim, 1. *to catch away, Ac.8,39. to rescue, Am.3,12. f.ko, to take away, Job9,12. — fwimfwim, to lift up, brandish, flourish. 2 Sa.23,18.*

o-fwirem', *a creeper with large thorns; hama a ehō wo nsqe.*

\*fwirema-bo, *inf. whistling; object of hissing. 2 Ch.29,8.*

fwiren, v. cf. donnon. K.§180.

fwiren-fwiren: obotañ āno f., *the crag of the rock. Job39,28.*

## G.

\*gangaga, = garega.

ago, + *Damask silk. — ago-bone, + revellings. Ro.13,13.*

ago-de, + *a light thing. De.1,41. — \*ago-fō, a nasty play.*

o-go-hyé-ase, *warning (promise of a play). — goro, Ak. (× Gy.)*

goru, red. gugoru. — agoru, l. 6. pēwá (× bēwá).

\*goru-kyere, *inf. play, drama, performance of a play. K.§104.*

ago-sanawa, *a small earthen pot in which palm-oil is kept.*

o-go-soafo, pl. ñ-.

gow, 3. b) cf. 7. — 4. l. 5. ne nsam' gow, *he is open-handed, liberal. — 5. + ñnow wo amirikatu mu, slack not thy riding. 2 Ki.4,24. 7. gow mu, to mitigate, alleviate, soften, allay, assuage, soothe; to lessen, diminish, temper.*

granāte, ... būrokūrúwá (× burnk.)

gu, 10, 1. gu asu, *to make or suffer shipwreck. 1 Ti.1,19. — 3. + to unite by oath. — o-gu, inf. falling, casting; sowing &c.*

e-gua, 1. + fi gua, *Ps. 68, 24 (25). s. fi 15.* — ada gua (= ada adi), *it is manifest, evident, public, notorious. K. § 114.*

o-guabén, *a thorny creeper.* — aguábirim, + *broadway. Pr. 1, 21.*  
guala, 2. fig. *earnest. 2 Co. 1, 22.*

guam, 1. + *to be closely united. Ro. 6, 5.* — 3. *to prance about.*

\*aguamāi-ba, pl. ag.-mma, *bastard. He. 12, 8.* — \*aguamammo-de,

\*aguaman-ne-ye, *whoredoms. Eze. 15, 22. 23, 29.* — \*aguaman-sem, *fornications. Mk. 7, 21.* — \*aguaman-tam, *attire of a harlot. Pr. 7, 10.*

\*aguamantōa, *a kind of tree; s. oquantōa.*

\*o-guam-miri [oguan, biri] *a brown or black sheep. Ge. 30, 32.*

\*guane, *a. dried (e. g. grapes). Nu. 6, 3.*

o-guanfo, + *one that flees or escapes, Je. 44, 14. Am. 9, 1.*

o-guan-fwefo, pl. n-; cf. nnuanyenfo.

\*o-guan-hama, pl. n-, *a cord with which sheep and goats are tied.*

o-quantōa, aguamantōa (*D. As.*) *a kind of tree.*

\*guan-toa, inf. *refuge. P. 43, 2. cf. guandobea, guankobea.*

\*o-guan-yenfo, s. nnuan-y.

guarè, 1. 4. *fa no koguare no ... 3. g. asum', to offer sacrifice to one's (own) soul. - 4. to own (acknowledge) a fetish as one's family fetish.* — aguarè-ō, *a word of thanks for a meal presented to one (× politeness ... eat).* — aguarè-anni, okyi ag., = *wannuare a, on-nidi, he observes the fashion of not eating before he has washed.*

o-guarefo, usu. osuguarefo. — *guare-nsra (× a-).*

\*aguasem'-panyii, *chief counsellor, chancellor; (royal) prefect, governor. Ezra 4, 9.* — \*aguaso-de, *a public show, spectacle. He. 10, 33.*

\*o-gufo, pl. a-, 1. *sower, Mt. 13, 3.* — 2. *founder, caster; melter, silver-smith. Pr. 25, 4. cf. onānfo.*

gugow, + *m'aniwa ag., my eye is wasted way. Ps. 88, 9 (10).*

\*o-gu-honi, pl. a-, or *gu-ab., molten image. 2 Ch. 28, 2. 34, 3. Ho. 13, 2.*

aguma, + *di ag. kō, to strive in the games. 2 Ti. 2, 5.* — \*agumadi-bea, *a place of public contest or exertion, race-course, stadium, arena.*

\*agumadi-kane, si -, *to contend for the prize in the public games.*  
[1 Co. 9, 24f.]

\*gu-po, *the molten sea (in Solomon's temple). 2 Ch. 4, 2.*

gurow, [red. gurogurow] + *to languish. La. 2, 8.* — wag. goroww, + *he is brought very low. Ps. 142, 6 (7).* — tr. ogurow no, *he defiled, humbled her.*

gyā, 7. c) *gya .. mu kyene, to throw away. 1 Ti. 1, 19.*

agya-noho, *beyond &c.* — gyàbágyàba. — gyàbea, = *gyama.*

\*gyabum, *a kind of amulet.* — \*gyabuñ, *hell, the Gehenna. Ja. 3, 6.*

\*gyā-gyà, *coal-fire. Is. 54, 16.* — *gya-hánè × (kente).*

*gya-hene, (× o-) 2. a butterfly spotted like the leopard.*

agyāmu? perh. = *gyabum.* — \*agyai-boha or -kotoku, *quiver.*

agyañka, *orphan.* — agyansāko, *a kind of grasshopper.*

\*agyantow, inf. *shooting arrows.* — \*o-gyan-tofo, pl. a-, *archer.*

\*agya-panyii, pl. agyanom-mp., *patriarch. Ac. 7, 8. He. 7, 4.*

*gyapatiā, a small bushknife (× sandals &c.)*

*gyapim, elephantiasis (× gyapem &c.)*



gyase-héne, + *commander of the guard*. Ac. 28, 16.

\*gya-so-ade, *censer*. Le. 10, 1.

\*gyata-biri, *the fierce lion*. Job 28, 8.

\*gyata-sefo, *pl. id. a lion-like or lion-hearted man*. 2 Sa. 23, 20.

gyaw, + 6. *to leave (out), omit*, translated by *without* (pr. 221), *rather than*. (Pr. 8, 10). — 7. *odidi gyaw ne yere ase, he eats by himself, without his wife*. St. § 101.

\*o-gyaw, *inf. forsaking, desolation*. Is. 6, 12.

gyaw, *a gap between the two upper or lower front-teeth*.

gye, 4. a) *migye ntam makā, I take (the) oath*; b) *mede ntam migye wo, I take your oath, I administer the oath to you, bind you by an oath*. 1 Ki. 8, 31. (Wode ntam gye onipa, na quoara de, onnyé, gye-se "kā" batahō). — 6. *to draw in, inspire, inhale*. — 8. *gye aware, to enter into a matrimonial engagement with a woman*. — 11. *to ask, demand* (a price &c.) — 14. F. = *ennyé se woko*, — 16. + *they have fined him heavily*. — 23. *gye..awo, to welcome*. — 23, 1. *gye .. awo, to do the business of a midwife*. — 31. d) *by their lives* (× *life*). — 43. *gye ntem, to summon up haste i. e. to hasten*. Ec. 1, 5. — \*o-gye-adwuma, *work of redemption*. — \*agye-de, *ransom*.

gye-dua, 1. *a shady, umbrageous tree* &c.

\*agye-nnare [gye adare] *wasp*; s. kotokurodu.

gyene, l. 5. × *wasopa nehō*.

gyeneññeneñ, *pure* &c. Ps. 119, 140.

\*agyeñkuku, pr. 2800. — \*agye-nsu, *a place into which water pours*.

\*gyepī, s. nnyepī, cf. abogyē. — \*gyewgyew, + *uncouth*.

agyew, *mannyā hō agyew, I have not got time for it*.

\*gyidi-ani-daifo, *gyidi-sakrafo, heretic, heterodox*.

\*gyidi-kā-sem, -ñhōmā, *written confession, symbol*. K. § 7.

gyigya, v. 2. + *to stagger, go astray*. Is. 19, 14. Je. 48, 26.

gyigye, p. 165. l. 1. *he persuaded him to do wrong, led him into evil*. — 4. *from me* (× *my mouth*). — 5. b) *to entrap* (× *catch*). — 6. *to begin to ripen*; emu gyigye, *it is reddish*. Le. 13, 24. — 8. + *to give a sound*, + 1 Co. 13, 1. 14, 7. ... *comes* (× *rings*) ... *the sound* (× *of it is in*) *strikes on my ears*. — ogyigyefo, 1. + *nursing-father*. Is. 49, 23.

o-gyimfo, + *incompetent, imbecil*; āno fām'g., *a prating fool*. Pr. 10, 8.

\*agyimi-sem, *foolishness*. — \*gyin [Eng.] *gin, brandy*.

gyina, 1. *intr.* — gyina .. mu, a) ... + *nsem yi gyina mu no, meanwhile*. — (p. 166) b) ... (l. 2.) + *gyina .. a nañ mu, s. añañmu*. — (l. 3.) + *gyina si, to stand for some time*; se odompiafo gwañ a, ne dom ntumi nnyina nsi, ... *cannot keep their ground*. — gyina .. so, + f) *to continue, last*. K. § 217, 1. — 2. *tr. to raise up, cause to stand*. Am. 9, 11.

agyina, + *deliberation, conference; council, advice, counsel, purpose*; — tu agy., + *to deliberate, to take advice with; to give advice*.

\*agyina-kese, *general conference*. St. III. § 10,

gyina-bea, + *state; attitude*; K. § 318. *order*. Cf. agyinae, sibeā.

\*agyinae, *standing-place, stage, Ne. 8, 4. haven*, Ps. 107, 30.

\*agyinafo, *pl. id. counsellor; associate in office, colleague, companion*; Ezr. 4, 9. 7, 14. Da. 3, 24. — *presbyter, pl. presbyterium*. St.

- \*agyinagyíná, *inf. repeated standing together*; wo-nè no agy. no, agyinam'fo, + pāpa agy., *cardinal*. [wobegyaē a, gyaē. agyinamoa, + *pr.* 506-8. 497. 1283-86. — \*agyina-nañ, *pr.* 1795. agyina-tu, + *consultation; resolution, determination, counsel*.  
 \*agyinatu-sem, *counsel*. — o-gyinatufo, + *counsellor, adviser*.  
 agyirae, + Eli hye n'āno agy., *Eli marked her mouth. 1Sam. 1, 12.*  
 agyiratwe, *As. börofo*.

## H.

- e-ha, l. 4. me ha ... i. e. *it pains me here, this is the seat of pain*.  
 o-hā, *a bat*. (× ... *monkey*.) — ahā, ... mahā, + *good day!*  
 hà, + obue n'anom' hā, *he opens wide his mouth. Ps. 119, 131. Cf.*  
 ñhabàmmá, + ñh. ñkyekyere, *pl. id. garland. Ki. 7, 29.* [hāhrā.  
 ahabañ, ... nnuru bi ye ñh., *some medicines are prepared of leaves, others of roots*. — haban-sem, 1. *an agreement decided upon or determined in the bush, ... 2. a dispute about land*.  
 habodóm, *gregar. (going in flocks or companies); wolf, cf. pa-*  
 ahabùsú, oye no ah., *he spoils the game — by charms.* [taku.  
 hāi hāi (× hāe hāe).  
 \*aha-furum, *better: sareso-afurum, q. v.*  
 haha, *v. fr. hānāhānā, v.*  
 hāhā, *v. inf. a-, to speak through the nose.*  
 hāhrā: asase yi da mo anim h., *the land is large enough for you.*  
 hahyē-hahyē, : ohome h., *he breathes with difficulty, audibly;*  
 abufuw amā ne home aye h.; home h., *blast of the breath. 2Sa. 22, 16.*  
 hām, + 1. *to strive, contend. Ge. 26, 20. Ex. 17, 2.* [Ps. 18, 15(16).  
 hāmá, 1. + hye h., *to cast a snare upon. 1Co. 7, 35.* — 4. kā h., *to decoy or call animals by imitating their cry through the nose.*  
 \*hamahama-ye, *inf. raging. Jon. 1, 15.*  
 o-hāmāni, *pl. a-fo, captive, prisoner. Is. 24, 22.*  
 \*ha-mu-bodom, *wolf. Is. 11, 6. cf. habodom, pataku.*  
 \*ha-mu-afurum, ahafurum, *wild ass; better: sareso-afurum.*  
 hāñ, *v. last words: no longer (× no more) go into it.*  
 hāññ, *cf. + fē, pefē, ketē, petē; — ohūū ne ñhina h., he saw every thing clearly. Mk. 8, 25.* — hānāhānā, *v. s. haha, v.*  
 hāñkàre, + *rim of a wheel. 1Ki. 7, 33.*  
 ñhanōá, *the border, edge or verge of ... a plantation.*  
 hārāñ, 2. + *to glorify. K. § 247.* — o-harāñ, + *radiance.*  
 \*hārān-ne [ade a ehārāñ a. s. wode hārāñ] *ornament, glory; syn.*  
 ahyehyede. *Da. 11, 20. = Jerusalem.*  
 \*aharawa, = ohurututu. — \*ahare, *inf. rowing. Mk. 6, 48.*  
 \*hāsida, = (anōmā-)kásidā, *stork. Job 39, 13.*  
 \*o-ha-so-panyin, *centurion. Ac. 21, 32.*  
 hātā, l. 2. sonhōmā (× a-). [raisins. 1Ch. 12, 40.  
 \*ñhatae, *something spread out for drying; bobe-aba ñh., cake of*  
 hatē, + *Ju. 4, 21. wada h., he is (or was) fast asleep.*  
 haw, l. 6. + *you are yourself the cause of your trouble .... cf.*  
 okwadwēfo (× okwadwero) *Red. hehaw.*  
 o-hāw, + *cumbrance, De. 1, 12 oppression.*

- \*o-hawá, *dim. a small trouble, stir &c. Ac. 12, 18.*  
 \*ahayo-de, *an animal hunted or to be hunted. Eze. 13, 21.*  
 ehè-fä, ... *where did he lead him to? — \*hehaw, red. v. haw.*  
 o-hemmā, + — *a rich woman.*  
 ahem-mañ, ... (× Akp.) *Cf. aheñ-küro, the town of a king.*  
 ahemfi-soafo, *carriers from the king's house. D.As.*  
 \*ahem-motiri [ohene abotiri] *diadem, crown.*  
 \*ahem-mó [ohene obo] *diamond, adamant. Je. 17, 1. Eze. 3, 9.*  
 \*ahem-poma, *sceptre. — \*o-hempoma-kurafo, sceptre-holder.*  
 \*ahen-nam, *arm-chair; cf. abüroguā. [Am. 1, 8.]*  
 o-hene, l. 4. (osee). l. 6. (Agyakwa).  
 ahene, l. 3. (adiagba, G.) l. 4. (abia), + berede, —  
 aheñ-kwā, 1. + *courtier, John 4, 46. — 2. a kind of play, s. agoru.*  
 \*ahen-kyew, *pl. ñ-, crown; cf. ahemmotiri.*  
 ahéènsiá, (As. ayensā) ... *ne hõ ye tumm.*  
 \*ahen-sem, *manners, doings, matters, stories of a king; history of kings; majesty. Ps. 45, 3(4).*  
 \*ahen-tade, *royal apparel. Est. 6, 8. 8, 15. Ac. 12, 24.*  
 \*ahen-nuañ [ohene aduañ] *the king's food. Da. 2, 15.*  
 \*ahen-ñwuma [ohene-adwuma] *kingly office. K. § 235.*  
 hi, l. 5. *my departure is at hand.*  
 ahì, l. 6. *I am tired or weary of it. — ahì, l. 2. bõ birim.*  
 hia, + kã .. hia mu, *to besiege, invest (a town). Da. 1, 1.*  
 o-hia, + ne hia a odi, *his neediness.*  
 \*o-hia-da, + *time of need; h. bi, if need be, in case of need.*  
 o-hiani-ago, *Damask silk. — \*ohia-atoro, shift, fib, white lie.*  
 \*hiawa, As. = *usañkyiri, añiriwa, mmām', adafae.*  
 ahim, l. 3. *to be a lunatic.*  
 hima, 3. *Ne. 9, 29. — to turn off, cast out. — 6. to reach the age of maturity; — to menstruate (in general).*  
 hiñ, l. 2. + mihin ... *utam', I am in a strait betwixt. Phi. 1, 23.*  
 ñhina, 2. + *completeness.... wannyaw me bi, &c. + yeñ bānu ñh., both of us; me-nè no ñh., we two together.*  
 \*ahin-asā-ade, *triangle. — \*hinhim, to be unsteady. Ja. 1, 8.*  
 \*hinhini, *red. v., s. hini; h. āno, to shut up. 1 Sa. 6, 10.*  
 \*ahinta-de, *hidden thing(s). — \*ahinta-duañ, the bread of secrecy. Pr. 9, 17. — \*ahinta-sem, hidden truth, secret, mystery. Lu. 8, 10.*  
 a-hintawē, + *covert, Ps. 27, 5. — ah.-mu = a-hintaw-mu.*  
 hintí-bó, *Is. 8, 14. Je. 6, 21. Ro. 9, 32. 1 Pe. 2, 8. \*hinti-de, = h.-dua.*  
 hintí-dùá, + *to h., to offend, i. e. cause to stumble or sin; ye h., to cause offence. — \*h.-to, inf. offending, offence(s). Mt. 11, 6. 18, 6f. 26, 33.*  
 hõ, *wohuro no h., they hoot him (× deride ... with shouts).*  
 hó, l. 2. *his wound is very deep.*  
 e-hõ, 1. a) + *colour (cf. ani). Nu. 11, 7. — A. 3. l. 8. + he has recovered. — ne hõ worow (× worow). — 4. p. 182. l. 6. ne hõ afom no, he is anxious, terrified &c. — l. 10. + he has a competence. — 5. + Ne hõ du ne hõ, s. du, p. 93. — B. l. 3. i. e. you are an unlucky fellow (× your ... you) — l. 5. i. e. you are not very helpful. — D. p. 182. last*

line: mabēre no hō, *I have had much trouble on account of him* (cf. ne hō afono me, *I am tired of him*);

hoa, l. 4. *his lips are pale and pinched with hunger.*

\*ahoahoa-de, *something to boast of*. Ro. 4, 2.

\*ahoahoa-sem, *prating*. Is. 16, 6,

\*ahō-akyi-pa, *inf. self-denial*. K. §33.

ahō-bā, -bae, *Le. 15, 16f.* — ahōboa, l. 2. *he is flushed with ...*

\*ahō-bēre-ase, *inf. self-humiliation, humility.*

\*ahōbrease-adwene, *humbleness or lowliness of mind*. Phil. 2, 3.

\*ahōbrease-mu, *humbly*. [Col. 3, 12]

\*ahōbrease-ni, *pl. -fo, a humble, lowly person.*

ahō-dañ', *Ac. 15, 3. K. §271. Cf. adwensakra.*

\*ahōdaso-de, *confidence*. Pr. 3, 26.

ahō-de, + *substance, goods*. Lu. 8, 3. 15, 12f.

ahō-dé, e-, *independence, liberty*. 1 Pe. 2, 16. K. §1.

ahōdén, + hye ah., *to strengthen, invigorate*. — \*ah.-hye, *inf., invigoration*. — \*ahōden-nodow, *great strength*. Ps. 33, 17.

o-hō-dōmfo, + *one given to pleasure*. Is. 47, 8. 1 Co. 6, 9.

\*ahōdŵiriw-de, *astonishment, horror; wonder(s)*. Je. 42, 18. Ps. 105, 5.

hodŵo, ... + *not diligent at his work*.

hodŵow, ... + *to melt away*. Ex. 15, 15. 1 Sa. 14, 16. Ps. 112, 10.

\*ahōfadi-nhōma, *bill of emancipation*.

\*e-hō-fām', *outward, -ly; eh. abanñua, the outer court*. Eze. 10, 5.

ahō-fa-mā, *inf. + dedication*. K. §33, 295b.

\*ahō-ofe-de, *a thing of beauty or glory*. 1 Ch. 22, 5.

ahō-fom, + *astonishment, numbed or motionless state*. Ezra 9, 3.

ahofwi, + *wantonness*, Ro. 13, 13. (× *lavishness*). — b o ah., *to luxuriate &c. ah. abrabo, licentious behaviour; ah. asetrā, luxurious living*. 2 Re. 2, 7. 13.

ahō-guañ, + *oppression*.

\*o-hōgharefo, *pl. a-, a swift person, the swift*. Am. 2, 14.

\*ahōhia-da, *day of adversity*. — o-hōhiafo, *pl. a-, adversary, enemy*.

\*ahōhiahia-bere, *troublous times*. Da. 9, 25.

ahō-him, + *terror*. Is. 28, 19.

ahōhoahoa, + *boasting, glorying*, 1 Co. 9, 15f. *pride &c. arrogance*.

\*o-hōhoahofo, *pl. a-, boaster*. 2 Ti. 3, 2. [1 Jo. 2, 16.

\*hohobea-asetrā, *pilgrimage*. Ge. 47, 9. — hohobea-trā, *sojourning, temporary residence in a foreign land*. 1 Pe. 1, 17.

ahohodañ, + *guest-chamber, reception-room*.

ahohora, + *reproach*. — \*ahohora-de, *lewdness*. Eze. 23, 44.

o-hohorani, + *unhonoured, despised, exposed to contumelious treat-*

\*ahohora-sem, *reproach*. Ps. 74, 10. [ment.

\*hoho-trābere, *lodging*. Phile. 22.

\*ahō-hurá, *inf. the act of defiling oneself at a dead person*. Eze. 44, 25.

ahōhyeso, + *modesty*. K. §349.

\*o-hō-kāfo, *companion, neighbour*. Iudafo-hō-k., *proselyte*.

\*ahō-kata-de, *long shield, buckler*. Eze. 23, 24.

\*ahō-kūm, *inf. uncleanness*. Zec. 13, 1. Cf. efi, buru &c.

o-hōkwafo, + *bachelor, qbanin-h.; spinster, qbā-h.*

\*ahōkyere-de, *pride*. Je. 12, 5. — ohōkyerefo, + *proud, insolent*.

hōm so, + *to oppress*. Eze. 18, 7.

ñhōma-hū, *inf. learning*. Ac. 26, 24.

\*ñhōma-hye, *inf. tanning* (leather). — \*ñhōmahyefo, *tanner*.

hōmañ, + *to be proud*; l. 4. *spoke roughly & angrily to them*.

\*ahō-mā-so, *inf. exaltation of one's self, pride*. Ec. 7, 8.

home, l. 1. *he has ceased to breathe* (× *breathes no longer*).

o-home, 4. + *quietness*, Ec. 4, 6. *I have got well* (× *rest*).

ahome, 1. + *blast*. Cf. ahohow, ahuhuw; ahum.

\*homé-bèá, *place of rest*. — \*home-bere, *time of rest*.

\*hómé-dá, *pl. h.-nna, day of rest, sabbath*. — di h., *to keep the*

\*homé-dá-dí, *inf. observance of the sabbath*. [day of rest.

\*ahomee, *resting-place*. Ru. 3, 1. — \*ahomegye-da, *F. sabbath*.

\*ahomegye-home, *a sabbath of rest*. Le. 25, 4.

\*ahōmekā-tūro, *paradise*, K. §208.

ahome-tew, + *anguish of spirit*. — hye ah., *to disquiet*. Je. 50, 34.

ahomete-tra-so, *excessive trouble, despair, desperation*. K. §272.

o-homo, + *shouting in hunting game*.

hōñ, *to (extirpate or) eradicate, pull up by the roots*.

o-hoñ, *marrow*, Ak. amemene, *brain*.

o-hōnām, 1. + ne h. a onni, *his incorporeity, immateriality*. K. §165.

\*o-hōnām-ade, hōnam-mu-ade, *member(s)*. Ro. 6, 13. 19. 12, 4. Ja. 3, 5.

4, 1. o-hōnam-ani, + bu h. nteñ, *to judge after the flesh*. John 8, 15. —

\*o-h.-ani-hayi-nipa, *outward man*. 2 Co. 4, 16.

\*hōnam-mu-ba, *inf. incarnation*. — \*o-hōnam-mu-ni, *pl. h.-fo, a carnal person*. — o-hōnān-new, + *love of comfort*.

o-hōnam-nipa, *a servant who is always near his master, body-servant, personal attendant, valet* (× *person ... people*).

\*hoñhom-ade, -de, -mu-de, (that which is) *spiritual*; 1 Co. 14, 1. 15, 46. Ro. 7, 14. — h.(-mu)-ni, *a spiritual man*; h.-nipadua, *a spiritual body*, 1 Co. 2, 15. 14, 37. 15, 44. — h.-ye, *inf. spirituality*. K. §165.

e-hoñi, *pl. -fo, a man from that place*.

o-hoñi, + *effigy*. — oh.-huhuw, *idol*. Eze. 18, 6.

ahō-nim, 4. = adwene, *thought*. Ec. 10, 20.

ahoni-som, *inf. idolatry*.

hono, l. 4. + *steeped or soaked*. — l. 5. *he made us drink much*.

\*ahōñūfo, *pl. a-, repentant, repenting*.

\*ahō-nyā. — ahōnyāde + *substance*, Pr. 3, 9.

o-hō-pefo, + *self-willed, lover of himself*. 2 Ti. 3, 1. Tt. 1, 7.

ahō-popo, + *quaking, shaking, shuddering*.

[1 Co. 5, 2.

horañ, l. 1. + *be exalted*, Ps. 12, 7. 13, 2. — l. 4. + *is puffed up*.

hore kuw, *to lay in a heap*; h. nsem, *to heap up words*. Job 16, 4.

ahoro ... de guare asē. — horonoa, dodoñku, Ak. donnoñ.

\*o-hō-seefo, *pl. a-, self-destroyer*. Job 36, 14.

\*ahō-sēñ, *issue, flux, running from one's body*.

\*o-hōsēñfo, *one that has an issue*. Le. 15.

hotiri, + *to undo, loosen* (bands). Is. 58, 6.

- \*ahōto-ni, *pl. -fo, a happy, blessed person, saved in heaven.*  
 ahōtosó, + *confidence. — ohōtrāfo, + companion, Ju.5, 29.*
- \*ahō-tua, *inf. [tua nehō] separation, vowed abstinence from certain kinds of food, drink &c.*
- \*o-hōtuafo, *pl. a-, = nasirini, a Nazarite.*  
 how, 1. + *to wither; abūro no ah. Ge.41, 23.*
- \*ho-wō, *inf. existence; dā h., eternity. K.148. 165.*
- \*ahō-wosow, *inf. shaking, trembling, shuddering. Eze.12, 18.*
- \*hō-ye, *inf. hubbub, bustle, tumult, riot; pomp; confusion; noise;*  
 \*ahōyeraw-de, *wonder(s) &c. Ps.105, 27. [s. hō, hūye.*
- \*ahō-yi, *inf. [yi nehō] appearing, appearance, manifestation.*
- \*ahōyi-da, *Kristo ah., Epiphany.*  
 hū, 1. 1. 3. ye hū, *to roar. Je.51, 55.*  
 hú, + *ho, Is.55, 1. Zec. 2, 6(10).*  
 hū, 1. 4. *he perceived (saw) ... p. 193. 1. 1. onhú akyiri ade, he cannot see afar off, 2Pe.1, 9. onhú akyiri, he does not know how it will end. — 5. 1. 3. take care of (× guard) — 6. connection (× commerce with). — 7. 8. + hū amanne trā mu, to endure. He.12, 7. — 9. hū mā, + to spare. Je.13, 14.*  
 hū, *to singe (× burn) ... — \*o-hū, inf. knowledge. Pr.1, 4.*  
 ehū, 1. 1. *fear has overtaken (× befallen) him. — ye hū, + yi hū.*  
 hūā, 1. 1. + *or pare ... 3. to crave for (food only).*  
 ahúàhá, + *all sorts of plants.*  
 hūām, 1. + *to take by force; to rescue. Ac.23, 10. — 2. + to flow off.*  
 o-hūām, 2. *krobowu, ... abēfo (roots & bark of a creeper), fwen-tēā ... ye or sra h., to perfume or anoint (× apply p. to) ...*
- \*o-hūām-fufu, *frankincense.*  
 \*hūām-afore-muka, *altar of incense. = aduhūāmhyew-muka.*  
 o-hūām-mō, *di h., + to fail; to be deceitful; Is.58, 11. Je.15, 18. 10, 15.*  
 \*ohūammo-ade, *deceit. Is.30, 10.*  
 \*ahūammo-dwuma, *work of mockery.*  
 hūān, 1. 1. 1. *to drag away. — 4. belongs to hūān', Ak. fwāne. — 9. so hūān, + to abate, Ge.8, 3. h. so, opp. to mu, K. §324. — 7. ohūān dwoŋku, he halts upon his thigh. Ge.32, 31.*
- \*ñhū-anim: *me-nè no adi ñh., I have seen him face to face.*
- \*ñhū-ase, *inf. understanding.*  
 ohūā-sú, + *boro h., to brush off the dew in passing-by.*  
 \*huātu-huātu, *s. hutūhutū.*  
 hū-boā: *bō h., to be panic-stricken, discouraged.*  
 ahūde, 1. + *terrible things. Ps.106, 22.*  
 huhā, *numberless (× opedu — opehuhā).*  
 ahuhude, + *vanity. — ahuhu-dwuma, useless work.*
- \*ahuhu-honi, *idols. — \*ahuhu-kasa, speaking evil. Is. 58, 9.*  
 o-huhuni, + *a profane person. He.12, 16. — \*ahuhuseñ-kāfo, vain talker. 1 Tit.1, 10. — \*ahuhu-som, inf. idolatry.*  
 huhuw, + *Oh. me mā me hō dwo me, he refreshes me (fanning & cooling me). 2Ti.1, 16. — ahuhuw a ehuw kō, a fleeting breath. Pr.21, 6.*  
 ahum, 1. 3. *too (× guu).*



\*ñhū-mú, *inf. understanding; discernment; nim ñh., to be endued with understanding. 2Ch. 2, 13.*

\*ñhūmufo, *a wise, understanding, skilful, expert person. 1Ch. 25, 8.*

ahūnahuro, = wuhū no a, na wuhuro no : ñ!

\*hunu-ye, *inf. vanity. Ep. 4, 17. — ahupō, boastings. Ja. 4, 16.*

o-hupōfo, l. 2. *as if in the kings name without his authority.*

ahupō-sem, *great swelling words. Jude 16.*

hura, 3. h. hō, + *to profane. Eze. 23, 38f. — ohurī, horse-fly.*

huroñhuroñ, *a. flourishing; ye h., to flourish. Is. 66, 14.*

huru, + h. hye, *to fret against. Pr. 19, 3.*

\*o-huruhuro, *breath, vanity. Ps. 39, 5. 6. — oh. fi or tu señ mu.*

\*ahurusi-anigye, *exceeding joy. Ps. 43, 4. — ahurusi-dwom, rejoicing, shouting with joy, jubilation. Ps. 126, 6.*

hū-se, l. 2. *moara na mokofaa asem no bae.*

ñhu-so, s. ñhuwso. — hūtūhūtū, *better: huātūhuātū.*

\*huw, *v. to cut down. Is. 10, 34. huw .. gu, to cut off. Ps. 76, 12(13).*

huw, + *to fan; h. so, to winnow; h. atosem, to speak lies.*

\*o-huw, *inf. breath. Is. 30, 33. — \*o-huwfo, fanner, winnower.*

\*ñhuwso-apawa, *winnowing fan.*

\*hū-ye, *inf. sound, noise; roar; rumbling; bustle, tumult, stir.*

\*hūyefo, *people making a humming, tumultuous noise, mob.*

hwānyāñ, *v. 1. tr. to raise up; to stir, rouse, disquiet; to urge on.*

\*hwanyañ, *a. disorderly, irregularly outspread.*

añhwēa-tañ, *large sandbank, shoal. Ac. 27, 17.*

ahweñhema, = afweñhema. — ñhwentēā = fwentēā (× o-).

\*ñhwī-pempeñfo, *those who pluck the hair, the beard. Is 50, 6.*

hye, 3. + hye mu, *to repay. Luk. 10, 35. — 8. (× or, - colour). — 9. l. 2. in (× into) an inf. — 11. + to establish. Pr. 15, 25 — hye ahomezew, to trouble, disquiet. — 16. p. 203, l. 1. hye dotewofo, or hye abewow; l. 2. + hye dñumayefo, hye abetow. — 18. hye da: Onyank. nnuabo a qhye da boe, the actual or positive divine curse. K. § 203. — wanhye daañware no, he has not properly married her. St. § 93. — nea woahye ato no ho (cf. bo .. to no ho), his destination. K. § 178. 180f. — 27. hye nehō so, + to govern or control oneself. — 31. prepp. against, with, for, = on account of: ... he is angry with me, he is sullen on account of me; wokasa hyee no, they spoke for (× against) him, i. e. instead of one forbidden to speak, but so that it is as if the one spoke who is forbidden to speak. — 34. + heap up riches, Ps 39, 6(7). hye-hye ademude, to heap up treasure. Ja 5, 3. — 40. hye okasa, to speak, i. e. to annoy, vex, provoke, anger. — 41. hye .. mu aduru, to embalm. [Ge. 50, 2.*

hye, (× 4. to reach, border) cha ne (× na) m'akurā hye, = qhyé.

hyew, 2. + okom behyew asase no, *famine will consume the land. Ge. 41, 30. — 6. to wither, 1 Pe. 1, 24. — 7. ode mo behyew, he will cause you to perish in a war. — 8. hyeee (× ahye). — qhyew, inf.*

o-hye, 2. + ne dōm a qhye nni hō, *his free grace; opene a qhye nnim, voluntary assent, spontaneous concurrence. K. § 172. 182.*

\*o-hyé-sò, *by constraint. 1 Pe. 5, 2.*

o-hye, + ne hō wq qhye, *he is limited, confined, finite. K. § 174.*

- \*hye-ade, *measure of liquids or grains*. 1 Ch. 23, 29.  
 ahye-anaimu, ii-, + *reward, recompense, requital*; cf. akatua.  
 hye-baii, b<sub>o</sub> hy. 1. *to set bounds*. Ex. 19, 12.23. — 2. = b<sub>o</sub> hye.  
 hye-bea, (× o-) + *decree*. Da. 4, 24.  
 ahyede, + *statute, ordinance*. Ge. 26, 5. Ex. 8, 16.20.  
 \*hyeden-māfo, *pl. id. comforter*. 2 Sa. 10, 3.  
 \*o-hyègyá, = *gyata*. Ho. 5, 14.  
 hyehye, 3. + hy. p<sub>o</sub>ñk<sub>o</sub>, *to saddle a horse*. Nu. 22, 21.  
 hyehye, 2. *to become (caus. to make) known, famous, far-famed, renowned*. — 4. + (de) hy. n'akyi, *to boast of one's past doings*.  
 \*hyehye-bea, *place for inserting, fixing, thrusting through*. Ex. 26, [29.  
 ahyehyede, + *glory*. Eze. 20, 6.  
 ahyehyee, *place on a plantation where loads are packed*.  
 \*ahyehye-kuru, *burning wound*. Ps. 38, 7(8).  
 \*ihyehyemu tere, *panel*. 1 Ki. 7, 28.  
 \*hye-kwan, *barrier*. Eze. 40, 12. — \*ahye-mme, *a kind of mouse*;  
 \*nhye-mu-dua, *axle*. 1 Ki. 7, 30. [s. akura.  
 hyèññ, + ehārañ hy., *its brightness is excellent*. Da. 2, 31.  
 hyèñ'hyèñ', w<sub>o</sub>abere aŵowa no hō hy. 2 Ch. 4, 16.  
 \*hyèñ-asafo, hyèñhorow &c. + *navy*.  
 \*ahyèñē, (*place of*) *entering*. Ju. 3, 3.  
 \*hyèñ-dannaiño, *steersman*; \*hyèñ-kwañkyerefo, *pilot*.  
 \*hyèñ-gyinabea, *harbour, haven*.  
 \*hyèñ-mu-ni, *pl.-fo, shipman, sailor, mariner*.  
 ihyèñōá, + *utmost border*. Nu. 22, 36.  
 hyereba-hyereba, *adv. holly*. Ge. 31, 36.  
 hyerehyere, 3. wahyia me ñhyia hy. bi.  
 \*hyerehyere-fām', *South*. Ec. 1, 6. Eze. 20, 46. cf. kesē-fām', nifā.  
 hyereñ, ñno kakra gu gya so a, na ahy.  
 \*o-hyereñfo, *lucifer; nsoroma hy., bright star, morning-star*. Is. 14, 12.  
 hyerenne *pl. stars? precious things?* Zec. 14, 6.  
 ihyēsode, + *passions*. — \*nhyēsosofo, *oppressor; ruler, despot*.  
 hyew, a. 2. + ne hō ye no hyew, *he is warm*. Ec. 4, 11.  
 \*ahyewē, *place of burning*. Je. 7, 31.  
 hyia, 4. + *to be contrary to*; mframa hyia yeñ, Mt. 14, 24. — *to bear up against*: hyèñ no tumi hyia mframa. Ac. 27, 4.15. — 11. in connection with a preceding verb: *to surround, encompass, pass around, go round, adv. & prep. round about*. 1 Ch. 22, 18. f<sub>w</sub>ē wo hō hyia. *look round about*. Is. 60, 4. Je. 50, 14f. — 12. ohyiaa no otoo no, *he married her (and found her) a virgin*. St. §94.  
 ihyia, + *convocation* (Ex. 12, 16. Le. 23, 1); *session*, = ñhyiam'.  
 hyira, 6. c) *to devote &c.* — 7. b) 1. 5. *curse* (×course).  
 ahyirade, + *a devoted or dedicated thing*. Le. 27, 28. Eze. 44, 29.

## K.

ka, v. 6. aka dokono, *there is not any bread here*; + eñká hō bi, *nothing is wanting, it is perfect, complete*. K. §267. — 7. eka n'ano, *he has it at his tongue's end*.

ka, v. nenneyee a eka a. s. otā ye, *his ordinary activity*.

kā, v. 1,1. kā akoko to, to feel a hen whether it will soon lay an egg. — 4. to fall upon, 1 Sa. 22,18. 1 Ki. 2,29. — 7. 1. nehō kā mméá abien yi, he has this twofold position. K. § 180. — 8, 1. to touch i. e. affect one's feeling, make an impression on: omā m'amanne kā no, he sympathizes with me. He. 10,34. — 13,1. kā abe gya, to warm a palm-tree (felled to obtain palm-wine) with fire for the first time. — 22 d) kā hō, cf. bō hō; Mt. 25,17, 20. — 31. kā ñkwan, to take out (× deal or serve out) soup and throw it back repeatedly while it is boiling on the fire. — 34. + kā.. kō, to lead. 1 Co. 12,2. 35. + kā aniwu, to cause shame. Pr. 17,2. — 40,1. kā.. gu, to knock or put down; to defeat; to disappoint. Pr. 10,3. — 40,2. kā.. hia, to narrow in, limit, confine, restrain, restrict, stint, check. K. § 144. Cf. 49,1. — 42. + kā.. ti pira, s. pira. — 43. + kā wōn ani fōmfām, close their eyes by plastering over. Is. 6,10. 29,9. — 48. kā.. hye, + to oppress, distress, afflict, vex. — 49. kā.. hye mu, + to beset, Ps. 139,5. — 49,1. kā.. hia mu, to besiege, invest (a town). Da. 1,1. 49,2. kā.. to mpa so, to cause (one) to keep one's bed. Ex. 21,18. — 50. + wakā n'asō nè nekōma ato mu, he has shut his ears and heart. — 50,1. kā.. ani pam, to close or shut the eyes. Ge. 46,4. — 50,2. kā bobom', to smite one against another (of trembling knees). Da. 5,6.

kā, v. (p. 213) l. 5. deñ asem na mokā, what are you talking about? — + kā di m'akyi, say after me.

o-kā, e-, pl. a-, + furrow. Ps. 129,3.

o-kā, inf. concord. 2 Co. 6,15. — o-kā, inf. confession. 1 Ti. 6,12 f.

ñkā, 3. ade a ohōnam te ñkā, a thing perceptible through the añkā, l. 5. made impossible (× excluded). [senses. K. § 322.

kā-beá, + enni k., it is unspeakable, indescribable. Ro. 8,26.

\*kabere-kyere, inf. enchantment. Is. 47,9.12. [K. § 305.

ñkābom', + totality; nenneyee ñh. ñk., his activity or operations in general; nsa ñk., folding, joining or clasping of hands.

akabu, = abosommo, giving oneself up to a patron spirit.

ñkáé, + memorial. — \*ñkae-ade, -de, memorial. Ex. 12,14.13,9.

\*ñkae-bo, monument(-al stone), pillar. 2 Ki. 23,17. [Le. 2,2.

\*ñkae-ntamabamma, frontlet. Ex. 13,16. — kafirimá, pr. 3114.

\*kafo, one that remains. Je. 44,14.

o-kāfo, I. Ex. 3,7.5,6. Job. 39,7. Is. 60,17. ok. poma, goad. Ac. 9,5.

\*o-kāfo, III. pl. a-, speaker, preacher, herald. 2 Ti. 1,11.

kaguam, paying a part of a debt.

káhiri, pl. a-, (× ñ-) l. 7... broken off all intercourse.

\*ñkā-hyem', inf. [kā hye mu] siege. Eze. 4,7.

\*akakaben-sem, violence. Je. 20,8.

kakate, + wabebome k.

\*kakatefo, an unruly, unmanageable beast or person. Job 39,5.

kakrasaw. — \*o-kā-kyerefo, messenger, informant.

ñkā-akyiri, kā-, to ruin one utterly. — kāmà [Eug. common].

kā me, l. 7. + okamee wōn newere kyekye, he refused to be comforted. Ge. 37,35. — l. 10. by almost, nearly, after a negative v. by scarcely: l. 11. we can almost hear..., yenkame ate, we can scarcely hear it. — \*akamekame-sem, controversy. Eze. 44,24.

ñkā-ñfiaw, l. 3. exclusive of. — kañ.. kyerew, to register. Lu. 2,1.

- ńkañē, + *register*; enni ńk., *in abundance*. 1Ch. 22, 4.  
 \*kañfo, *the former, first*. Mt. 20, 10. *forefathers*. Ps. 79, 8.  
 \*o-kañfo, *pl. a-, he that counts*. Je. 33, 13.  
 (o)-kanni, l. 6. Ntafo (× Nnoñkofo). — akañkā, akeñkā.  
 o-kañkañ', *pl. a- — okañkrantañ, a lean tall man*.  
 ńkañkyé, *prayer, invocation*. Ps. 119, 108.  
 kántańkānikyī, l. 2. Ntafo. — kārāwá, l. 2. aboa.  
 kari kōma, *to ponder the heart*. Pr. 24, 12. — \*o-karifo, *weigher*.  
 \*kasā, *a kind of carpet, used only by the king of Asante, said to come from Marewa*.  
 \*ańkasa, Gr. § 59. *self*, Ak. ara; cf. m'ańkasa, woańkasa, nańkasa (meara, woara, ońoara), *I myself &c. mańkasa medań, my own house; oñene ańkasa, the king himself*.  
 akasaguā, l. 6. + *he scolds or chides him openly without mentioning his name*.  
 o-kasamāfo, + *interpreter, intercessor*. Is. 43, 27.  
 \*kasa-mmāra, *grammar*. D. As.  
 o-kasasie, + *appointed sign*. Ju. 20, 38. 2Co. 6, 15.  
 \*o-kasa-sūa-ti, *faculty or talent for languages; owo ok*.  
 \*kasa-twāree [twa kasa] ođansefo di nsew a, na k. neñ.  
 \*kasee-bofo, *bearer of tidings*. 2Sa. 18, 20.  
 \*kásidā [Heb.] *stork*. — o-kasie, akekaboa bi; cf. odompo.  
 kata, 1. + k. āno, *to muzzle*. De. 25, 4. — k. anañ hō = gya nañ. 1Sa. 24, 4. — 7. ok. n'ano so, *he indemnifies her (a dismissed wife)* St. § 95. — \*ńkata-anim, *veil*. — \*ńkata-āno, *a hanging for a door* katabañ, *hard; syn. denneñ (× large)*. [(of a tent). Ex. 26, 36.  
 ńkata-hó, + *raiment*, Ex. 21, 10. *greaves*, 1Sa. 17, 6.  
 \*akatakrām', onipa a. s. aboa ahańmu pa ara bo.  
 ńkata-só, 1. + anim ńk., *veil*. — 2. + awning. — 3. + *excuse for*.  
 kate, + ok. n'anim kyere .., *he has a form of*. 2 Ti. 3, 5.  
 ńká-té, 1. + ade a etra oñonam ńk. so, *an immaterial thing, being above the appreciation of the senses*. — 2. *report, rumour*.  
 kàtirikatiri, pere k. *to pant*. Ps. 38, 10(11).  
 \*katirikatirifo, hońhom mu k., *one that is hasty of spirit*. Pr. 15, 29.  
 \*o-katuafo, *rewarder*. He. 11, 6. — akatutu, *postponement or &c.*  
 kaw, + *to leaven*. 1Co. 5, 6. — káwú, [Marewa: káwua].  
 kekā, + *untameable, irrepressible*. Ja. 3, 8.  
 akekaduru, + *ginger*. — o-kekāfo + *fierce*, 2 Ti. 3, 3.  
 \*kekaremāfo: atoro k., *forgery of lies*. Job 13, 4.  
 kekate, *better: kakate*. — okekrebese, *a kind of tree*.  
 \*akeñkā, -kawa, = akañkā, s. ańkā.  
 \*kerefua, *a piece of board fixed in the corner of the walls of a room, to place things on; cf. kyerebiá-so, kyereso*.  
 kese, + *majestic*; ... kakrasaw. — kesēm', cf. nifā, 4.  
 ńkesewa, *a shrub; its fruit*. — \*kese-ye, *inf. greatness, majesty*.  
 kesrēkesrē. — kete, + boadekana. — \*aketefo, *a kind of bird*.  
 ńketeńkété, + won hō ńk. kitaa won, *they stood in dread of them*.  
 kirididi, bo-, *to make an onset*. Ac. 14, 5.  
 \*kīsākīsā, red. v., *to ponder, consider, reflect upon*. K. § 310.  
 kitaden = apésow. — akitereku, *pl. id.*

kitikiti, otu ba no so k., *he rushes or hurls himself against him like a whirlwind. Da. 11,40. — p. 232. l. 3. vigorously (× vehemently).*

\*kitikiti-ye, *inf. tumult; rage. 1 Sa. 14,19. Job 39,24. Am. 3,9.*

kō, 7. c) woadi mfe du de reko, *they are ten years old and upward. Nu. 4,3. — 10. + koso boro so, to abound more and more. Phi. 1,9. — 17. kō (obā, oyere) hō, to go in unto. Ge. 6,4.*

ekō, ekóo, *buffalo. — okō, + oryx.*

kōa, 3. mu, + *to be closely connected with, accompany. He. 6,9. — ekōakōae, ekōakōa mu, it is fitly framed together. Ep. 2,21. 4,16.*

ñkōá, + *the highest branch; cf. ntentēñā. Eze. 17,3 f.*

\*ñkoa-baii, *form of a servant. K. § 235. — \*akoa-som, inf. serving as a slave. — \*ñkoa-tōñ, inf. selling as a slave or bondman. Le. 25, 42. 46. — \*akoa-ye, ñ-, bondage, servitude, slavery.*

\*kōbere-dwumfo, *coppersmith. — \*kobi, s. nsā.*

\*o-kō da, *day of battle. — \*akōde-kurafo, armour-bearer.*

kodiawuwa. — o-kódóm, Ky. = koródóm.

kódòso. — ñkoekoe, *a beetle.*

(kofahyeow, kofirimā, × better: akufahyeew, kafirima.)

kófi, 2. furrow. Job 31,38. — kofwèàbā', better: kwafw.

\*kofwe-kofwe, *the sound of cutting something as by sawing.*

kōgyāñ, + *Turkey red. [pr. 2143.]*

\*o-kō-húnu: wokoo ok., *they went in their simplicity. 2 Sa. 15,11.*

Kokó [G.] & Dedé: fig. used to show the relationship between o-koko (× e-) *hill. — akóko: ntwiwa. [Aknepem & Akem.*

kókóa, pl. ñ-, *a gold weight = 4 s. 2 d. — akokobane, = daban. kokobe, leprosy.*

\*o-kokobirifo, *violent man. Ps. 140,1(2); pl. a-, strong ones, stout-hearted. Ps. 59,3(4). Is. 46,12. — \*akokobirisem-di, inf. acts of violence. Is. 59,6. — \*akokodurufo, stout-hearted. Ps. 76,5(6).*

kókodwé, l. 2. mmofra tu ase (× tia so).

ñkoko-ñhwī, *hair on the breast of a man.*

akokonimpā, *a large cock. — akoko-aniwa.*

kókóra, (× or — bayere) — kòkoram (× kwak.)

kokōrow, *the inner part of roasted yam, put into the fire again*

o-koko-só-ní, pl. - fo. [to be roasted.]

\*akoko-tade, *a garment covering the breast and back. Ex. 28,4.*

kōkoté, *wild hog; by-name: onnów-nà-ódì. — kōkote, = awi.*

kōkotékó. — kōkōwa, s. kókóa. — kokoyéréd. = kromporo.

akokūrokósem, di-, *to magnify oneself, to act proudly; kã-, to speak haughtily. Je. 48,26. Ps. 35,26. 73,8. dweñ ak., to be highminded.*

kokwaw, 4. *to be exercised or disciplined in; Phi. 4,12. He. 5,14.*

sareso ak. no, *she is used to the wilderness. Je. 2,24. — 5. to become fat,*

kōm, + *to prophesy. 1 Ki. 18,29. [fleshy, strong. Job 39,4.*

kōm, + *to turn aside. Ex. 23,2. — n'ani kōm, s. kūm 12 c).*

kōmm, l. 8. atramat. — 4. *genuinely, sincerely. Phi. 2,20.*

kōmá, 2 d) k. bone, a bad i. e. heavy heart, Pr. 25,20. — e) nek. tu, *he despairs, Ec. 2,20. s. tu 18 c).* — \*kōma-koro, *one mind, Ro. 15,6. cf. adwēñkoro, nokoro. — \*kōmam'-pirim, inf. hardening or hardness of heart. Ro. 11,25. — kōma-mu-tew. — \*kōma-pirim, \*kōma-*

señe, *obduracy, induration of heart*. K. §285. — \*akōma-to-yam', *rejoicing of heart*. Je. 15, 16. cf. abotoyam'. — \*akōma-tu-de, *terror*. [Le. 26, 16.]

\*ñkōmmānā, *mine, gold-mine*. — \*okom-mere, *famine*.

akomfo, wə ak., *to commit suicide by hanging oneself*; syn. señ.. Akómfode, s. under asafo. [mene.]

\*akomfo-sem, *magic arts*, Ac. 8, 11.9. cf. asumansēm.

\*kómpase [Eng.] *compass*. Is. 44, 13. — akompiwere.

ñkompow [ekoñ, pow]. — \*ñkom-to, = ñkó-tó, *slumber*.

\*komm-ye, *inf. silence*. Ps. 115, 17.

koñ, *the noise of a bottle or pot full of liquor set up*.

e-koñ: nek. asen, + *he is stiff-necked*; oseñ ne k., *he hardens his neck*. Pr. 29, 1. — kón-akyì: wokura yeñ k. káyeñ kə, *by our necks are we driven*. La. 5, 5.

kōnā, + *bead-row*, Ca. 1, 10. — \*koñ-dua, *yoke*. Scr.

akə-nè-aba, de.. di ak., *to drive and toss*. Ja. 1, 6.

\*ñkōnīm-bo, *reward or price of victory*. Col. 2, 18.

ñkōnīm-di, *victory*. — koniabo, *better*: kwaniabo.

kóñ kó, fr. G. kə, mikə, = wofa a, mefa, = wonom bi, me nso [menom bi.]

koñkoñ, + ok. ne nañkroma nè ne nsa so, *he couches or cowers on his knees and hands*. Da. 11, 10.

ñkóñkoñ, *dry cough* (× *asthma*).

ñkoñkonéné, l. 2. *to too much sitting ... eye wo nañ hō ñkəkō-ñkəkō, na woda hō a, eye wo akyi nso sã.*

o-koñkonsani, pl. ñ-fo, + *treacherous*. — o-Kóñkoriní, pl. -fó.

kōñkrōñ, *waist-cloth*; syn. amōase. — kōñkrōmā, (+ o-)

\*akonno-ñhyeso, *passion; desire, lustfulness*. Ps. 78, 29. Col. 3, 5.

\*akonno-duañ, *savoury meat, favourite dish, dainty food*.

kónsèpre. — ñkonsiaw, ... osum n'atiko.

akonsontew, *the Calabar bean*. — akuwaōnsuro.

\*akontáhyede, *number*. Re. 15, 2. — \*akontā-kyerewē, *figure*,

\*akontā-ntoāno, *number, sum*. Re. 13, 17. [numeral.]

ñkonteñ, obo ñk. — ñkontimmā, cf. asabā.

kòntíwa, (× *for calabashes and*). — okontomponi, pl. ñ-fo.

kōntōñ, + *to be perverse*. — de.. konton, *to lead about*. Ex. 13, 18.

kōntōñkyé, 2. + *perverse*. — \*o-kontoñkyeni, -fo, pl. a-, a *perverse, froward, unjust person*. — akontoñkyē-sēm, + *perverse things, perverseness, wrong-doing*. — k. āno, a *perverse mouth*. Pr. 8, 13.

o-kontoro. — o-kòntónō. — akontoro. Je. 20, 6. 27, 10. 14 ff.

kòntromfī, l. 2. obi-adeḡ-wə-no, [G. adu] ... asesáboa.

koññuasofo, pl. ñ-. — ñkonnyābí (× ñkónyobi).

korā, pl. ñ-. — nsania-k., *scale, dish of a balance*. Eze. 5, 1.

áñkòrá, pl. id. — korábèá, + *treasury*, Ps. 135, 7. cf. adekorabea.

\*akora-bo, *inf. old age*. — \*akorade-dañ, *store-house*. Is. 39, 2.

\*akorac, *place to hide or keep things; cellar, store-house, treasury*.

akora-sā [nsā a wokora] *store of wine*. 1 Ch. 27, 27.

o-korefá (× *bird?*) — kōródóm, Ky. okōdóm.



kǒròkúma, *osram atwa k.*, the moon is full. *k.-twa, inf.* Ps. 81,3.  
 akǒrōmā, *mrañ: mpeteakwa. ñkoron-huane, snorting.* Job 39,30.  
 o-koropatu, *an owl.* — kóròpéé, + *stud.* Ca. 1,11. — kórów, ×2.×1.3.  
 kǒrowbén, + with which charms and amulets are dyed.

\**iko-so, inf. progress; furtherance; success, prosperity; edification;*  
 — *mā ñk.*, to cause to prosper, to edify; — *nyā ñk.*, to prosper, be  
 edified, receive edifying; *kā ñk.*, to speak to edification. 1 Co. 8, 1.10.

\**akō-tade, war dress; abon ak.*, coat of mail. 1 Sa. 17,5. [14,3f.

\**kote-wui, obsc. an impotent man.* — *kotobankye, × a kind of.*  
*kotodwé (with full o).* — \**ikotofo, one that sleeps.* Pr. 10,5.  
*kotoko-sabire, = kamesekwakye, a kind of bird.*

\**kotoku-atade [kotoku 4] cloak.* 2 Ti. 4, 13.

*kótòkú-sáabòbé, ... climber (×tree ... bird).*

*kotokúròdú, pl. id. cf. agyennare, — kotōromūá, (s. kut...).*

\**kōtu [Eng.] coat; s. atade.* — *okotwēbērefo, mischievous person.*

*kra, 3. + to send on an errand.* — *krā, 1.2. + to divine (Ge. 44,5).*

\**o-kra-de, that which pertains to the soul (the animal or natural*  
*mind and affections), that which is animal, natural.* 1 Co. 15,46.

*krádòwa.* — \**okra-fwēfo, pl. a-, curate, pastor, minister.*

*o-krāmāñ, 1.2 + epe, opén, kwapén, eperebegyebi, ahūnahuro.*

*krāmo-sem, soothsaying.* St. §126. — *krāmpōñ, s. kromporo.*

\**o-kra-mu-ni, pl.-fo, an animal, sensual, natural man,* 1 Co. 2,14.

\**o-kra-nipadua, an animal or natural body.* 1 Co. 15,44.

*ñkra-ñhōña, a woollen stuff &c.* Re. 17,4.18,12.

\**kromporo, D. As. krāmpōñ.* — *kron, inf. height.* Ge 6,15. Ep. 3,18.

*krōññ, + unmixed; sincere, artless, harmless.* Mt. 10,16. Ro. 16,19.

*kōma kr., krōññ-ye, inf. singleness of heart, simplicity.* 2 Co. 11,3. Ep. 6,5.

*krōñkrōñ, n. 2. ne k. so (×enye & it was not done), sincerely.*

— \**kroñkroñ-bea, kroñkroñmu-ho, holy place, sanctuary.* —

\**kroñkroñkroñ-bea, kroñkroñmu-kroñkroñ, the holy of holies;*  
*s. mpiakyiri.* 2 Ch. 3,8. He. 9 3. — \**kroñkroñ-di, inf. homeda k., holy*

*observance, sanctification of the sabbath-day.* K. §64. — \**akroñ-*

*kron-ne, a holy part, Eze. 45,1. holy things: eye ak. mu adekroñkroñ,*  
*it is most holy.* Ex. 28,38 &c. — *kroñkroñ-ye, 3. simplicity.* 2 Co. 1,12.

\**akrón-ne [krono ade] a stolen thing.* Ex. 22,4. — *akronnoi.*

*krñfo, pl. (×a-) — eku: wo anim ye tañ (kusū) se ku anim!*

\**kua-de, sowing-seed.* Le. 11,37. — *Akuapém, Kyiriamim (×Kye-*

\**kubesā, a strong drink obtained from the fan-palm.* [remim).

*kúdò [G.] dua a wosom' twē de kyere hyeñ a.s. korow kwan no.*

\**akufahyew, Akw. = mpofirim.* — *ñkufe, .. wokuru (wokura).*

*kūhā, + bushy.* Ca. 5,11. — *kofwēkofwē (not kufwēkufwē).*

*kúku, 1) l. 4. kutuwa, 1. 5. × sikakuku, 2) l. 4. × ayawá.*

*o-kúkubāñ, a kind of squirrel; cf. amoakua; s. ntomme-nt.*

*kukuw, ne bogyese ak, his beard is clipped; akyi ak., (the cloth)*  
*is bare on the backside.* Le. 13,55. — *kukuwa, + censer.* Nu. 16,6.

\**o-ku-kyekyefo, pl. a- [nea okyeyere kuru] healer; surgeon.*

*kūm, 6. + wak. n'anim, he is sullen, vexed, moody.* 1 Ki. 21,4. —  
 12. c) *n'ani kōm (×kum), his eyes (eyelids) bend, are dull &c.*

\**ñkūmāfo, the husband's or wife's sisters (relations).*

\*o-kūmfo, *pl. a-*, *killer, slayer, destroyer.*

\*akūmī, *place of killing, slaughtering-place. Is. 14, 21. Je. 11, 19.*

\*kumpraka, *a kind of rum or brandy (stops the nose); s. nsā.*

kúnā, + kotrā kunam', *remain a widow. Ge. 38, 11.*

kūnābā, *l. 3. + he marries her as his brother's widow. Ge. 38, 8.*

\*akūn-ne [okūm ade] *a thing worthy of death, cause of death.*

kūnini, + *principal; .. opp. mfetewa-mfetewa.*

\*o-kūn-kese (okum wōn k., *he slew them with*) *a great slaughter.*

kuñkum, *red. v. kūm. — kunsūñkunsūñ (× m).*

o-kuntumpā', *pl. ñ-, Is. 13, 22. — kūtūñ, 1. + to pervert. Ex. 23, 8.*

\*o-kūntū-tām, *woollen garment.*

kura, *1. + k. mu, to hold, keep, keep up, maintain, sustain, support; to continue. — 3. l. 2. + to be absolute, self-existent; hoñhom a okura nehō, an absolute spirit. K. § 174. — 4. nekra kura nensam' na okofa n'aduañ aba, he brings in his bread at the risk of his life.*

akuranto. — kurennyeiñ, + *sincere. — \*k.-ye, inf. sincerity.*

ñkūro-bo, *accusation. — \*ñkūrobofo, accuser. Jo. 8, 10 Ac. 25, 16.*

\*ñkūrofo-kuw, *pl. ñk.-akuwakuw, multitude.*

\*kūrokūrowa, *Job 7, 6. = akorokorowa.*

\*kūrom'hōfo, *people of the (or that) city. Lu. 7, 12.*

kūroni, + *one home-born. Ex. 12, 49.*

kurududu, \*k.-ye, *a great crashing noise. Job 36, 29. 2 Pe. 3, 10.*

kurukyerew, + *to engrave. Eze. 4, 1. Zec. 3, 9. to portray. Eze. 23, 14.*

\*ñkurukyerewē, *carved work; engraving. 1 Ki. 6, 35. Zec. 3, 9.*

\*o-kurukyerewfo, *pl. a-, (sacred) scribe. Da. 2, 2.*

kusū, *pl. akusukusū, Eze. 6, 13. — kusukūkū, Ge. 2, 6. Ac. 13, 11.*

kusukusu, *n'ani ye k., his eyes are dim. Ge. 27, 1.*

kusúm, *k.-ara-ne-kurum. — \*kusum-di, inf. deceptiveness, trickery, sleight, versatile artifice. Ep. 4, 14.*

\*kusū-ye, *inf. dimness, gloom.*

kutūroku, = *aketewa. — kuturukú, b o -, to buffet. 1 Pe. 2, 20.*

kotōromūá (× kuturumōa), *cf. kutruku, nsákotò, tñere.*

akututu, *cf. kokoram. — \*kutuwá, a small pot; asēā, nsemma.*

kuw, *2. + okuw n'ase, he cuts him off. Is. 48, 9 [Je. 48, 37.*

kuw so, kukuw so, *to clip (the beard); eso ak., it is clipped.*

akuwa, *pl. ñkuwa-ñkuwa. — \*akuwaōnsuro, a kind of fowl.*

kwā, *pl. a-, 4. Ro. 12, 4f. 1 Co. 6, 15. 12, 12ff. — \*ñkwā-bere, lifetime.*

kwa-beteñ, *a high palm-tree in the forest.*

kwā-bo, *G. = oboabo, nea wqaboa e. s. wqahye da abo.*

akwadā, × 2 *dec. — kwaduamponkyercfo, a beast living on kwadu-bakua, the stalk of a banana-tree. [high trees.*

akwadwóro (× o & é). — \*kwae-fwēfo, *keeper of the forest.*

\*kwafwéàbā', *better than kofw. q. v. — cf. okwanihumani.*

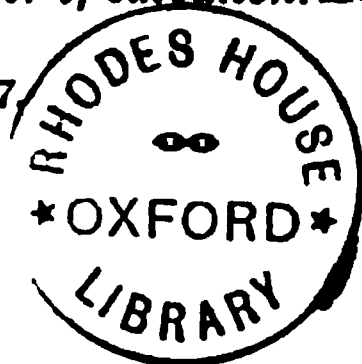
akwagyansā, *a kind of wild dog.*

\*ñkwā-gye, *inf. salvation. — \*ñkwāgye-sem, saving truths.*

ñkwāgye-ñhyehye, - *kwañ, way or order of salvation. K. § 266.*

o-kwáhá (× okoha) = *oséñmù.*

akwāhōsañ-mu, *safe and sound. Lu. 15, 27.*



- (kwakoram ×, s. kok.) — kwā'kwā'dābí, G.  
 ñkwammanōa, *side(s)*. — kwāme-tābi, + or apetebi.  
 akwámfó, used only in the *pl.*, *rowers*, *canoemen*.  
 o-kwamfō (× a-) — akwammō, *the cleaning of a road*.  
 akwammōé, *a well-cleared road*.  
 o-kwañ, 1. l. 3. mpotam'. — 2. okwañ da mu, or emu da okwañ, *it is hollow*. Ex. 27, 8. Je. 52, 21. — Phr. nam kwañ, *to be on a journey*.  
 akwañfānu, akwañfo, okwañfō, &c. s. akwamf. &c.  
 o-kwañfwe: (Kristo) kw.-bere, *Advent-season*; kw. mu kwasida, *Sunday in Advent*.  
 \*kwa-ni-abo, s. p. 244. koniabo, *a one-eyed man*.  
 o-kwañ-kyere, a-, *guidance*. Job 37, 12.  
 o-kwañ-mā, + ompeneno k., *he will not let him go*. Ex. 13, 15.  
 akwañmusem, ... *from the road*; *rumour*; = akwañsosem.  
 \*o-kwañ-prekō: wokogya no nekw. a oreko yi, *they follow him on his way to his last home, attend his funeral*.  
 \*akwañso-dua, provision for the way. Ge. 42, 25.  
 ñkwan-ta, II. usually: ta. — akwanteá, Ky. = akwantweá.  
 akwantemmerewa, nemenewa nè ne yam' kō, n'akyi tumm.  
 akwantemfo-asafo, *syn.* akwantu-kuw. Is. 21, 13.  
 \*o-kwan-to, *inf. release*. De. 15. — okwan-trēnē, *a straight path*.  
 \*akwantu-kuw, *caravan*. Ge. 37, 25.  
 akwantwea, *a kind of squirrel* = apetebi.  
 o-kwapae, *pl. n-*, dañ ñk., *to dote*. Je. 50, 36.  
 ñkwapae-sem, + *brutishness*. Is. 19, 11.  
 \*kwasafode-ye, *inf. community of goods*. K. § 112.  
 \*ñkwasea-so, *foolishly*. Ge. 31, 28. -- \*okwasea-ye, *inf. folly*.  
 \*ñkwā-siānka-fo, *restorer of life*. Ru. 4, 15.  
 \*kwasiare-bo, *inf. kw. mu, contemptuously*. Ps. 31, 18(19).  
 kwaterekwa, *a. bare, naked*. — n. bareness, nakedness. Eze. 15, 7.  
 o-kwati-kwañ, *pl. a-*. — \*akwā-ye, *inf. membership*. K. § 312.  
 \*kyafóròbi, *a young shark*. [G. tšafòbi; s. tšaf. p. 523.]  
 kyē ade, *to prolong one's days*; *to prosper*. De. 4, 40. Eze. 17, 10.  
 kyēa, v. + okyēa n'anom, *he is perverse in his lips*. Pr. 19, 1.  
 kyēa, n. *perverseness*. Pr. 15, 4. — (ñkyēa, pr. 2853. neg. v. kyēa.)  
 \*kyēawkyēaw, *the most common sandals*; s. mpaboá.  
 \*akyēde-pefo, *one who loves gifts (bribes)*. Pr. 29, 4.  
 kyé-èdwo, + *umpire*. Job 9, 33. — kye-fā, + *lot, inheritance*.  
 \*ñkyēe-so, *inf. sparing, indulgence, forbearance, mercy, pity*.  
 kyekye, v. 7. ky. ... hō, *intr. to be bound to*. 1 Co. 7, 27. [size.  
 o-kyēkyē, *a kind of iguana, between mampam & denkyem in*  
 akyēkyēa, *a fruit like a melon*. [He. 11, 10.  
 \*o-kyekyēfo, *pl. a-*, *binder of sheaves*, Ps. 129, 7. *builder of a town*.  
 \*ñkyekye(re)-mú, *band for girding, girdle, belt*. Ex. 28, 8. 27.  
 ñkyékyere, Ak. *a thick low bush with thorns (in general)*.  
 ñkyékyere, Akp. *a kind of grass or weeds, rush*. Job 9, 26. Is. 35, 7.  
 kyekyere, 3. *to be wrapped about*. Jon. 2, 5 ky... hō, *to be knit with*, 1 Sa. 18, 1. kã.. ky. hō, *to knit or tie to*, K. § 282. — 4. *intr. to congeal*. Ex. 15, 8. — 5. *tr. to charge, convict*. Ro. 3, 9.

- akyekyeré, *cf.* awuru, apowuru. — ñkyekyeree, s. ñkyeree.  
 \*ñkyekyere-anim, *bandage, plaster on a wound.* Je. 46, 11.  
 kyekyerehú, ... prepared of *roasted flour of maize.*  
 \*akyekye-tiri, *a garland about the head.* = abotiri. Pr. 4, 9.  
 Akyemfo, *pr. n.* — \*o-kyem-kurafo, *shield-bearer, armed man, one who handles a shield.* Pr. 6, 11. Je. 46, 9.  
 \*ñkyemú-abiesā mu biakō, *the third part, one third &c.*  
 \*ñkyemu-du mu biakō, *the tenth part, one tenth.* Eze. 45, 13.  
 o-kyemwa, *pl. a-, + buckler.* Ca. 4, 4. Je. 46, 3.  
 ñkyene-ñkyene, *nsu ñky., salt water.* Ja. 3, 12.  
 \*ñkyeñ-habañ, *a saline plant, orach, Atriplex halimus.* Job 30, 4.  
 kyeñkyeñ-be-mū, *the whole cluster of palm-nuts.*  
 kyēñkyēntakyi-kūrow, *town of obstinate people.*  
 \*ñkyeñ-so, *inf. [kyeñ] excellence, preference, preeminence, su-  
 kye-pa, inf. s. kyéw-pá. [periority; prerogative.* K. § 113. 118.  
 kyépe = pīdua, *the root of the tail of an animal.*  
 kyere, 1. + ahōpopo kyere no, *trembling takes hold on him.*  
*Ex. 15, 14. cf. ñketeñkété. — 5. ky. mu, + to embroider.* Eze. 27, 7.  
 kyere, 1. yi.. ky., + *to profess, pretend; cf. 9. — 9. to profess.*  
*1 Ti. 6, 21. — 10. Phr. enyé obi na okyere, it is a matter of course.*  
 \*o-kyere, *inf. binding, bonds.* Ac. 20, 23. 23, 29.  
 kyeree(×e), *batten. — ñkyeree, 4. a weaver's spool; cf. dodowa.*  
 \*kyere-abodō, -pānō, *F. shew-bread.* Mt. 12, 4.  
 ñkyere-ase, + *discernment.* Lu. 12, 46. [prumo.  
 \*kyerebeññ-ye-bo or -hama, *plummel.* Am. 7, 7. Zec. 4, 10. *cf.*  
 akyérekye, *a small kind of squirrel; cf. opurow.*  
 ñkyeremú, + *embroidered work.* Eze. 27, 16.  
 \*ñkyeresó, *throng, crowd, press, multitude.* Lu. 8, 19.  
 kyere w, ky... diñ, *to register.* Lu. 2, 3.  
 \*o-kyerew, *inf. 1. writing, written document; title; John 19, 20. —*  
*2. Scripture. — kyerew-aseñ, word of the Scripture.* Lu. 4, 21.  
 kyerewá, *screw. — ñkyerewe, 2. + superscription.* Mt. 22, 20.  
 \*kyerew-peñ, *verse.* K. p. 120. (§ 340).  
 \*kyerew-poñ, *writing-desk, -table; ky. ketewa, writing tablet.*  
 \*ñkyerew-so-dwom, *Ps. 16. 56–60.*  
 \*kyew-dade, *pan for roasting or baking.* Le. 2, 5.  
 kyĩ, 1. 2. gu (×agu); — kyĩ nsu, *to trickle down.* La. 3, 49.  
 akyi, 1. + bepo no akyi nohöā, *beyond the mountain.* Ge. 35, 21.  
 — 2. *the time and events behind, the end.* Mt. 26, 58.  
 ñkyia, + *suretiship.* Pr. 11, 15. — akyide, + *abomination.*  
 kyidom, + wobowon ky., *they are their rear-guard.* Is. 52, 12.  
 o-kyifo, 2. *one that hates.* Ps. 69, 14(15).  
 kyĩma, + ehō ntō ky., *in sincerity.* Ep. 6, 24.  
 \*kyĩmĩ, ñ-, *wheel.* Ec. 12, 6. Eze. 1, 15. Ja. 3, 6.  
 \*o-kyini, *inf. going to and fro.* Job 1, 7. — kyinii, = bamekyinii.  
 kyiiñ-hyia, + ahuma edi ky., *whirlwind.* Ps. 77, 18(19). Je. 30, 23.  
 — ky.-mframa, *Is. 5, 28. stormy wind.* Eze. 13, 11.  
 kyiiñkyĩm, 1. s. kyĩm. — 2. mehō ky.me, *I writhe.* Is. 21, 3.  
 m'ayam'de ky., *my bowels yearn.* La. 1, 20. — 3. *to pervert, subvert.*  
*Pr. 19, 3. — 4. to tarry.*

\*ñkyĩnkyimii, *windings; atrapoé ñky., winding stairs.*

kyĩnkyiñ, + *to rove about. Ge. 27, 40.*

\*o-kyiñ-nsoroma, *pl. id. planet.*

\*akyinnye-sem, *question, dispute; oppositions. 1 Ti. 6, 20.*

\*akyi-pa, *inf. cf. mpaakyiri. — \*akyipaso ñkontompofu, those who perfidiously depart (from God), the wicked. Ps. 119, 158.*

akyiri, 2. + aky. trābea, *the lowest seat. Lu. 14, 9. — 7. woadi ase nè aky., they are a year old and upward. Nu. 3, 15. — o-kyiridifo, the last. — \*akyiri-fām' po, the hinder or western sea. Joel 2, 20.*

\*Kyiri-amim, *pr. n., s. under Akuapem & asafo.*

\*akyirikyirifo, *pl. inhabitants of distant countries. Is. 8, 9.*

\*o-kyiri-pafo, *pl. a-, deserter, forsaker, apostate, renegade.*

akyiri-sañ, + *returning; turning back or aside. Je. 5, 3. Pr. 1, 32.*

\*akyiri-si, *inf. exit, final event.*

### M.

mā, 5. mā asem, + *to tell lies.*

amā, + *bitumen, Ge. 14, 10. Ex. 2, 3. coal-tar; cf. mǎnno, pitch. Ge. 6, 14. inmae, wanyā ha m. — \*o-mainma-ye, inf. citizenship. Ac. 22, 28.*

\*mām-māñ, *red. v. māñ. K. § 294a.*

[*Da. 4, 27.*

\*amāmfō-ye, *inf. desolation, devastation; \*-yefo, desolator.*

\*o-mām-poñ, *pl. a-, a (comparatively) large town or city. Mt. 10, 11.*

amāmmui: nnipa (or, abode) am. hō nsiesiei, *the moral system or the invariable moral laws of the world. K. § 132f. 189.*

o-māñ, 6. *pl. + Gentiles. — \*o-mānā-gyirae, postage-stamp.*

\*amāñ-amāñ-mù-ní, *pl. -fo, a gentile, heathen. Ro. 2, 14. Ga. 2, 14.*

amannehunu mu boaseto, *patience, endurance. Ja. 5, 11.*

\*amanne-nyā, *inf. a getting into trouble; peril, Ro. 8, 35. — am-ntam, an oath causing detriment (to the swearer), Ps. 15, 4.*

\*amañ-frafo, *pl. mingled people, allied or admixed to a ruling nation; cf. afrafo; s. omamfrani. Je. 25, 20. 24.*

\*mma-ñhīnā-wō, *inf. [s. bā] omniprésence, ubiquity. K. § 165.*

\*amañ-hyia, *imperial diet. K. § 7. II, 1.*

o-māñhéne, *king of a nation, adakūro, chief of a town or village.*

mmanín-yé, + *power, virtues; \*mm.-de, mighty acts. Ps. 106, 2. 8.*

mañkrādo, (*×o-*) G. mañkralo.

o-māñkuw, + *province, 1 Ki. 20, 14. people assembled. Ac. 12, 22.*

mānnó, 1. *cf. amā. — \*o-māñ-panyiñ, pl. a-m-, prince, chief.*

\*amān-sāntēñ asafo, *the catholic (not the Roman) church.*

\*amansem-mu afeoro, *civil New-year's-day.*

amansesew, + *a setting right, successful arrangement of governmental or political matters. Ac. 24, 2.*

\*o-mānsiñ-hene, *tetrarch. Lu. 3, 1. Ac. 13, 1.*

o-mānsōfo, *pl. a-, + rebel, seditious, one given to change. Pr. 24, 21.*

māñtām, + *to tether, — 1. 4. are entwined about. Job 8, 17.*

o-māñ-tām, + *district; om. mu panyiñ, president of a district.*

\*o-māntam-hene, *pl. a-, prince, satrap. Da. 3, 3.*

o-māntañ, + *tribe. Ps. 74, 2.*

amāñ-yé, oye amanyo-pá, *he observes decency. K. § 349.*

mmāra: obra hō m., *moral law; asore hō m., ceremonial law;*

omān hō m., *political law*. — \*mmāra-ase<sub>m</sub>, *commandment*; cf. ahyede. — mmārahye, + *legislation*. — \*mmāra-nimfo, *lawyer*. Tit. 3, 13. — \*mmāra-so-difo, *doer of the law*; \*mmāra-tefo, *hearer of the law*. — \*mmāratō-(a)de, *iniquity, transgressions*. Ro. 6, 19.

mmārāññuāñ, *pieces of bronze or brass for abrammo &c.*

maremare, 1. 2. *afra* (× *afa*).

mātāmātā, okasa m., *stammer, stammering speech*. K. § 318.

\*mma-ye, *inf. s. oba-ye*. — \*mā-ye, *inf. fulness*. [§ 225.

\*mma-yeñ, *inf. education*. — \*māye-trasó, *infinite fulness*. K.

\*mmea-mú [bea mu] *bar, cross-bar, cross-beam*. Ex. 26, 26.

memmene, *to swallow up several things*.

amemene, Ak. *brain*; s. hoñ. — amemem (× amemim).

mene, + *to consume*. Ex. 32, 10. — 1. 3. *wosaw* (× *wosow*).

\*mene-twā, *inf. cutting of the throat, slaying*. Is. 22, 13.

\*menewam'-siw, *inf. strangling*. Job 7, 15.

amere, 1. *a tree*, ofram *kokō*, (× *plant*).

mmerehua, pr. 885. *the finest part of gold dust*.

\*mereken [= *American?*] *a kind of rum or brandy*.

mmere-nsoñ, 2. *a period or week of 7 years*, cf. *afepen*. Da. 4, 24.

\*mmere-santeñ, s. *bere-s*.

\*mmerew-ni, pl. -fo, *a weak, feeble person*. Ps. 105, 37. 1 Co. 8, 9.

mmeśā [(×?)]; *esā ho se abe (berew)*. — 3. *wreathen chain*. Ex. 28, 24.

mēsēmēsē, sare m., *chopped straw, chaff*. Ex. 5, 12.

\*mme-su [abe su] s. *under nño-ye*. — mmew, 2. *better*: bew.

mmewa, *the fibres of the palm-tree (not of the leaves)*. × *a ... trees*.

mia, 1. + *to choke*. Mk. 4, 7, 19. — 2. c) *he strengthens himself*.

Ge. 48, 2. — mia wo ani hū amanne, *endure hardness, suffer affliction*,

2 Ti. 2, 3. omia n'ani trā mu, *he endures*. — 3. a) + *to confirm, strain, strengthen*. Is. 35, 3. — 4. *to gird oneself*. Is. 8, 9. — amia-de, + *armed host*. Job 39, 21. — \*amiade-dañ, *armoury*. — \*amiafo, *armed men*.

\*mmibi-tama, *blue or violet purple*; s. bibiri, bibitama. [Is. 15, 4.

amim, di a., + *to oppress*. — amim-di, \*-ye, *inf. oppression*.

\*o-mim-difo, pl. a-, *oppressor, violent man*.

amirikadén, tu-, *to run very fast*. \*mirikatufu, pl. a-, *runner*.

mō a, 2. 1. 4. + *are straitened*. Job 18, 7.

\*mmoa-bañ, *fold*. Ge. 49, 14. — \*mmoa-adidide, *manger*. Lu. 2, 12.

\*mmoa-fwēfo, pl. id. *herdman*. Ge. 46, 34. Am. 7, 14.

\*mmoā-gye, *inf.* = mmoādi, *taking of gifts*. 2 Ch. 19, 7.

\*mmoa-kuw, pl. m-a-, *herd, flock, cattle*. Nu. 32. Lu. 2, 8.

\*mmobo-hū, *inf. pitying, commiseration*; cf. mmoborohunu, *pity*.

\*mmobo-mmobo-ye, *inf. sadness*. Ne. 2, 2. Ec. 7, 3.

minobom', 3. *roaring of a lion*. Pr. 19, 12.

\*mmoborohunu-ade, *alms*. — mmoboroni, + *miserable*.

\*mmobowe, *scroll*. Je. 36, 2. Zec. 5, 1. — mmodeñ, b q -, + *to study to*.

\*minofra-yeñ, *inf. education, discipline of children*.

\*mogya-kā-gufo, *shedder of blood*. Eze. 16, 38.

\*mogya-pefo, pl. id. *bloody(-minded), murderous man*.

\*mogya-tow, *clot of blood; embryo*. Ps. 139, 16.



mommono, + *moist* (e. g. grapes), Nu. 6, 3.

\*momonotō-ye, *inf. uncircumcision*.

\*mmoñ-bo, *inf. ncighing*. Je. 13, 27.

\*mmonse [obon ase] *valley, lowland at the foot of mountains*.

\*mmonsefo, *inhabitants of the lowlands*. Ju. 1, 19, 34.

\*mmore-mú, *inf. [bore] searching (out), investigation*. Job 11, 7.

mmoro-so, + *plenty, copiousness, plenteousness*.

\*mmoson-kom [abosom nkōm] hye m., *to use divination*. De. 18, 10.

mrāmṛā, *red. v., s. mǎnā*. Re. 11, 10.

mūa, 3. s. anim 7A; anim mūa a, anim remūa no, *in the dark*.

mmu-ānó, *edge, edging &c.* [Eze. 12, 6, 7.]

\*e-mu-ba, *inf. coming in; fulfilling, fulfilment, realization*.

\*mū-di, *inf. integrity*. — \*mūdifo, *one who is perfect*. Job 37, 16.

\*e-mu-dō, *inf. depth*. Ep. 3, 18.

\*e-mu-fām', *inward, -ly; em. abañnua, the inner court*. Eze. 10, 3.

\*c-mu-fifo, *one that has escaped, fugitive*. Eze. 24, 26.

\*mmukaw-mu, *inf. [bukaw] bent or folding part*. Eze. 41, 23.

\*e-mu-kq, *inf. the act of going in, entrance*. He. 10, 20.

\*amumo-de, : ye-, *to live ungodly, act impiously*. 2 Pe. 2, 6.

\*amumoye-de, *iniquities, Is. 64, 7. 65, 7. ungodly deeds, Jude 15*.

\*amumoye-sem, *ungodliness(es)*. Ro. 11, 26.

\*c-mu-nipa, *the inward man*. Ro. 7, 22. 2 Co. 4, 16.

mmuñkam-so, K. § 163. — mūnum, 2. *to roll* e. g. a stone.

\*amū-siei = asiei, anisiei. — mmu-só, + *exuberance, excess*. Ja. 1, 21.

mmusú, 1. 7. mekobisa me ti (×hō). — tǔwētǔwē m., *to make oneself accursed*. 1 Sa. 3, 13. — \*mmusu-ba, *son of wickedness*. Ps. 89, 22(23).

\*mmusu-bofo, *blasphemer*. 1 Ti. 1, 13.

\*mmusu-kyere, *soothsaying, fortune-telling, prophesying*.

mu-tǔa, + Ps. 77, 8(9). — eñkyé m., *it is temporal, transient*.

## N.

o-nā, p. 313 l. 3 from below: mepe (×mape) meberee.

nnādā, + *guile*. — nnade-dworo, *pieces of iron, used as money* anadwofā, F. anofā (×anafoa). [(×gold currency).

\*anadwo-gua, *trade in the night; di an., to deceive, delude*.

anafó (×ā). — \*anago, *Guinea sheep [Marewa]*.

\*nna-ho [nea eda ho] *pl. nnedaho, space*, 1 Ki. 7, 36.

nnakoko, ... a week after the wedding (×before... with him).

o-nákwá, oyee on. mǎā mmā, *she became a name among women*.

\*nna-kyi, *inf. shunning (evil) days, observing of times*.

nā m, v. 1. + nam kwan, *to be on a journey*. 1 Ki. 18, 27. — 6. Phr.

e-nè no nam, *it is closely connected*, K. § 190.

e-nām, 1. + kokum nām, *to hunt for venison*. Ge. 27, 5.

\*nām-di-nnōmā, *ravenous, carnivorous birds*. Eze. 39, 4.

\*namfi, anamfisuru, *As. certain weights of gold*.

\*nām-gua, *shambles, flesh-market*. 1 Co. 10, 25.

\*nammoñ-hunu, *bare-foot*. Is. 20, 2-4. — \*anammoñfo, anam-moñmufo, *foot-men*. Nu. 11, 21. 1 Ki. 20, 29. — nammoñkoro, -kwan.

\*nna-mu-nsem (ñhōma), *chronicles*. — \*nna-nna, s. eda.

- e-nān, 2. stalk e. g. of the maize plant, s. būronān. *Ge.* 41, 22. — anānāde, + a foreign thing. *Ne.* 13, 30. [3. tenon. *Ex.* 26, 17.]
- \*anānā-gya, strange fire. *Le.* 10, 1.
- nnañ-ani, + overturning, *Eze.* 21, 27. frowardness, *Pr.* 6, 14
- nān-anu [nañ abien] two-legged; si n. to be undecided in a matter, double-dealing, double-tongued.
- anānā-tén, yi an., to reprove a friend.
- \*nnañē [dañ, v.] turn; n. nhinā mu, every way. *Ro.* 3, 2.
- \*anāñē, smelting-place or -house, crucible. *Ps.* 12, 6(7).
- \*o-nāñfo, pl. a-, melter, smelter; cf. ogufo.
- nāñ-koro, a single leg; one-legged. — anañikoti, a kick.
- nāñkrómma [enān, kroñ, ma = wa].
- anāñmù, nnadewa no an., the print of the nails. *John* 20, 25. — si an., + to make good. *Ex.* 22, 11. — anāñmu-hye, retaliation.
- \*nansua, As. a certain weight of gold.
- \*nān-tam', between the knees. *Ge.* 48, 12.
- o-nāntefó, + passer-by. *Eze.* 39, 14f. syn. okwantenni.
- anante-nante, inf. walking up and down. *Job* 1, 7. [Je. 50, 4.]
- \*o-nante-sū, inf. wode n. fweŵe no, weeping they go and seek him, nnantw̄erem' [odañ, tw̄are mu]. — \*nantw̄i-kā-poma, or-goad. [Ju. 3, 31.]
- nañ-ñw̄eā-so-kā, anklet. *Is.* 3, 18.
- \*nna-oha, a hundred days: eha ara n., for a considerable time.
- \*nna-santeñ nhinā, all successive days. *Ps.* 93, 5.
- \*ana-se, or; Gr. § 251 b. 253, 2. R. p. 147b; s. ana.
- \*nasīreni, pl. -fo, [Heb. nazīr] a Nazarite, = ohōtuafo, oyi-nè-dw̄ira-ba, anyamekwā. *Ge.* 49, 26. *Nu.* 6, 2. *Am.* 2, 11.
- e-ne, + Ofi hyiraa me enyé'ne, he has blessed me this long time (not to-day or these last days only). — \*nneda-ho, s. nnaho.
- \*nnedua-dañ, -fi, (house of) prison. *Ge.* 42, 19. *1 Ki.* 22, 27. *Is.* 24, 22.
- anēm, + pedantry; constant use, exercise or practice, *He.* 5, 14.
- \*neunnāñ, s. nāññ. — anéné, pl. id. (<n-) [G. kwākwādabi,]
- anene-duru, + stacte, *Ex.* 30, 34. — nnéñkyénēmma, *La.* 4, 7.
- ani, 7. a) opening for a well, *Ja.* 3, 11. cf. aniwa 3. — b) key-hole &c. — p. 323. l. 4. n'ani (so) da ho; + ani a enna ho, intemperance, incontinence &c. *1 Co.* 7, 5. — n'ani gyina, he longs after or for, earnestly desires... — n'ani kōm (<kum). — n'ani so asem terew, *K.* § 318, 1. his thoughts are absent or dissipated. — p. 324. n'ani tra, he overlooks. — ani a ewu ade, modesty, bashfulness, shamefacedness. *1 Ti.* 2, 9. — 13. bo ani, to join battle. *Ge.* 14, 9. — p. 325. to (<tu) wo ani kyere Sidon; to wo ani fwe ha, look here! — otu n'ani sā no, he eyes him.
- aní-aní, + inconstantly; okō an., he fights superficially, here a little and there a little (<he has ... side). — \*aniani-ha-yi, s. ani hayi.
- anibere, 1. + lust, cf. akonno. — aniberesem, 2. covetousness.
- ani-bi-annā-só, + thoughtlessness. — n'an.-so, in his simplicity, at a venture. *1 Ki.* 22, 34. — ani-bu, + ennui, tediousness. *K.* § 305.
- anidaho [ani a eda ho] 1. + temperance, soberness. *Ac.* 26, 25.
- \*ani-dañ, inf. [dañ .. ani] change; perverting; perverseness.
- nīfā, 4. cf. hyerehyere-fām', kesē-fām' (*Eze.* 20, 46), po-fām',
- \*anigyefo, pl. a-, one that rejoices. *Ro.* 12, 15. [epom.]

- \*anigyina-de, *desire, desired thing*. Pr. 13, 12.  
 o-nihūmāni, + *stranger*. Nu. 18, 4. — \*anihumafode, *a thing or place belonging or accessible to common people, profane*. Eze. 42, 20.  
 o-nikañfo, *a. live, living*. Ex. 21, 35. 1 Ki. 3, 22.  
 ani-kōm [ani a ekōm] (×ū). [they return.  
 nim, + se wonnim nna na wodañ a, *if at any time (or in case)*  
 anim, A) l. 12. n'anim amuna or ase (Ge. 40, 7). — anim tua anim, *face to face*. — B) fwe anim yiyi nnipa mu, *to have respect of persons*.  
 \*nimdee-hū, *inf. knowledge*. Pr. 10, 14. [Ja. 2, 9.  
 \*anim-fām', *eastward*, cf. apuei; an.-f.-po, *the East Sea*. Scr.  
 \*nimfo, *knower, one who knows*. Ac. 1, 24.  
 \*animfwe, *inf. respect of persons*. 2 Ch. 19, 7. Pr. 24, 23.  
 animguase-de, *mockings*. He. 11, 36.  
 animhasesem, + *boasting*. Je. 23, 32. — \*animhare-so, *slightly*.  
 \*animtia-bu, *inf. contempt*. Est. 1, 18. Ps. 107, 40. [Je. 8, 11.  
 \*animyo-bea, *gesture, carriage, bearing, mien, look, air, manner, external appearance*. K. § 318, 2. [Ro. 11, 11.  
 niikunu [onini, koro, Ak.]. — n.-twe, *inf. jealousy, emulation*.  
 \*aninseñ-sūmāñ, *amulet used in the state of pregnancy*.  
 nipa-bañ, 1. + *person, personal appearance or circumstances*.  
 \*o-nipa-bone, *a wicked person, villain, rogue, knave*.  
 \*nipabone-de-yo, *inf. wickedness, villany, roguery, &c.*  
 \*o-nipa-kumfo, *slayer*; cf. okumnipa, owudifo. De. 19, 3.  
 \*nnipam', *in the way or after the manner of men, as men do*.  
 \*nnipa-mu-nyiyim' (nè animfwe), *respect of persons*. Ep. 6, 9.  
 \*nnipa-animfwe, *id.* Ro. 2, 11. Ja. 2, 1. [Col. 3, 25.  
 \*nnipa-santeñ, *all men from the first to the last, all mankind, the whole human race*. K. § 185, 1.  
 nipa-su, 1. = nipabañ. — 2. *human nature*. K. § 229.  
 o-nipa-ye, *inf. incarnation (of the Son of God)*.  
 ani-siei, *syn. asiei, amūsiei*.  
 \*ani-so-ade, ani-so-ade-hū, *inf. vision*. Ac. 2, 17. 9, 12.  
 \*ani-so-biri, *inf. giddiness*.  
 ani-so-de, + *an acceptable thing; loveliness*. Ca. 5, 16. *good pleasure, desire*. 2 Th. 1, 11. — \*ani-so-sōm, *inf. eye-service*. Ep. 6, 6.  
 ànitew-mù, *with guile*. — anitore [nea n'ani atore].  
 \*aniwabu, *inf. moment*. Eze. 26, 16. — \*aniwodeñ, s. annodeñ.  
 aniwu-de, + *lewdness*. Eze. 23, 29. — \*aniwu-hye, *inf. contempt*.  
 \*aniwu-sein, *vile or obscene language, foul talk*. Col. 3, 8.  
 āno, 4. a) + *selvedge*, Ex. 26, 4. — f) nna ñhinā āno, *the end of days*.  
 — B) du or sō āno (4. a. d. 6.) *to be sufficient; to suffice*. K. § 214, 1.  
 — wakum obosom no āno, + *he has made the power of the fetish in-*  
 uno-bae, + *fruit, produce, increase*. 1 Co. 3, 5. [effective.  
 ānoboa, + *ingathering*. — \*ono(hoa)boaso, *one who gathers*.  
 ānobow, + *bitterness of speech*. — \*āno-bu, *inf. counting, number*.  
 nōhōā, + kusū-fām' āno nobō toññ, *the farthest North*. [Eze. 38, 15.  
 \*āno-hunu, *wanton lips*. Le. 5, 4. [39, 2.  
 o-no-kō, twa —, *to strive about words*. 2 Ti. 2, 14.  
 nnokonnokode, + *dainties, delicacies*. Ge. 49, 20. Je. 51, 34.

- \*anokwa-de, *the true riches*. — \*nokwa-kwan, *the right way*.  
 nokwasem, + *truthfulness*. — \*nokwa-ten, *faithful judgement*.
- \*o-nomfo, *pl. a-, one who drinks, drinker*. Is. 24, 9.
- \*nnōmā-sū, *inf. chirping*. — \*o-nōmā-yifo, *pl. n-, fowler*.  
 anomē, + *trough*. Ge. 24, 20. — Nnōkom', *prop. Ntaman mu*.  
 nnōko-besā, *a kind of red chintz (not of country-cloth)*.
- \*āno-pem, *inf. the goings out*. Nu. 34, 12.  
 āno-sēm, + *vain words, vain talk, talk of the lips*. Pr. 14, 23.
- \*āno-sōm, *lip-devotion*. — \*āno-nta, *double-tongued*. 1 Ti. 3, 8.
- \*āno-tewfo, *ready speaker, eloquent man*.
- \*āno-tōrōfetōrofe, *a glib tongue, blabbing out secrets*. K. § 122.  
 ānó-yí, *inf. + excuse; an. bi nni ho mmā wo, you are inexcusable; ewo an., it is excusable*. Ro. 1, 20. 2, 1. K. § 123.
- nū, 6. nū..fū, a) *to take away; b) to take away by force or without permission*.
- \*nnuaba-tew, *inf. harvest of fruits (figs &c.)*. Je. 48, 32.
- \*nnua-tow, *inf. hewing timber*.
- \*nufusu-dae [nufusu a ada] *curdled milk, curds*. Pr. 30, 33. Is. 7, 15.
- \*nūmanūma, *v. F. to baptise; enūmanūma, baptism*;  
 \*nūmanūmanyi, *baptist*. Cf. asubō.  
 nūnū, + *wonnūnū no, he is blameless*. Phi. 2, 15.
- o-nuodeño, + *stubborn, outrageous, headstrong*.  
 anuonyam, 2. + *manyā n'anīm an., I have found grace in his sight*. — \*anuonyam-hye, *inf. glorification; transfiguration*, K. § 243.  
 — \*anuonyamhyefo, *one who honours another*. La. 1, 8. — anuonyan-ne, + *benevolent, kind treatment*, Ac. 27, 3. — \*anuonyan-sem, \*nusuatetew, *s. anisuatetew*. [id. Ps. 87, 3.]
- anyáado, *in reply to a certain class of people (×the sal. &c.)*.  
 O-nyame: \*nyame-do, *divine love*; \*nyame-dōm, *divine grace*.  
 \*o-nyameferefo, *pl. a-, a pious, godly, religious, devout person*. —  
 \*anyame-gua, *a seat of gods*, Eze. 28, 2. — \*Onyame-hō-ahōnim, *the (innate) knowledge of God (of his existence)*. K. § 149. — \*o-nyame-kyere, *theology*. — \*o-nyame-nipa, *God and man, God incarnate*. K. § 229. \*onyame-nipa-ye, *theanthropy*. — \*nyame-nyansa, *divine wisdom*. — nyame-so, + *in a godly manner, right*, = nyame-mu. K. § 221 f. — o-nyame-sōm, + *piety*; \*nyamesōm-bra, *godly life*. K. § 273. — \*nyame-su, *divinity, divine nature*. Ro. 1, 20. — \*o-nyame-tebea, *form of God*. Phi. 2, 6. K. § 237. — \*o-nyame-toro, *a false God*. — \*Onyame-tumidi, *theocracy*. — \*o-nyame-ye, *inf. god-head, divinity*. Col. 2, 9. [s. agorn.]
- \*nyāmōnyāmōfo, *feeble persons*. Ne. 4, 2. — nnyāne, 2. *a play*; anyānkōn-ne, + Ps. 77, 10(11); *event, chance*. Ec. 9, 2, 11.
- \*nyañkōnne-kyerefo, *pl. id. soothsayer*. Da. 2, 27.  
 nyañkōn-núru [duru, v.]... *trees; (×and) it may be used...*  
 nyansa-don(×a-). — \*anyansa-dwuma, *skilful work*. Ex. 28, 6. cf. adwini. — \*o-nyansa-dwimfo, *pl. a-, a wise, skilful man*. 2 Ch. 2, 14. — \*nyansa-hū, *inf. knowledge*. Pr. 1, 7. — \*nyansa-hye, \*nyansa-kyere, *inf. admonition*. Ep. 6, 4. — \*anyansa-pām, *crafty counsel*. Ps. 83, 3(4). — \*nyansa-pe, *inf. philosophy*. Col. 2, 8. — \*anyansa-sem, *wisdom*. Ps. 37, 30. 49, 3(4). Col. 2, 23.

\*nyannyámfōrowá, s. osataduā.

\*nyātŵom-ye, *inf. hypocrisy. 1 Pe. 2, 1.*

nyenenyemma, *pl. id. a small bell.*

nyigye, 2. *deception, delusion; seduction; cf. nsisi, nuādā.*

\*nyigyei, *persuasion: mapene n., I was persuaded.*

nyii, 2. + *to develop, be formed by growth. K. § 181 ff. 214. 226.*

o-nyii, + *development; ib. [§ 188.*

\*nyina-hó, *inf. [gyina hó] existence, continuance, duration. K.*

nyina-só, + *socket, Ex. 26, 19; natural capacity or disposition (to), K. § 182; nnyinaso-pá, a good standing or degree. 1 Ti. 3, 13.*

nyinam, + *to glance. Ca. 2, 9.*

## N.

\*ñño-bepow, *Mount of Olives. Scr. — \*ñño-dua, olive tree.*

\*ñño-hũām, *ointment. Ca. 1, 3. — ñño-toá, + oil-vessel. Zec. 4, 2.*

ññuadai, *giving back what has been bought.*

ññua-hāmá [egua, h.] *a cord with which a load of trading articles is bound; cf. oguanhama.*

\*ññuam-mai [bai] *pl. id. sheepfold. Nu. 32, 16.*

\*ññuai-fwē-atade, *shepherd's dress.*

\*ññuai-kuw, *a flock of sheep. — ññuan-nyā, leg of a sheep.*

\*ññuai-yēifo, *shepherd, sheepmaster, herdsman. 2 Ki. 3, 4. Am. 1, 1.*

ññuare, 1. *a creeper (×shrub) ... — ññugusó, + ephod, Ex. 28, 4.*

## Nw. Nw̃.

ñwansana-biri, *a green species of fly.*

ñwēñ, 3. + *to rebel. Ge. 14, 4.*

\*aiwen-né [ade a wōanwene] *a thing framed, formed; earthen*

\*aiwīiwī, *inf. murmuring(s), grumbling. [vessel.*

aiwōñwāde, + *wonder, marvellous work(s).*

\*aiwōñwāde-yēfo, *one doing wonders. Ex. 15, 11.*

ñwōrām, 1. + *to sharpen, Job 16, 9. — 2. + tñwēñw., to be refractory, to shun or avoid (one's duty).*

aiwōrāmmañ, bō-, + *to go round about. Ps. 59, 6(7).*

ñworañ-ñworañ, 2. = ñwrāññwrāñ, *cf. ntokowa-nt. Ge. 30, 32.*

\*ññwēñhō-dwōm [dñwēñ] *an instructive psalm, pious meditation.*

aiwō, also the bark of a tree used like gyēne. [Ps. 32.

ññwōñkóro, l. 2. ... *to de bobo ...*

## P.

pa, [red. × pepa] 5. f) + pa ahyiae-ntamadañ no, *to take down the tabernacle. Nu. 1, 51. — 8. + Ps. 118, 22. Mt. 21, 42. to forbear (e.g. to keep the Passover), Nu. 9, 13. — 14. srēti - Ac. 3, 19. De. 29, 20. — 18. a-*

nyinam pa, *pl. popa, lightning flashes. Ex. 20, 18. — 20. akuwaōnsuro. ampa, aye me ampa, I am persuaded. Ro. 14, 14. Cpđ. ampa-ampa.*

pā, 2. wapae poñ no hō. — pā, × *pl. a- l. 4.*

\*apā-de, *hire. Is. 23, 17. — \*o-pādifo, worker for hire, s. opāni.*

pae, 2. + p. asase, *to furrow the earth. Ps. 141, 7. — 3. + to cleave asunder, Nu. 16, 31. — 5. + p. ntam', to put a difference between. Ex. 11, 7.*

- 6. eñeñ pae ... sanebena ... + p. ñhyia, *to proclaim a convocation. Le. 23, 2. 37. — 14. + Is. 56, 8.*

- pae, = *tekrekyi*. — mpáé, l. 7. *bohye* (× *o*-).
- \*mpaemu-kā, *inf. open confession*. — \*Apagya, *pr. n., s. asafó*.  
*o-pakañini*, *pl. a-fo*. — mpa-akyiri, + *backsliding*. *Ho. 14, 4(5)*.
- pam, [*red. × pemp.*] 3. + *asu no ani apam*, *the surface of the river is frozen. Job 38, 30*. — pam hō, *to be doubled. Ex. 26, 24*.
- pām [Gā]. — e-pām, *pl. id. mekoḃo pam*.  
*o-pām-āgó*, + *repairer of the breach. Is. 58, 12*.
- \*inpamē, *seam, joining. John 19, 23*.
- mpām-hō. — \*apām-hye-de, *sacrament(s); better: adōmmānāde*.
- \*ainpampá = *ampa-ampá, ampá-nè-ampá*.  
*apampā'*, + *shovel. Is. 30, 24*. — *o-pampañ*, *pr. 2588*.
- \*apām-seefo, *trucebreaker; implacable. Ro. 1, 31. 2 Ti. 3, 3*.
- pà ù [*red. × pemp.*] + *to crop (off), Eze. 17, 4*. — *dadewana wòhòn*.  
 pā ù .. *ntam'*, *to separate between. Is. 59, 2*.
- pāñ, *m-*, + *abura no da mpāñ, Ge. 37, 24*.
- ámpāñ', *cf. fwenakron*. — *o-pāñí*, *syn. opādifo, Is. 19, 10*.
- pāñkyérè, + *Nu. 22, 23. cf. pare*. — *apanta*, *a kind of grass*.
- \**o-pan-yi*, *inf. banishment. Eze. 7, 26. La. 2, 14*.
- \*panyin-ni, *inf. eldership, office, government. Is. 22, 21*. — *mp.*, *principalities. Col. 1, 16. 2, 10*. — \*mpanyiiñ-akoiñua, *chief seat*;  
 \*mp.-trābea, -trābere, *the uppermost place, highest seat. Mt. 23, 6. Lu. 14, 7*. — \*mpanyiiñ-iñwuma, *eldership, office, charge. St. 11. § 5*.
- mpapaem', + *rupture, schism. Mt. 12, 25. John 7, 43. 9, 16*.
- apapafó, + *the good*. — \*papani, *a good, righteous person*.
- \*papa-ye, *inf. well-doing; syn. yiyeye*. — \*papayefo, *well-doer*.  
*o-papo*, *pl. m- (× a-)* Ak. *aberekynini*. — *apapowa*, + *kid*.  
*papū*, (× *pepūñ*) Ak. F. + *catarrh; cf. opakum. Lu. 15, 29*.
- \*pāradise [Heb.] *paradise, orchard, pleasure-garden. Ca. 4, 13*.
- \*pasa, *v. s. pasaw, pase. Ex. 2, 5*.
- pasā, *waye p.*, + *he is utterly undone, he is desolate, destitute, starving, perishing, pining away. La. 4, 5. Re. 18, 17*. — *mpasa-mp*.
- \**o-pasare*, *a thorny tree, used for building purposes and fuel*.
- \*pasā-ye, *inf. destruction. Ro. 3, 16*.
- mpasūa, + *rank. 1 Sa. 17, 22*. — *bā or bae mp.*, + *wobae kurow no hō mp.*, *they set themselves in array against the town. Je. 50, 9*.
- patā, + *woap. abom' ahye..mu*, *it is comprehended in. Ro. 13, 9*.
- patā, + *botāñ p.*, *a bare rock, cf. ferefere. Eze. 24, 7f*.
- mpátá, 2. + *ransom*. — \*mpata-ade, *ransom. Ex. 30, 12*. — \*mpata-afore, *expiatory sacrifice, atonement*. — \*mpata-agua, *mercy-seat. He. 9, 5*. — \*mpata-da, *day of atonement, Le. 23, 27*. — *mpata-de*, + *a propitiatory thing, gift or sacrifice. Ro. 3, 25*. — \*mpata-dwuma, *expiatory work. K. § 232*. — \*mpata-wu, *expiatory death*.
- \*mpatā-bom', *comprehension*. \*mp. *mpaebó*, *general prayer*.  
 patabubu, + *with a crash. Ps. 35, 8*.
- o-pataku*, *by-names: + obonú, obonukyerefo*.
- mpatuw-mu, + *unawares. Job 9, 5*. — *apàwá*, + *fan. Is. 30, 24*.
- \*pāwo, *peacock. 1 Ki. 10, 22. (not kōhā)*.
- \*pawpaw: *b o p.*, *to do a thing quick and carelessly. pr. 2308*.
- ampá-yé, + *true knowledge, sound wisdom; safety, sincerity*.



- pe, 1. + orepe me asem, *he seeks an occasion against me.* 2 Ki. 5, 7.  
 - 2. + kōma a epe, *a willing mind.* 1 Pe. 5, 2.
- pé, a. 3. ne pe a o'wie ye, *his perfection*; cf. peye; ne pe a onye  
 a. s. on'wie ye, *his imperfection.* K. § 166.
- apê, + *check in growth, stunt*; to apê, *to be stunted.*
- pê, syn. ankasa. — pēa, v. must be changed into pia.
- apēá, wura bi a n'aba hō nhwī (× emu nsu) keka henehh.
- pēdua, = pīdua, *coccyx, root of the tail.*
- \*pefē, a. *open, plain, clear*; adv. *openly, plainly, clearly, freely.*  
*John 7, 4. 11, 14. 13, 26. syn. fē, fāññ, ketē, petē, hāññ.*
- mpekuá: b o -, + *to set light by, slight, despise.* Eze. 22, 7. — 1. 3.  
 ode me ye se ne yonkō. — mp.-sem, ope me de me aye ne yonkō.
- pem, 4. + epem no, *he stumbles i. e. takes offence at it*; obu nea  
 epem no so di, *he eateth with offence.* Ro. 14, 20.
- peme, + *javelin*, 1 Sa. 17, 6. -- \*peme-kurafo, pl. m-, *spear-man.*
- pēmē, me tekrema ye p., *I am of a slow tongue.* Ex. 4, 10.
- pempem anim, *to push at each other (of hostile armies).*
- o-pempensifo, + *usurer.* Ex. 22, 25.
- \*apempen-sika, *gain of oppressions.* Is. 33, 15.
- pempen, 1. 4. + *to intimate, suggest, hint, insinuate; to foreshadow.*  
 K. § 171. 175. — last l. + *her calamity is near to come.*
- pempēñ nhwī, *to pluck the hair.* Ne. 13, 25. Is. 50, 6.
- \*apem-so-safohene, *captain of a thousand, chief captain, tribune.*
- peñ, (s. hūam, pēñ) 1. s. red. pempen. -- 2. Ak. *to watch one  
 in order to get occasion to ruin him.*
- peñ, p. 371. 1. 4. onyaree peñ.
- peñ, 1. *distinctly*; pae asem nom' kā kyere no peñ! - 2. *at once*;  
 dua nom' abu peñ; 3. s. red. penpen 1. gyirase ye peñ peñ.
- mpennā', 1. 2. wofwe or wobobu .. 1. 3. ntama a ani ye ñk.
- o-pene, 3. *contentment.* 1 Ti. 6, 6. — mpinkyireñ (× e).
- \*pensere [Eng.] *pencil, style.* — \*pentekoste [Gr.] *Pentecost.*
- pentemmerefū, *a fabulous animal having two heads.*
- \*penteñkwaw, b o -, *to skip.* Ca. 2, 8. — \*pepe, red. v. pe.
- apēpē, *a small bird, wren?* — opepehā (× many ... mult.)
- \*pēpē, inf. *'inquiry, investigation.* — apēpee, inf. *searching.*
- \*pepēpe, s. pe; n. *accuracy, regularity.* — \*pepe-ye, *perfection.*
- mpepewa: tase mp., *to glean.* mp.-tase-so, *gleaning, as it were.*
- peré, 1. p. katirikatiri, *to pant.* Ps. 38, 10(11).
- père, 3. mpere hō mmu nteñ, *do it without prejudice.* 1 Ti. 5, 21.
- peredē, mpampa p., *bare hills.* Is. 49, 9.
- \*apere-di, inf. *strife.* De. 1, 12. \*o-peredifo, *adversary.* 1 Ki. 11, 23.
- mpere-hō, + *precipitation, hastiness, rashness.* K. § 130. Hos. 11, 11.
- mpéremē, *small shot.* — aperenteñ, tu or b o ap.
- aperesem, + *(written) defence.* — opesare, ( better opasare.
- mpese, pl. id. + *lock of hair.* Ca. 5, 2. — opesere, (
- apese-būrow, (not ab.) + *maize of the second crop in December.*
- o-pete, by-names + obrótea, opusu-anini, hūhū-nyé-wò-hū, kwasi-
- \*mpete-akwa, *a by-name of the akörömā.* [tipae.
- \*apê-to, inf. *stunting, stunted growth*; afumduañ ap., *failure of crops.*

- pew, n'asō ap., *his ear has become dull?* s. asō.
- \*o-pēwani, opewadifo, nea ototo nneema nkakra-nkakra ton.
- \*pe-ye, inf. integrity, perfection; a'wie p., *it is perfect.* K. §305.
- \*peyefo, the perfect, upright, blameless. Pr. 1, 12, 10, 29.
- pīa, v. 1. to grow thick, stout &c. see pēa(×) p. 368. — 2. to press onward &c. p. 377 f. + mframa pia hyen, *the wind drives ships.* Ja 3, 4.
- o-pīafo, + task-master. Job 3, 18.
- \*apiafo-hene, chief of the eunuchs. Da. 1, 3, 18.
- \*mpia-kyiri, the hindmost room; oracle, 1 Ki. 6, 5.
- \*o-piamni, pl. m-fo, eunuch; s. opiadifo. 2 Ki. 24, 12.
- apiapow. — pīdúà, + backbone. Le. 3, 9.
- o-pièsie, elder child, firstborn child. — pīmpini, to go backward.
- pīn pin, the sound of approaching steps. 2 Ki. 6, 32. cf. pān pān.
- \*mipiñkyireñ = mpokyere, iron fetters.
- piñnó, a dish of mashed bananas, green or ripe.
- pintiññ, + steady. Ex. 17, 12. — apīpī, better: apēpē.
- pira, l. 4. they lay or knock ... troop, gather, or ... Is. 54, 15.
- o-pirá, pl. apirakuru; ... n'apirakuru fī mogya.
- pirapiram', + to jostle one against another. Na. 2, 5(6).
- \*apirapira-hunu, wounds without cause. Pr. 23, 29.
- pīrim, p. 380. l. 7. nea opirim ne kōma, the courageous. Am. 2, 16.
- last l. op. n'anim pe ne ñkwāgye akyi kwan, he earnestly strives for his salvation. K. §257. — pīrim = piriw, birim.
- piriw: bō p., bō birim. — \*piriw-bō, inf. terror. Is. 17, 14.
- o-pititifo, + a fainting person. Job 22, 7. — mpi-ye, stubbornness.
- po, 4. + to set aside, make void, frustrate. Gal. 2, 21. — 6. + to fall away (of a flower). 1 Pe. 1, 24.
- e-pò. Cf. po-fām', pom'. — pó, l. 2. wonyé mè se (×ē).
- pó, l. 4. + rebukes me sharply. 1 Ti. 5, 1. [by him.]
- \*po-bone [pōw b.] wabō mehō p., evil is determined against me
- \*po-fām', south. Ps. 107, 3. cf. epom', kesē or hyerehyere-fām', nifā.
- apòhúru, better: apòwúru; ap. bōñ. — pokowa, pl. m-, (×mpoko).
- o-pokuwani, pl. m-fo. — e-poin'. Cf. nifā, 4. po-fām'.
- o-pōmāfó, pl. m-. Is. 18, 2. — \*pompan, red. v. pām.
- \*pompan, red. v. pāñ; p. .. hō, to prune (a tree), to dress (a vine).
- pompon, better: pompon, s. poi'. Joel 1, 7.
- pompōno, 1. + p. ... nsa, to fold one's hands together. Ec. 4, 5.
- \*o-poñ-ba, an untimely birth. Ec. 6, 3.
- \*o-poñ-āno-fwēfo, (pl. a-) porter, doorkeeper.
- \*poi-ase, pl. a-, threshold; cf. apoññua-ase. — \*opoñ-kese, gate.
- o-poñkó: \*poñko-bā, horsewhip. — \*o-poñko-biri, a black horse.
- \*o-poñkofo, \*opoñko-so-(te)fo, pl. a-, horseman. — \*opoñko-gua, saddle. — \*apoñko-nañ-ase, di.. ap., s. asapate. — \*apoñko-tama, horse-cloth, housing, covering for riding. Eze. 27, 20.
- apoñ-nta, pl. apoñ-nta-nta, folding doors. 2 Ch. 3, 7.
- \*aponta, wing or door of a gate. 1 Sa. 21, 13.
- \*apontow-dañ, banquet-house. Da. 5, 10.
- \*apón-ñuá, + side-post of a door. Ex. 12, 7. — \*ap.-ñkyeñmu, door-post. Eze. 43, 8. — \*ap.-ase(-de), threshold. 1 Sa. 5, 4. 1 Ki. 14, 17. Eze. 46, 2. 47, 1. cf. poi-ase. — \*apoññua-tifì, lintel. Ex. 12, 7. 22.

popa, s. pa 14. ( $\times 12$ ): to destroy, Ge. 7, 4. — p. hō or mu, to cleanse.

\*mpopa-hō, towel. — ò-pópaw, box-tree. Is. 41, 19.

pópō = akūmá &c. — popópòpó, l. 3. sa ( $\times$  so).

pōrow, 1. + p. n̄nodua, to beat an olive-tree. De. 24, 20. — 5. + to break up (any food) into bits, to distribute in order to feed. 1 Co. 13, 3. — 9. poroporow gu, to overthrow. Ps. 136, 15. — \*porow-ade, threshing sledge. Job 41, 30. — \*aporowē, threshing-floor.

po-soro-samini, a kind of sea-fish. — apó-tam', La. 1, 3.

pòtē, ne p., the certainty about it. 1 Sa. 23, 23.

o-pótoni = opótofo. 1 Co. 14, 11. — potōro-dōm. — potow, l. 7. T'wī.

pōw, 6. l. 2. + pōw .. so, to vaunt oneself against; Ju. 7, 2. — to wax wanton against, 1 Ti. 5, 11. — l. 3. opōw ( $\times$  nehō).

pow, to appear, is puw.

[grove &c.

e-pōw, pl. a-, 6. island. Is. 11, 11. s. nsupow. — epōw, pl. a-, ( $\times$  m-),

e-pōw, pl. m-, lump &c. s. pokowa. — \*pōw-bo, inf. resolve. Ju. 4, 15.

\*apo-wuru [epo aw.] sea-tortoise, turtle; ap. bōn, tortoise-shell.

(powpaw,  $\times$  s. pawpaw.)

pra, 2. pra .. kō, to destroy. Pr. 13, 23. — e-pra, pl. id. ( $\times$  a-).

mprā, better: mpēnā, 1. + sweet-heart.

\*mprā-aware, concubinage; waware no mp. kwa, St. §93.

\*mprā-awarefo, obea mp., mprā-yere, concubine.

o-prae: wope asem se oprae. — \*mprako-kuw, herd of swine.

mpraé-sò, street, square, broad place. 2 Ch. 18, 9. 29, 4. 32, 6.

Mprac-so ( $\times$  mpramā-sò) pr. n. &c.

pramā, 2. court-yard; large yard &c. = ofiprama. — 3. a place, street, broad way (Ac. 5, 15 = abonten), or open space in a town.

mrapiriwa-so, + jestingly.

prapra sika n̄b. to gather up all the money. Ge. 47, 14.

prekō, 3. happened or done but once: kō-p., ye-p., asubō-p.

preminti, better: prīmin'ti, pomatum. — prēte. [K. §325.

\*primprim: woye pr. = kamkam, they are lively. Ex. 1, 19.

prōm or \*prum, prumprum, the report of a cannon.

prumo = kyereben̄nye-bo, -hama, sūmpībo, tāhama.

\*-pū, a. much; adipū, awupū. pr. 938.

\*apuei, a'wiapuei, the quarter where the sun rises, east.

pūm'pā, G. kpuṅkpā.

\*o-pumpuū, inf. the rising of the smoke. Is. 30, 27. cf. pūn 3.

o-pumpunī, one holding the highest place in government or power, occupying the supreme rank in a country. 1 Pe. 2, 13.

\*apūn-nuru [puṅ, aduru] fumigating-powder, articles for fumigating, frankincense, perfume. — \*pupu-pupu, s. yafumyare.

o-purow: op. pa, op. ankasa, ne hō kōkō; cf. apetebi, apeterebi, akwantea, akwantwea, kwame-tabī, akyerekye(ree); amoakuwa.

\*puruw-twa, inf. oqram p., the getting full of the moon.

puw, 1. + to cast up, Is. 57, 20. puw gu, to foam out, Jude 13. p. anuodensem, to breathe out violence. Ps. 97, 12. — to come up, come forth, appear; dua aba no apuw = apue; anāmmono repuw nsoae no mu, living raw flesh appears in the rising, Le. 13, 10. — 9. p. wusiw (= puṅ wisiw), to smoke i.e. to be angry. Ps. 80, 5. — (-puw, a.  $\times$  s. -pū.)

## S.

sa, sã: sã fã, *half so much*. Ex. 30, 23.

sã, 2. + de apõnkõ sesã teasegnam, *to put (tie) horses to a carriage*. 1 Sa. 6, 7. — 11. sã so, *to be connected, uninterrupted, to follow in a train*. K. § 244. — sã, p. 400. l. 8. + ne nyansa asã ne tirim, *he is at his wit's end*. 1's. 107, 27.

o-sa, + kyere sa (bone), s. kyere 7. 1 Sa. 20, 7. 9. 33. — ásà, l. 3. ehẽ.

nsa, 1. l. 2. oboõ ne nsam', *he smote his hands together*. Nu. 24, 10. — nsam b) scil. ade, — l. 3. ode ne nsa aso (×ato) adwumaye mu. — 3. b) *axle-tree*, 1 Ki. 7, 32f. — p. 401. l. 10. ne nsam' tẽc, + *he is open-handed*. — ne nsa ye de ñ, a) l. 11. *he is rigorous &c.* — b) l. 12. (× nsam'), *he is not generous, illiberal &c.* — \*ne nsam' ye, *he is well off*. — ne nsa ye hare (×or duru). — oðan' or oðan'nàn ne nsa, s. ðan'. — owo me nsam', *he is in my power; he is in my charge (given in charge to me), I care for him*.

sã, (×willow); s. esiã. — o-sã (×o), *cat*.

nsã, l. 3. + beso; l. 4. kumpraka; nsakawe, nsã-nyinyanyinyã, asin, mfinigyer. — l. 8. mase (×mise) sã a, ...

\*nsa-ãno-ñkyerewe, *handwriting*; cf. nsakyerew.

\*asabaw-mu-gye, *inf. hinderance, disturbance*.

\*sa-bea, *manner of healing*; enni s., *it is incurable*.

\*Asabi, *pr. n.*, s. under asafo. — sabire, *blue cotton cloth*.

asãfo-kũmã, *pl. -ñ-, underparochial congregation*. St. § 38.

\*asafo-bo, *inf. formation of a company or congregation*.

\*o-safo-fwẽfo, *pl. a-, pastor, parson, curate, minister*.

asafo-kuw, 2. + section, course. Lu. 1, 5. 8. — 4. *multitude*. 1 Ki. 20, 13.

\*asafo-mu-ni = osafoni. — \*nsã-foro = nsã foforo. Ps. 4, 8.

\*asafo-sore, *public worship*. K. § 350.

asafo-tow, + *horde*, Eze. 38, 6. *legion*, Mt. 26, 53. *band, cohort*, Ac.

\*nsã-fra, *inf. mingling of strong drink*. Is. 5, 22. [27, 1.

nsã-fufu: l. 8-12 × 1) - 4) + Woapow de bom agugu ase n'ade-kyee de a ebebam' ye nsusã a. s. nteteasã; ne nnanu so de ye ntuñkum; ne nnansã so de ye ntuñkuntiri; efi ne nnansã so ko ñhinã ye nsã-pa kopem adapeñ 3 nè 4; na afei aye kokũro.

o-sa-afunu. — asã-gua-ase. — \*sãguaasefo, *reveller*. Am. 6, 7.

\*nsa-gu-so, *inf. laying on of hands*. He. 6, 2.

\*o-sã-gyefo, ohene mmãrañ. — nsã-hyc, + *butlership*. Ge. 40, 21.

sakasaka, + *dissoluteness*, 1 Pe. 4, 4. — \*s.-bo, *inf. Onyame diñ s., profanation of the name of God*. K. § 43. — \*s.-yefo, *worker(s) of iniquity*.

\*nsã-kawe [nsã a akaw] *vinegar of strong drink*; s. asin.

sakra, Ak. sakyira, + *to go over to another party or religion*.

\*nsakra-hõ, *change*; atade ns., *change of raiment, a dress for change, festal garments*. Ge. 45, 22. 2 Ki. 5, 22. Zec. 3, 4.

sakraka, a large sea-fish. — sakrañ, + *stubble*. Is. 5, 24.

nsa-kyerew, cf. usa-ãno-ñkyerewe. — sakyi, s. omunuñkum, 2.

\*nsã-kyifo, *pressman*. Is. 16, 10. — nsãkyi-nsáyam', Ps. 89, 33f.

sam, 2. s. hõ, *to surround, entangle*. Ps. 119, 61.

\*nsa-mã, *handful*. Le. 5, 12.

sāmā : oyiyi mmā no hō nsāmā fitafitā, *he peeled white streaks in the rods. Ge. 30, 37. yiyi kerubim ns., to carve cherubim. 2 Ch. 3, 7.*

o-sāmān, l. 6. na wōnam, dā wōabō hyirew ...

asāmān, l. 17. *In negro Mythology it is said :*

asāmān-amanehunu-boñ, *Tartarus. 2 Pe. 2, 4.*

\*o-sāmān-frefo, *pl. a-, necromancer. 1 Sa. 28, 3. 2 Ki. 21, 6.*

\*sāmānhwi, *the hair with which a child was born; abamfo ti nhwi a wonyi kosi mfrihyia du.*

sāmānsew : hye wo fi s., *set thy house in order. 2 Ki. 20, 1.*

\*nsain'bo-unawuru, *cymbals. 1 Ch. 16, 42.*

\*nsam'gow, *inf. liberality.*

\*nsam'hye, *inf. delivery, installation. Ex. 29, 22. 27.*

\*nsam'hye-afore, *consecration. Le. 8, 22. 28. s. asofode.*

\*nsam'hye-de, *tradition(s). Ga. 1, 14.*

\*sa-momono [sare m.] *fresh or green grass. — samsam.*

sān', 3.+ Mā me kōmam' nsān me, *refresh my heart. Phil. 20.*

nsān, 2. *denial of a committed act. — sannā (× o-).*

(nsaneafō, nsanee, × s. nsenee.)

nsānā, *balance &c. (× nsēnā) ns. ada, p. 425.*

\*nsānā-korā, *scale or dish of a balance. Eze. 5, 1.*

nsānā-kwānmù, *just weight, scales of justice. Job 31, 6.*

\*asañkawa, *pl. n-, bowl. Ex. 25, 29. — asañkasōn, laver. Ex. 30, 18.*

sāñkū-hāñ, 2. *a creeper used for the chord of a musical instrument. nsāñkyiri, Aky. cf. hiawa, As., adafae, Akw. [strament.*

\*nsāno, *As. a weight of gold.*

o-sānomfo, + *winebibber, tippler. — nsā-nsā.*

sāntēn : mmere-s., nna-s., *the times or days in succession, the whole length of times or days, eternity. 1 Ti. 1, 17.*

sāpiéu. — \*nsā-pōñ, *banquet of wine. Est. 5, 6. 7, 2. Je. 51, 39.*

Sāraha, *Salagha*, *the largest of the towns of Nta-fufu, renowned for its traffic in human beings, animals, manufactures &c.*

\*sārasāra, sārāsārā, *s. srasra, srāsra.*

\*sare-so-afurum, *the wild ass, onager. Job 11, 12. 24, 5. 39, 5.*

\*asase-bere, *fat soil, fruitful ground or country. Is. 5, 1.*

\*asase-fō, *waste-land, unproductive or wild country.*

\*asase-ase-fō, *beings under the earth.*

\*asase-so-fō, *beings on earth. Phi. 2, 10.*

\*asasewá, *pl. n-, piece of land, plot of ground, field.*

\*asase-wosow, *inf. earthquake.*

\*asā-si, *inf. [si nsā] the solemnization of a heathen marriage.*

\*asáwà-ññwérá, *fine linen, byssus; asáwà-tām, linen garment.*

nsa-wō-so, *di-, to put the hand with. Ex. 23, 1.*

sā-wusa, [w. a esā hō, opp. w. a. egyina] *black pepper; cf. sesā.*

\*asa-yé, *easiness of curing; enni as., it is incurable. Je. 30, 12.*

se, 5.+ wose so nam, wofi adi a, wose so, *they walk together, go side by side (by the side of each other), when they go out. St. § 101.*

o-se, *inf. equality, similarity, fitness &c. ne se a onse, his unworthi-*

*e-se, + a small artificial elevation of earth; syn. sūmpí. [ness.*

*ase, 11. l. 5. fa ase nè no kasa speak to him secretly. 1 Sa. 18, 22.*

- asěǎ, + *pan* (for the ashes). *Ex.* 27, 3.
- \**o-se-awuo* [nea nese awu] 1. = *ayisǎ*, orphan. *Job* 24, 9. - 2. name of a certain company of warriors in Akem. *pr.* 3288.
- o-sebere-bo-ntu*, *aseberekyi* = *aberekyi*.
- o-se-bo*, *hyen os.*, to blow an alarm. *Nu.* 10, 5.
- ase-de a oregye*, the right which he claims. *K.* § 80.
- \**ase-de*, the under part; *aponnua as.*, threshold; *s.* *aponnua*.
- aseduǎ*, *cf.* *nsewa*. — \**ansēe*, *anōmā bi*, *s.* *aketefo*.
- see*, 5. *n'anim asee*, = *wamuna*, he looks sadly. *Ge.* 40, 7.
- Q-see*, *pr.n.* of the king of Asante. — \**o-seefo*, *pl. a-*, destroyer.
- ase-gu*, + destruction, *Eze.* 7, 25. — \**ase-hū*, *inf.* understanding.
- asé-hyé*, 3. warning. — *nseku-di*, + defaming. *Je.* 20, 10.
- Q-sekyere*, *pr.n.* 2. the district of Dǎwabeñ.
- \**ase-kyere*, *inf.* explanation, interpretation, exposition; discernment; *cf.* *ñkyerease*. — \**asekyerefo*, interpreter, expounder.
- asem*, 1. *ehō asem*, title, *John* 19, 19. *emu asem or ns.*, content(s) — *nea ewom'*, *nsem a ewom'*. - 3. *pl.* *nsem-nsem*. - 6. + *Wonnyā hō asem bi ñkā*, it cannot be condemned, is unblameable. *Tūt.* 2, 8.
- nsemmoǎ-fdǎ*, + confirmation; *Phi.* 1, 7. — *gye ns.*, to ascertain, to have corroborated.
- \**asempa-akyidifo*, *pl. id.*, an evangelical Christian.
- \**o-sempa-kǎfo*, *pl. a-*, evangelist. — *asempa-mu-terew*, mission.
- asempa-mu-terewfo fekuw*, missionary association.
- \**asempaterew-hō-aseñkā*, missionary speech; *as.* (*hō adǎwuma*) *mu mpanyimfo*, the committee of the missionary society; *as.* *hō dǎwe-tiri*, missionary fund; *as.* *hō ñhyiam'*, missionary meeting.
- o-sempéfó*, + adversary; *1 Kī.* 5, 4. *Pś.* 71, 13. *Je.* 50, 34. - *os. wō ebi-nom nsem mu*, a busybody in other men's matters. *1 Pe.* 4, 15.
- señ*, 1. *wo ñkwǎ beseñ ahinhim*, thy life shall hang in doubt.
- señ*, 2, 1. *oseñ ne kōñ*, he hardens his neck. *Pr.* 29, 1. [*De.* 28, 66.
- sēñ*, 6, 1. *ne hō sēñ gu*, he has a running issue. *Le.* 15, 2. - 7. *wōn-sēñ asase no so*, the land could not bear them. *Ge.* 36, 7. (*×daiñ mu hō*
- señ*, p. 423. *wo dime de señ* (*×see*). [*ansēñ &c.*]
- e-señ*, *pl.* *nsēneafó*. — \**o-señ-adǎwuma*, carved work. *2 Ch.* 3, 10.
- nsenee*, *pl. n--fo* = *eseñ*, herald.
- \**asen-nenneñ* [*asem d.*] rough word or answer. *Pr.* 18, 23.
- \**o-señ-honi*, *pl.* *señ-ah.* carved image or idol. *2 Ch.* 33, 7. 34, 3.
- \**nseñ-horow* [*asem, h.*] articles. *K.* § 146, 1.
- \**nseñ-hū*, *inf.* [*hū nsem*] knowledge, understanding.
- asení*, + seed. *1 Ch.* 17, 11. *Ro.* 1, 3. *Ga.* 3, 16.
- \**asenni-agua*, seat for judgment. — *nseunñ*, + dealings.
- (*nsèñía*, better: *nsàñía*, balance &c.)
- \**o-señkǎfo*, *pl. a-*, speaker, preacher. — *aseñkǎ-agua*.
- aseñkekǎe*, + occasions of speech. *De.* 22, 14.
- nseñkekǎe*, *nsoroma mu ns.*, astrology. *St.* § 7.
- o-señkyeni*, + outcast. *Is.* 11, 12.
- asénsám-ase*, the edible fruit of the *asensam*.
- senseñ*, 1. *nām a.s. were a es. hq*, dewlap, flakes of flesh. *Job* 41, 23.
- senseñ*, Ak. = *sinsen*, Akp. cramp, convulsions.



- \*nsenseně, *shavings brought off by the plane*. [G. srolō.]
- \*asen-tiā, *pl. n-* [asem t.] *a short sentence*.  
 asen-titiriw, + emu as., *the chief contents*.
- \*asentrēnē-di, *inf. to do justice*. Pr. 21, 3.
- \*o-sen-nura, *a kind of tree (cedar)*. — aseredewá, *cf. atakuru*.
- \*aserohyehye-bo, *inf. neighing*, Je. 8, 16. *better: mmon-bo*.  
 userekhiri, + *thighs*. Ec. 28, 42. — sēre-mā, *cf. odimā*.  
 sérēne, p. 428. l. 3. — \*o-sērēsērefo, *pl. a-, beggar*. Jo. 9, 8.
- \*serēti, srēti [Eng.] *slate*. — screw-serew, *drollish, laughably*.  
 sesū, *v. 3. to redeem*. Ec. 13, 13. — sesū, *cf. sūwusa*.  
 asesāboa, + *ote se onipa; tetefo se: asamañfo na edań sā aboa*.  
 o-sesafó, + *wicked, perverse*. Pr. 11, 7. 2 Th. 3, 2.  
 usesāgua-de, *merchandise*. Eze. 27, 24. [shovel.  
 sesaw, 1. + s. .. kō, *to sweep away*. Je. 8, 13. — \*sesaw-ade,  
 sese, *to be equal, right, straight*. — ade a esesee, *equity*. Pr. 2, 9.  
 nea or nsem a esesee, *right things*. Pr. 8, 6. 23, 16.
- \*sese-bere: okyēna s., *to-morrow about this time*.  
 o-sésé, + *pavilion, shed*. — \*asese-afāhye, *feast of tabernacles*.  
 o-sése, *holm-oak*. Is. 41, 19. — \*sesew-bere, *time of reformation*.
- \*ase-te, *inf. understanding; cf. asehū, ntease, nhūmu*.
- \*ase-tim, *inf. certainty*. Pr. 22, 21. — \*asetrā-bere, *time of life*.  
 \*sē-twēre, *gnashing of teeth*. — \*nsew-hye, *adjuration*. Pr. 29, 24.
- o-sewá, + *uncle, father's brother*. Je. 32, 7-9. 12. — \*sewā, *uncle's son*.  
 \*asēwa, *lentiles*. Ge. 25, 34. *cf. aseduwá*. — ose-awuo.  
 usewē, *inlaid work, tessellated, checkered, mosaic work*.  
 si, 1. l. 6. asrāfo no gyinagyina (×sisi) hō ... 21. l. 2. si ntama-  
 dan, *to pitch a tent; osii trābea no, he reared up the tabernacle*.  
 Ec. 40, 18. — 36. l. 2. + *to credit slaves*. — 43. c) l. 3. *to agree to*. Ac. 15, 15.  
 — h) *to be built up*. Ps. 89, 2. 4. (3. 5). — 45. + *he deceives him*. Job 13, 9.  
 e-siā, pr. 3622. (mframa bō no a, eye fā).  
 siāde, di s., *to prosper, do prosperously*. 1 Ki. 22, 12.  
 \*siāde-ade, *gain*. Pr. 31, 11. — siāde-boā, *okame aye se ap*.  
 \*siāde-kwañ: ne kwañ ye s., *his way is prosperous*. Is. 48, 15.  
 \*siāde-sem, *a good omen*. 1 Ki. 20, 33.
- o-siām, 1. + *meal*, Ho. 8, 7. *cf. asikresiām*.  
 siāmō, 3. *softly; nam s. s., 1 Ki. 21, 27*.
- \*asiām-mone [asiāne b.] *mischief, evil, calamity*. Je. 44, 23.  
 siāne, 9. *to happen, befall*. Ec. 2, 14. — asiāne, + *evil occur-*  
*rence, 1 Ki. 5, 4. event, Ec. 2, 15. accident; as. bi asiane no, he has met with*  
*an accident*. St. III § 17.
- \*asiāñē, n-, *descent*. Jos. 7, 5. Je. 48, 5.  
 siāñka, + *to hold back, to hinder*, Ge. 24, 56. *to restrain, refl.*  
*to refrain*, Is. 63, 15. 64, 12. ontumi ns., *he has no rule over*. Pr. 25, 28.
- \*asi-di, *inf. [di asi] onam hyia me asidim', he walks contrary to*  
 sie, l. 3. wontá mmere &c. [me, Le. 26, 21.
- \*asie-bere, sie-bew, *place to bury*. Ge. 23, 4. Je. 7, 32. *cf. asiei*.  
 asie-dé, + 2. *expenses of a funeral*.  
 nsiesiei, + *ordinances, He. 9, 1. 1 Pe. 2, 13. precepts, Ps. 119, 4. charge,*  
*Ge. 26, 5. preparations, purposes*. Pr. 16, 1.

\*nsiesie-hō, *preparation*. \*nsiesie-mú, *arrangement, disposition, regulation, institution, ordinance*. K. §5.206.214. Cf. nsisii, ñhyehyee. nsifahō, + *deceit*. Job 13,9. — sigyaw, l. 5. + a. s. ote hō kwa.

sika, l. 3. s. kuku, *a pot full of gold-dust (× lump)*. — \*sika-da-hō, d̥wetiri mu s., *deposit, capital, stock, fund*. — \*sika-frae-bo, *(piece of) gold-ore*. Je. 6, 27. — \*sika-korabea, *treasury*; \*sikakorafo, *treasurer*. — \*sika-mū, *fund(s), stock*. — \*sika-nāifo, *goldsmith, founder*. Is. 40, 19. Je. 10, 9. — osikapefo, *lover of money*. — sika-tam, + *brocades of gold*. — \*sika-taṅ, -teṅ, *capital, principal (capital), nsim', 2. the stock of a tree*. Job 14, 8. [stock.]

\*asiṅ [G. ašin, Ger. essig] = nsākawe, *mfinigyer, vinegar*.

\*sinapi. -aba, -fua, *mustard, mustard seed*. Mt. 13, 31. Lu. 17, 6.

sinseṅ, 2. ne naṅ as., *he is lame of his feet*. 2 Sa. 4, 4. — 3. (inf.) sipiripī, + *fearfulness, terror*. — sireṅ (× sirin).

\*asisi, inf. ye as., *to be wont to push with the horns*. Ex. 21, 29.

sisi, pl. id. bear; \*s.-nsoroma, *the constellation of the Bear*.

sisia, + *the flanks*. Le. 3, 4. [Job 38, 32.]

\*nsisii, *arrangement, institution*; cf. ñhyehyee, nsiesiei &c.

\*nsisi-hō-adum [adum a esisi hō] = ntābō-adum, *boards (of the Israelites' tabernacle)*. Ex. 39, 33.

\*nsisi-mú, 1. *the calyx of the flower (of a pomegranate tree)*. Ex. 25, 31. — 2. *setting (of jewels)*. Ex. 28, 20. — \*ns.-adum, *pillars, at the entrances of the Israelites' tabernacle and its court*. Ex. 39, 33.

asisi-sem, pl. n-, + *error*. Is. 32, 6. *feigned words*, 2 Pe. 2, 3.

\*nsiso-naṅ, *foot standing upon the axle*. 1 Ki. 7, 30.

siwabiri, + *flax*. Is. 19, 9. — asiyé, l. 2. *place (× stile)*.

nsiyefo, pl., *men of activity*, Ge. 47, 6.

s q, 7. l. 2. d̥âgeré. — o-sq, inf. *the soldering*. Is. 41, 7.

s o: so m u, + *to appropriate to oneself, to confess*. K. §8, 1.9.II.

— oso ne nsa mu, *he holds up his hand*. Ex. 17, 11.

s q, 2. + qsq neti, *he is wayward, wilful, stubborn, obstinate, unruly, without restraint*. Eze. 16, 30.

s ō, 1. + nea nnipa te kōsō ñhīnā wq asase so, *as far as men dwell on earth; de kōsō sē, as far as, inasmuch as*, K. §152. — 1, 1. *to attain to*. Pr. 2, 19. — sō s o, *to overtake*. Am. 9, 10. — 2. yeye asafo a yensō okaṅ, *we are few in number*. Ge. 34, 30. — sō ā n o, *to be sufficient; syn. du āno*. K. §232. — 4. sō aware, *to be fit to marry, marriageable* (1 Co. 7, 36). asō sē wōbebu hō nteṅ, *it is ripe for judgment*.

asō, Phr. 18. okeṅkaṅ guu maṅ no asōm', *he read (it) in the audience of the people*. Ex. 24, 7.

\*sō: ye sō, *to hiss*. 1 Ki. 9, 8.

sqa, *better*: sqwa. — soa, 1. + *to bear up*. Ge. 7, 17. cf. mā so.

sqa-fā, sqafakoro, *better*: sowafā &c. — nsōam', *tache*. Ex. 26, 33.

\*nsq-āno, inf. *sealing; seal*; ns.-de, *signet*; ns.-kā, *seal-ring*.

asō-asō. — sobe × s. sope. — sōbo, l. 6. na wanto... — osóboasó.

\*so-di, inf. [di 43.]: s.-ade, s.-asase, *possession, inheritance*.

\*e-so-dua-si, inf. [si 43f.] *assurance*. 1 Th. 1, 5.

soe, 5. s. .. ñkyen or mu, *to sojourn with or among*. Ex. 12, 48f.

nsqe, l. 4. opāsare. — \*nsqe-haṅkare, *crown of thorns*.

- \*osofo-boafu, *pl. a-, helper of a minister, catechist; cf. senkyereni.* — \*asofo-de, *things belonging to a priest; as. nsam'hye, consecration. Ex. 29, 9. 22.* — \*asofo-di, *inf. ministering as a priest, priesthood;* \*asofo-dwuma, *a priest's office.* — \*osofo-hye, *ordination of a priest or minister.* — \*asofo-nhyia, *council. Hist.* — \*asofo-kuw, *priesthood, congregation of priests. 1 Pe. 2, 5. 9.* — \*asofo-kwā, *pl. n- [akoa], servant of the priests. 1 Ch 9, 2.* — \*sofopanyin-nwuma, *highpriestly office. K. § 232.*
- \*sofwē-bere, *time of temptation.* — \*o-sofwēfo, *tempter. Mt. 4, 3.*
- \*sofwē-mu-yiyeye, *proof, tried probity, approved integrity. 2 Co.*
- \*so-fwē, *inf. [fwē so] protection, guard. K. § 158, 1. [2, 9.*
- \*asō-korā, *auricle, external ear. Am. 3, 12.*
- \*nsō-kukuwa, *snuff-dish. Ex. 25, 38. [1 Th. 3, 1. 5.*
- som', + misom' a, *enyé yiye bio, I can no longer forbear.*
- sōm mframa, *to snuff up the wind. Je. 14, 6. cf. 2, 24. sqw mf.*
- \*e-so-mā, *inf. exaltation. K. § 236.* — \*so-mā-ade, -afore, -aye-yede, *offering, heave-offering, oblation. Ex. 29, 28. 30, 13.*
- \*asomafo-dwuma, *apostleship. Ac. 1, 25. [35, 5. Eze. 44, 30. 45, 1.*
- o-sōm-adwuma, *service; charge, office; administration.*
- \*somañkām, *onipa atiko ntini akese 2 no ntam' tokuru no.*
- \*asōmdwē-de, *prosperity. Je. 33, 9.* \*asōmdwē-sem, *words of nsōmé [Akw]. — som-mé (× a). — asomorofi (× e). [peace.*
- 'nso-mú, *handle, e. g. of a door-lock. Ca. 5, 5.*
- sqñ, 2. + *to sift. Am. 9, 9. - 5. Eze. 24, 23.* — sqñē, + *sieve.*
- sōññ, *oremfá nehó s. nni, he will not go unpunished. Je. 49, 12.*
- asōñé (× *sand-fly?*) — \*asōñ-fē [esono afē] *ivory comb; s. ñwēfē.*
- nsōñño. — \*Asōñko, O-ni, *s. asafo.*
- sono, *to differ. 1 Co. 4, 7.* — e-sono, *Akw. = korobén. — nsōñño.*
- nsono-kese, *better: dawagua, dawadwa. [them. K. § 159.*
- nsonsonnee da won ntam', *there are distinctions to be made among asónsũā, 2. gonorrhoea? — e-sōñ-wéré (× o-).*
- sopa, + oto wo pē = ode wo asemme a. s. wo hō ade a eye tañ ode kã kyere wo guam'. — sope, (× sobe) p. 446.
- sòré, l. 4. sore hye, *to rise up against. Ge. 4, 8.*
- \*asore-bea, *place of worship.* — \*asore-da, *pl. -nna, day of public worship, Sunday, feast, holy-day.* — \*o-sorefo, *pl. a-, suppliant, worshipper. Zep. 3, 10. He. 10, 2. pl. congregation, church. K. § 80.* — \*asore-mu-afrihyia, *ecclesiastical year. K. § 66.* — \*asore-nsem, *liturgy. K. § 66.* — \*asore-poñ, *altar (in Christian churches or chapels), communion-table.*
- \*o-soro-bofo, *pl. -ab. angel.* — \*o-soro-ani-mu-kyekyefo, *astrologer, Is. 47, 13.* — \*o-sorofo, *pl. celestials, inhabitants of heaven. Da. 7, 10.*
- \*o-soro-ko, *inf. going to heaven, ascension; osoroko-da or daponna, Ascension Day.* — nsoroma a ekyin, *better: okyin-nsoroma, planet.* — \*nsoroma-fwēfo, *star-gazer, astrologer. Is. 47, 13.*
- \*nsoroma-hō-nseñkekāe, *astrology.* — \*nsoroma-sōñ no, *the seven stars, the Bear (Arcturos) Job 9, 9.* — \*o-soroni, *pl. -fo, a person from above, from heaven, heavenly; inhabitant of heaven. 1 Co. 15, 48.*
- osorosoro Nyame, *the Most High God. Ge. 14, 8.* — \*o-sorosoroni, *the Most High. Ps. 91, 1. 92, 1.*

- sorrow, l. 4. [G. egli]. — \*sōsō, s. sō. — nsosqe, + *dropping*.
- \*so-tefo, after pōnko: *rider*; *Ex. 15, 1.* after asase: *inhabitant*.
- \*so-twa, *inf.* [twa 10a] *concision, mutilation*, *Phi. 3, 2.*
- \*sotwa-mu-fo, *those of the concision, the mutilated. ib.*
- sow, p. 454. l. 2. + s. mframa, *to snuff up the wind. Je. 2, 24, cf. 14, 6. sōm.* — l. 4. + *to catch with the ears and mind: wosowe se siade-sem, they took it as a good omen. 1 Ki. 20, 33.*
- sowa, sowafā, sowansā, nsowansāfā, s. soa, soafa &c.
- \*asōwuifo, *disobedient, unruly, rebellious people. Is. 65, 2. Tit. 1, 10.*
- \*asō-ye, *to hearken, hearing. 1 Sa. 15, 22. 1 Ki. 18, 29. 2 Ki. 4, 31*
- \*sra-bere: anopa s. mu, *in the morning watch. Ex. 14, 23.*
- \*srade-boñ, *valley of fatness, fat valley. Is. 28, 1. 4.* — \*srade-dua, *the fattail of sheep. Le. 3, 9.* — \*asrade-dua, *a fat meal. Is. 25, 6. 55, 2.*
- \*srade-hūām, *ointment. Ca. 1, 3.* — \*srade-nām, *fat meat. 2 Ch. 7, 7.*
- \*asrāfo-di(-dŵuma), *military service.* — asrāfo-ha-mu-panyiñ, *centurion.* — \*asrāfo-kuw, *band, cohort of soldiers.*
- sráhá, l. 3. + *have let him loose, left him unrestrained. Pr. 29, 15.*
- asrakwa [asra, okwa] *snuff for nothing. [K. § 189.]*
- sram, + asase srám wōñ so, *the earth closed upon them. Nu 16, 33. wasrám wōñ ani so, he has besmeared their eyes. Is. 44, 18.*
- \*nsrāmma-kukuwa, *fire-pan.* — \*o-sram-fā, *crescent. Is. 3, 18.*
- \*o-srañ-hunu [osram h.] *month of vanity. Job 7, 3.*
- \*o-sra-ñño, *anointing. Ex. 30, 31.* — \*srēti [Eug.] *slate.*
- srodo, T'wi: nsensenē. — nsroñ = o-srono-aba.
- sronsron, *pl. a-, Is. 30, 25.* — \*sronsron-bea, *pl. sronsrommea, high place(s). 1 Ki. 3, 2. 2 Ch. 1, 3.* — sū: sū wō, *to howl. Is. 65, 14.*
- o-su, l. + oto osu gu .. so, *he causes it to rain upon. Ge. 2, 5.*
- asu: gu asu, *to suffer shipwreck. 1 Ti. 1, 19.*
- sūa, l. 2. *to follow (the example of), 2 Th. 3, 7. 9.*
- \*o-sūani or -fo, *pl. a-fo, disciple, apprentice; sūafo, followers.*
- \*nsu-ani-fa, *inf. sailing, navigation, voyage. Ac. 27, 9.*
- asúbó, 4. l. 6. otōnsu mu (×tonasūm).
- \*asu-bura, *pl. n-, [nsu abura] well.*
- \*sufre, sufüre [Lat.] *sulphur, brimstone; syn. adubēñ, atodu-*
- \*asu-gu, *inf. shipwreck. [dubēñ.*
- nsugye-adaka, *pl. -n-, base or stand for the lavers in Solomon's*
- o-su-kā (×n-), + *conduit. 2 Ki. 20, 20. [temple. 1 Ki. 7, 27.*
- o-sukom, + *thirst for water.* — sukomdifo, *the thirsty.*
- su-koro-ni, *pl. -fo, monophysite. K. § 228.*
- asúkotwéā-gú, *inf. hail. Re. 11, 19.*
- sukūpon-kyerekerefo, *professor (of a university).*
- nsu-kyeñē, nsu ñkyēñkyēñē, *ice. Job 6, 16. 37, 9. [21, 22.*
- sūm, 6. s. gu, *to cast off. Ro. 11, 1. s. kyene, to cast down. Pr.*
- sumām-mo, *inf. [bq sumāñ] wearing of charms or amulets.*
- súmāñ, 1. *syn. dohuwa.* — \*asuman-ne, *magic arts; ye as., to practise magic. Ac. 19, 19.* — o-súmāñ, *nea sumāñ ye nedeā no, + wizard. Le. 19, 31. 20, 6.* — \*asumāñ-noru, = asumāñsem; di
- asumāñsem, *to use magic arts. Ac. 8, 9.*
- sūmpí, = se, + *pulpit.* — \*sūmpí-bo, *plummet; s. prumo.*

- \*nsu-nõmfo, *a person or tree that drinks water. Eze 31, 14, 16.*  
 sũnsũm, *pl. a-.* \*sunsuma-baĩ, *shadowy image. Ps. 73, 20.*  
 \*asunsuma-bo, *l. 1. 2. 4. to (×tow) as. — sũntĩ, v.*  
 \*nsu-ohyew, *hot water; ns.-aniwa, hot springs.*  
 \*nsu-onwĩni, *cold water. — nsurõgya, l. 2. wode kã ogya.*  
 nsu-sã, ... *on the first day (×five days).*  
 \*nsu-saw-ade, *bucket. Nu. 21, 7. — \*nsu-sawfo, drawer of water.*  
 \*nsusom', *inf. [suso mu]: di ns., to stick together. Job 41, 17.*  
 \*nsusom'-nsa [nsa a esuso guasen mu] *undersettlers. 1 Ki. 7, 30.*  
 \*asuso-suwa, *a brook flowing only in the rainy season. Job 6, 15.*  
 \*susu-bea, *way of measuring, nes. a onni, his incommensurability. K. § 165. — \*susu-hina, measuring pot. Jo. 2, 6.*  
 \*susuw, *red. v., s. suw. — \*asu-ti, fountain. Ja. 3, 11.*  
 \*o-su-to, *inf. rain-fall. — o-sũ-tue, inf. [tue 2f] wail. Je. 9, 20.*  
 \*o-sututufõ, *pl. a-, whisperer; talebarer.*  
 suw, *red. susuw, to wax old. Ne. 9, 21. to be worn out. Je. 38, 11.*  
 \*su-ye, *inf. producing the kind or form of, forming. Ga. 4, 19.*

## T.

- tã, *maw of birds. — e-ta, l. 4. akyiri yi.*  
 e-ta, *bow: okuntuĩ neta, he bends his bow.*  
 nta, *ne kãra ye nta, he is double-minded. Ja. 1, 8. 4, 8.*  
 Nta, *capitals: Pãmi, Yãne &c. s. Otani, Ntafufu.*  
 tã, *4. l. 9. hyeĩ no kotãa so, the ship rested upon. Ge. 8, 4. wode hyeĩ no kotae, they ran the ship aground. Ac. 47, 41. — 11. + de (nsem) tãtã, to speak forth, produce (proofs), put forward, adduce (arguments), order (one's speech). Job 37, 19. wotãtãa no yiye kyeree, they stated it more precisely. K. § 208. tãtã woanammon pepẽpe, ponder the path of thy feet; otãtã n'anammõn, he ponders (measures) his goings, directs his steps; otãtã n'akwan, he establishes his way. Pr. 4, 26. 5, 21. 16, 9. 21, 29. — 14. tã .. so: watã won ñhinã so, she excels them all. Pr. 31, 29.*  
 \*ntaban-tiri ãno, *the end of a wing. 1 Ki. 6, 24.*  
 ta-dañ, *pl. a- [odañ a wotare] a house built of sticks and plastered with mud; opp. osese, ntamadañ.*  
 atade, *l. 5. kōtu. — ohye at. a eye besi, he is dressed completely, gorgeously. Eze. 22, 12. — \*atade-hye, inf. wearing of clothes.*  
 o-tãfo, *pl. a-, persecutor.*  
 Nta-fufu, *pr. n. the tribes from Ntwummuru to Salagha.*  
 \*tã-hama, *plummet; cf. prumo, sũmpĩ-bo. 2 Ki. 21, 13. Is. 34, 11.*  
 takráwògyám' *na ohye, he soweth discords. Pr. 6, 14.*  
 \*ta-kuntuĩfo, *pl. id. one that draws or bends the bow, archer.*  
 \*ta-kurafo, *a man armed with or handling a bow, archer.*  
 atakuru, *a small bird, s. aseredewa.*  
 takuwa, *pl. n-, weft, braid, twist, plait or tress of hair; cue, pigstail; cf. pũã, tãpũ, dwerekuwa.*  
 Takyimañ, *a country and its capital, N. of Asante, W. of Nkorãnsã, E. of Gyãmañ, S. of Abesẽm.*  
 ntam': *o-nè me ntam' ware, he is far from me. Ec. 7, 23.*  
 o-tãm, *1. + kōnkrōn. — ntãmã, 1. a) gangaga (garega); b) bom-*

mō-nserəwa, (×mmew,) antók wásafo. - 2. *negro-dress*... 3. + *curtain*, *Ex. 26*. — ntāma, + *nettings*, *Is. 3, 18*. — \*atāmā-fura, *inf. wearing of a negro-dress*. — \*ntama-pemfo, *fuller. 2 Sa. 17, 17*. — \*ntam'-fasu, *partition-wall. Eze. 40, 16*. — \*ntam'gyinafo, *mediator*.

\*o-tam-momono, *new cloth, uncared, undressed by a fuller*.

tāmú-di, + *delicate living, luxury. Pr. 19, 10. Re. 18, 3*.

\*tāmu-difo, *those that are at ease. Ps. 123, 4*.

o-tań, + *net of wire, trellis, grate, lattice. Ex. 27, 4*.

\*ntan-nań [otań dań] *the house of a woman in child-bed. Le. 12, 4*.

\*ntańhĩ-tew, *inf. = ntańhĩ, ntańkyinnye*. — ntańhunú: kã nt., *to swear falsely*. — \*ntańkã-de, *object of swearing; execration. Je. 42, 18. things promised by oath. Mt. 5, 33*.

\*o-tān-sifo, *pl. a-, = otańasifo, n-, Mk. 9, 2. Is. 7, 3*.

atantāńne, + *abomination; cf. akyide*.

\*ntan-tōfo, *a perjured person. 1 Ti. 1, 10*. — ntantwē: si-, *to beat about the bush (as they do by atwēbo) i. e. to search the town &c.* —

atanyĩ, + *a fine, mulct &c. s. atenyĩ 2*.

\*tāpū, = *takuwa kese*. — ntare-mú, + *appendix. K. § 235, 1*.

\*ntā-ase [nea etā ase] *saucer; foot (of a laver). Ex. 30, 28*.

\*ntāso-tiri, *capital of a pillar; syn. oduntiri. 1 Ki. 7, 16*.

\*ntasu-korā, *spitting-calabash; cf. toapo*.

[*cf. petē*.

tasu-bo (+tō). — tātā, *v. 1. s. tā 4.11*. — 2. — tataw, + *field;*

te, *v. contin. 1. te ho, te ase, + correl. v. trā ho, trā ase*. — 3. *to be by nature, to be natural: enté se ete bio, it has been altered, changed, perverted from its natural state, has degenerated. K. § 149f. yebea a ete, the natural use; yebea a ente, the use which is against nature*.

tē = twom; *cf. f̃wim*. — tē, + *immediate. K. § 6*. [Ro. 1, 26.

\*teafi, *necessary, privy; cf. tea, duasee*. — atēmogyā.

ntease, *Pr. 2, 3. cf. asete, asehũ, nhũase, nhũmu*. — 1. 3. kudō'.

\*te-bań, = *tebea 2. K. § 237*. — *tebea, 2. + appearance. Lu. 9, 29*.

nteberefũwá, *obrodebuń a woanōa apoto nè nño a. s. nño nni so*.

\*o-tēe, *inf. righteousness; ne t. a ontēe, his unrighteousness*.

\*ntēem', *cry, crying*. — ntēetēem', *id*.

\*o-tēfo (*pl. a-*) *a righteous, upright person; syn. otrēnēni*.

\*ateke [G. = *short*] *a short-legged fowl. (× atekye I. &c.)*

o-tekremafó, 1. + *man of evil tongue, Ps. 140, 11(12); enchanter, Ex. 10, 11*. — 2. *dainty-mouthed, lickerish fellow, lover of tid-bits*.

ntem, *gye nt., to hasten. Ec. 1, 5*. — ntem-pá: *ne mmusu reye nt., his adversity hastes fast. Je. 48, 16*. — ntempe, + *haste. 2 Ki. 7, 15*.

atem-pá, + *wise counsels. Pr. 24, 6*.

\*atemmu-agua, -akońńua, *judgment seat*. — \*atemmu-de, *rights, manner, 1 Sa. 8, 9. judgments, Ps. 119, 7. Eze. 18, 9*. — atemmu-seń, + *judgment. Ps. 105, 5*.

nteń, *yi-, + to convict. Ja. 2, 9*. — ntēń-ne, *statement in a law case*.

nteń-ani, *cf. mfōmfāmhō*.

\*o-tentebeń-hyeńfo, *pl. a-, player on a flute (minstrel, Mt. 9, 23)*.

atén-yí, nteń-yi, 1. 1. 2. + *reproof, 2 Ti. 3, 16*. — 2. *is atan-yí*.

tere hō, + *to go astray concerning, 1 Ti. 6, 21. 2 Ti. 2, 18. to be or fall short of, not to attain to. K. § 178*. — nterehō, + *a falling aside*



or *away*, *defalcation* (in faith). *Ro.* 10, 11f. *failure*, *default*, *1 Co.* 6, 7. — *ántere*, (× e). — *atere* [G. *ato* = *ta*].

\**nterewe*, *the opening or spreading leaves of the flower* (of a pomegranate tree). *Ex.* 25, 31. — *nterewmu*, + (*firmament*). *Eze.* 1, 22.

*atesem hunu*, *a false report*. *Ex.* 23.

*atetade*, 2. *a thing that costs nothing, gotten with little or no trouble*.

\**ntetekwā-sem*, *atetekwā-ye*, *simplicity*. *Pr.* 1, 22. *Ze.* 45, 20.

*atete-sem*, + *tradition*, *Mk.* 7, 3. 8. cf. *nsamhyede*.

*tetew*, + *to pine away*. *Le.* 26, 39. — *ntetewe*, + *prey*. *Na.* 2, 12.

*ntetewmu*, 1. + *di nt.*, s. *di* 96. — 2. *tearing; prey*. *Na.* 3, 1.

*tew*, 2. l. 4. *otew anoma no ti*, *he wrings off the bird's head*. *Le.* 1, 15. — *to gather* (grapes). *De.* 24, 21. — 3. *tew nsqāno*, *to open a seal*. — 4. l. 3. *ofweam tew faa ođan no hō*, *the stream or current forced its way by the side of that house*. *Lu.* 6, 48f. — *tew mu kō*, *to dissociate oneself, to part, withdraw, depart*. *1 Co.* 7, 15. — 10. + *tew ani*, *to clear up, clarify; to enlighten*. *K.* § 247. 264. 266. — 11. l. 3. + *to be pure*; *ahōnim a emu tew*, *a pure conscience*. *2 Ti.* 1, 3. *n'adwēnem tew*, s. *adw.* — 19. + *tew.. ani yera*, *to frustrate*. *Ezr.* 4, 5.

\**o-tew*, *inf. ambush*. — *tew*, l. 5. *mpātew*. — *te-were*, *the skin on the points of the fingers where the "ntew" are jerked*. — *tew-adwuma*,

\**tew-bere*, *time for plucking off*. *Is.* 28, 4. [*planting*. *Is.* 60, 21.

\**atewe*, *plantation, place fitted out with plants*. *Eze.* 31, 4.

\**atewē*, *place of watch, haunt*. *Re.* 18, 2.

\**o-tewfo*, *lier in wait, waylayer; pl. a-, ambush, ambuscade*.

*ntew-mu*, 2. *separation, parting; disruption, severing, severance*. — *di nt.*, *to part*. — \**ntewmu-di*, *inf. segregation, separation, disconnection, disunion*. — \**atew-yé*: *emu nni at.*, *they cannot be sundered*.

*tē-ye*, *inf. uprightness*. *1 Ch.* 29, 17. *Ps.* 25, 21. [*Job* 41, 17.

*tī*, 5. l. 2. 3. *woyiyi mu abo a atoto mu*.

*e-ti, tiri*, 2. + (*gable-*)*end of a house &c.* cf. *tirim*. *Ex.* 26, 28. — 11. b) *onni ti*, *he is foolish*. *Ga.* 3, 1. 3. *Pr.* 10, 13. 21. *ti a wonni*, *lack of understanding*. — 12. B. c) + *odi ne tirim*, s. *di* 39. *St.* § 120. *yēadi yēn tirim nē wo rebekasa*. *Ge.* 18, 27.

*tia*, 10. *tia aŵi*, *to tread out the corn*. *De.* 25, 4.

*tīa*, 1. + *to gather, lay up, treasure, red. to heap up, accumulate and reserve in store*. *Is.* 23, 18. *1 Co.* 16, 2.

(*tiafi* × *is teafi*.) — *o-tīafo*, *Is.* 34, 16.

*ntiafunu*, *kicking and flocking at the same time*. (× *false st. &c.*)

*tiam'*, *to step in*. — *ntiaso*, a) *footstool*; b) *step, stair*, *Eze.* 41, 25. *round or rundle of a ladder*.

\**atiatia*, *inf. treading (as of grapes), stamping (with the feet)*.

\**o-tiatiafo*, *pl. a-, treader, at. dŵom, vintage-shouting*. *Is.* 16, 9f.

\**ntiatiaso*, 1. *inf. treading, trampling on*. — 2. *a kind of river-fish*.

\**ntiatiaso-ade*, *a thing (to be) trodden down*. *Is.* 10, 6. [*Ga.* 5, 8.

*ti-dai*, + *persuasion, yielding to persuasion, assent, credulity*.

\**atifi-soroma*, *pole star*; *at.-s.-fām'*, *north*, *Job* 37, 9. cf. *kusū-fām'*.

\**ntīm-ase*, *inf. [ase tim] grounding, establishing, rendering firm and strong*. *K.* § 295 b.

*ti-mōbō*, *oye t.*, *he is of tender mercy*, *Ja.* 5, 11.

\*tiñ tiñ, *imit. adv. expr. the sound of stamping on the ground; apõkõ ntote sisi fam' t. t., the horses stamp with their hoofs. Je. 47,3.*

tintim, 1. + to become or be steadfast, 1Co. 15, 28. — (de..) tintim, to establish. Ps. 78, 5. 89, 2.4. (3.5.) — ode n'aniwa t. wõn so mã bone, he sets his eye upon them for evil. Am. 9, 4. — 2. + to prevail against. Job 15, 24. — 5. + otintim n'anım kõe, he went presumptuously. De. 1, 43. ot. n'anım se oye onipa-trẽnẽ, he feigns himself to be a just man.

\*atintimma, the side of a house. pr. 3385. [Lu. 20, 20.]

atipransam: wõbõ no at. = woyi ne ti korã.

tirim', net. a qbobõ his thoughts, plans, designs, devices. Ps. 146, 4. — wõn t. mmaa adwene, they have not yet any judgment of their own. St. § 88. — \*tirim'-adwene, device, Ec. 7, 29. — tirim'-bõ, + device, purpose. — atirim'odẽn-sẽm, + violence. Ps. 72, 14. — a-tirimpow, design &c. — \*ti(ri)-so-apãm; atiri-so-pãm, conspiracy, confederacy. 2Sa. 15, 12. 2Ki. 11, 14. Is. 8, 12.

titi, 3. + ode ne nsa nè ne nan titii, he climbed up upon his hands and feet, 1Sa. 14, 13. — 5. + he is obstinate. Pr. 20, 3. — 6. titi aduru, to paint or besmear oneself with fragrant paint.

\*Atiwa, s. asafo. — ntiwa, better: ntwiwa. — \*tiwfo, pursuer.

tõ, 1. + tr. osoro tqõ osu, the heaven gave rain. Ja. 5, 18. — otõõ sufre nè gya guu Sodom so, Ge. 19, 24. — 6. otõ kò tò bà. — 12. d) + ehõ atotõ mu asen were no, the spot is lower than the skin. Le. 13, 20.

tõ, 2. watõ no ka ... the money accorded to him ... 3. tqõ asem di.

tõ, 2. + ode wõn to afõa ãno, he gives them to the sword. Je. 25, 31. — wamfa anto ne kãmam', he did not take or lay it to heart. Ex. 7, 23. — to mu ñkyene, to season with salt. Le. 2, 13. — 5. e) ode ne kãra to mu, he exposes himself regardless of his life, he risks his life. Phi. 2, 30. — f) to .. mu bi, to increase; opp. hũan so. K. § 324. — 8. a) = hye ase, to lay a foundation. Lu. 6, 48. — 20. + to suffer (Ex. 12, 23). — 25. cf. sopa. — 31. te or fe nt. — tõ, 2. + to come upon, Am. 9, 10. — wõato nea Onyk. bõ too wõn hõ, they have attained to their divine desti-

tõ, 1. b) watõ no nsu (× ne) ... [nation. K. § 176.]

tõa, 2. toa asententeñ, K. § 318. — to be coupled together. Ex. 26, 11. — 9. toa so: b) wõbõ nsra toa no so, they encamp next unto him. Nu. 2, 5 — c) ne ti toa no so, his head stands on him. 2Ki. 6, 31 — e) to follow: afe toa afe so, year after year. 2Sa. 21, 1. — f) toa .. so, to edify, 1Th. 5, 11. — c) to be full, fat (closely set with grains, of ears of maize). Ge. 41, 5. — \*q-toa, inf. joining, rejoining, renewal, restoration of a disruption. K. § 18.

tõa, 2. red. de nehõ tõtõa .. mu, to entangle oneself with. 2Ti.

toa, 1. 4. mfuã. — \*ntoae, place of coupling, Ex. 26, 4. [2. 4.

nto-ãno, 1. 1. e. g. of gold-dust ...; sum, number. Ps. 71, 15. 119, 160.

toa-ntini, a climbing plant used as a medicine.

nto-ase, 3. foundation; syn. ñhyease. Lu. 6, 49.

ntoa-so, + continuance. — toatoa so, s. toa, 10. — de.. toatoa(so), to couple together one to another. Ex. 26, 3. 9. wõde sã ye toatoa wõnhõ so, therewith they edify each other. Ro. 14, 19.

tõtõa, 5. t. mu, b) + to be compact, to cohere. Ps. 122, 3. K. § 194. ntõtõam' Ep. 4, 16. Col. 2, 19. — systematical arrangement, organi-

\*tõ-bere, time of setting (of the sun). Ps. 104, 19. [sation. K. § 3.]

\*atō-de, *any thing that is baked*. 1 Ki. 17, 12. — \*atō-duaŋ [aɖuaŋ a woatō] *food prepared by the baker, baker's ware, pastry*. Ge. 40, 17.

\*o-tōfo, *pl. a-, transgressor*. Ja. 2, 11. — otogyefo, *pl. etogyefo*.

\*ntohō, *pl. ntotohō, inf. a placing one thing by the side of another, a comparing, a parallel case, comparison, similitude, parable; type, pattern, emblem, figure*. He. 9, 9.

antokwasafō. — ntokowá-ntòkowá. — \*atoko-sā, *s. atoko*.

ntokwa (× a-). — tommā, + *girdle*. Eze. 23, 15. — ntonne-nt., okukubaŋ hō ye nt. (kōkō kakra, tuntum wom', fufu kakra wom').

ntōnkā-dubiri, *pigment of stibium*. Is. 54, 11.

Tōnko, Parémāŋ, Soliaé.

ntōntāŋ, + *trellis, grate, lattice*; Ex. 27, 4. anim nt., *veil*, Ca. 4, 13.

\*ntonto-de, *allotted portion*. Ps. 16, 5. — atopé.

tore, 4. t. ase, *to cut off, extirpate*. 1 Ki. 11, 16. — 5. *to sink, subside, decrease in volume, as liquids by coagulation; ñno no ada nti, atore; cf. anitore*.

atōre-mù-dé, dā at., *an ordinance for ever*. Ex. 12, 14. 17. 13, 10.

\*torobento-hyeŋfo, *pl. id. trumpeter*.

torodō, torodododo, torodo-torodō, &c. okasá t. a emu tew, *he speaks readily & clearly*.

\*ntoso du, *tithe, tenth; nt. anum, the fifth part; pl. s. ntotoso*.

tōtō, + t. naŋ mu, *to supplant*. Ge. 27, 36.

\*atōtō-atōtō: mmāra at., *transgressions*. Ga. 3, 19.

atōtō-be, = abe a woatōtō.

o-totobonéfó, 2. (× ototobrofo) *artless fellow; fool, idiot; &c.*

atōtōe (× ō, ô) = asē ak.; cf. ntotowē. — \*ntotohō, *s. ntohō*.

atoto-nsā, *one who is fond of buying drinkables*.

\*ntotom' [to 12.] *depressions (of the ground), dale, glen, ravine*.

tōtoro-bo-nso (× ò, o) — tōtorotó. [Eze. 31, 12. 32, 6. mmew-ase.

tōtorotō, 1. 2. + (tried and) approved. Ja. 1, 12. — nehō n'ye t., *he shall be quit*. Ex. 21, 19. — nehō renye t., *he shall not be unpunished; cf. sōññ 1*. [tithes. Ge. 47, 26. 14, 20.]

\*ntoto-so, *pl. of ntoso; nt. anum anum, the fifth part; nt. du du, tototē — totòtotò, 1. 1 + of doubtful mind*. Lu. 12, 29.

totow, 1. *to shoot*, Ex. 19, 13. — 2. *s. tow 2, 1*. Le. 13, 18. 29. 14, 32ff. biribi atotow mehō, *spots (as of leprosy or other cutaneous diseases) have appeared on my skin*. — \*ntotowē, *a mark, spot, eruption, efflorescence on the skin, rash, pimple; piti nt., plague of leprosy*. Le. 13, 2.

atōtowā (× ototowá) — (× totoyaŋ is dotoyaŋ.) [14, 34.]

\*to-tŵa, *inf. [tŵa 12. 13. eto 3.] conclusion, end*. Mt. 24, 3.

tow, p. 508. 1. 1. (ohuruu fii hyeŋ mu too pom') — 2, 1. *to appear in spots as marks of a cutaneous disease*, Le. 13, 18. 29. 14, 35. cf. totow. — 6. + *to wave a wave-offering*. Le. 8, 27. — 12. .. (for joy). Je. 48, 33. — 13. tow nsu, *to draw water*. John 4, 7. 11.

e-tow, 1. + nsu atow-atow, *drops of water*. Job 36, 27. — 2. wokyere tow fŵe ase, *they fall one upon another*. Le. 26, 37.

e-tow, 1. + (adŵuma-tow), *levy*, 1 Ki. 5, 13. — 2. *several companies; several townships or communities (× a single); district; pl. ntow-ntow*.

\*o-tow-ade, *wave-offering*. Le. 8, 27. — \*tow-adaka, *treasury*.

\*tow-fŵeŵo, *pl. id. collector of income*. 1 Ki. 4, 7. [Mk. 12, 41.]

\*o-tow-gu, *inf.* [tow 1. 1.3] *casting away*. Ec. 3,6.

\*ntow-gye-so-dwom, *joyous shouting*. Je. 48,33.

\*atow-gyei, *place for paying custom*. Mt. 9,9.

\*o-towgye-ni, -fo, *pl. a-*, *collector or receiver of customs, tax-gatherer, toll-gatherer, publican*. Mt. 18,17. Lu. 18,10.

\*o-tow-sika, *tribute-money*.

trā, tēnā, 5. *Phr.* ontrā ase nfwē, *he does not sit and look at, i. e. he is not indifferent (to), not listless, apathetic, careless, regardless (of)*. K. §189. — 6. *Phr.* trā hō, trā ase, *cf. te hō, te ase, to live; obe-trā-ase dā = obenyā dā nkwā, he will live for ever*.

\*atrāe, *v. n. place, seat; dwelling-place; possession; bepōw so at., stronghold*. 1Sa. 20,25. 22,5. 1 Ki. 10,19. — tram' l.2. atramwo.

atrā-nnufūa, *nea watrā dufūa so*.

ntraso-āno, *excessive speech*. Pr. 17,7.

tratrā, *thin (of ears of corn, Ge. 41,23.); flat (×smooth, soft, tender)*.

\*atrēnē-de, *righteous acts; justice*. 1Sa. 12,7. Eze. 18,21.

\*Triniti-da, Onyame-bāsā-koro-da, *Trinity Sunday*.

atromā, ... *in Apothecaries' Weight*.

trōmtrōm, + āno tr., *a flattering mouth*. Pr. 26,28. okwan tr.

tu, 1. + tutu mfuw mu ade or nnuan, *to reap the fields*. Ja. 5,4. — 8,1. *intr. to flow out; mogya tu no mu, she has an issue of blood*. Mt. 9,20. — 14. tu .. gu, + *to put down, destroy*. 1 Co. 15,24.26. — c) + ne kōma atu l. 2. + *he despairs*. Ec. 2,20. — 30,1. huruhurōw tu señ mu, *steam rises or ascends from the pot*. Je. 1,13. — 32. tu tare, + *to follow or pursue hard after*, 1Ch. 10,2. okō no tu taree won, *the battle overtook them*. Ju. 20,42.45. — 34. l. 2. + *to set forward*, Nu. 2,17. — p. 514. l. 1. + omāā gua no tui, *he dismissed the assembly*. Ac. 19,41. — 34,1. tu (tr.) kō, *to lead or carry away, to cause or force to emigrate*. Job 12,23. 2 Ki. 24,14ff. — 41. odime nsonno. — o-tu (+a).

tua, 1. l. 3. boneñwone .. l. 6. kuru tua me hō — 3. b) l. 3. kotua bañ no mu; + de .. tua ananmu, *to close up instead of*. Ge. 2,21. — 4. p. 515. l. 1. *now I will ... d) tuatua āno, to contradict*. Ti. 2,9. — 12. tua .. hyia, *to besiege, lay siege against*. De. 20,12.19. Mi. 4,14(5,1).

ntua, 2. *siege*. Na. 3,14. — \*ntua-bañ, *bulwarks; \*ntua-abai, siege-tower*. Eze. 21,22.

\*tu-agya, s. tugya, *the bed, channel, ravine or valley of a brook or river in which the water no longer flows, having taken another direction*.

(ntua-ntini is toa-ntini.) — \*o-tūatewfo, *rebellious &c. person*.

o-tubrafo, *pl. a-, + sojourner; \*o-tudaifo, pl. t., id.* Le. 25,23.35.

tue, 2. b) + *to pour out*. Je. 48,12. — d) + watue emu-kō, *he has opened (i. e. initiated or consecrated) the going in (i. e. the way)*. He. 10,20. — \*o-tuefo, *pl. a-, pourer*.

o-tugya, s. tuagya, *cf. oboñ, osuboñ, okā,*

tui, + oyii no tui hyee won, *he moved him against them*. 2 Sa. 24,1.

o-tuko (*forced*) *emigration, exile, captivity*. Eze. 6,16. — \*ot.mma, *atukofo, those that had been carried away, captives*. Eze. 9,4. Da. 2,25.

tukuw, + *a band*. Job 1,17.

o-túm'fó, l. 2. + *magistrate*. *Lu* 12,58. — o-túmí, + *authority*, *Ro* 13,1. — *nneema nhinā* so t., *omnipotence*, *K.* §165. — *d i t.*, s. *d i* 53. — \*tumi-de, *miracle*; *syn.* *ahōodenne*. — \*tumide-ye, *inf. working of miracles*. *1 Co.* 12,10. 28f. — \*tumi-di, *inf. dominion*. *Da.* 4,22. *K.* §184f.

\*tumi-dōm, *mighty grace*.

ntūmma, *sand-flies*. — o-tumtofo, *cf.* *ahumfo* &c.

ntūnkūm ... from the 2nd to the 3rd day ... — ntūnkuntiri, *palm-wine* flowing out after the ntūnkum, on the 4th day.

(o-tuntuma is atintimma.) — ntuntummé.

\*tūrom-fǔwēfo, *turo-yēfo*, *gardener*. *Lu* 13,7. *Is.* 61,5.

turuw, × *nsōe* turuturuw, *thorns crackle*. *Ec.* 7,6.

\*atu-trā, *journey*, *Ex.* 17,1. *d i at.*, *to journey* (with herds &c). *Ge.*

atutrāfo, + *strangers, foreigners*. *Is.* 1,17. [12,9.

\*ntutui, *scab, scald, scall, scurf*. *Le.* 13,30f.

atutupe, + *strife*. — atutuw, + *contention*. *Phi.* 1,15f.

\*atū-ye, *inf. embrace*.

### Tǔw.

tǔwa, 8. + *to be cut off*. *Jos.* 3,13. — 11. tǔwa .. *kyene*, *to cut off* (& *cast away*). *Pr.* 24,14. — 11. + *ennyā atǔwayé*, *it is not easily stanchd or stopped*. *La.* 3,49. — 17. c) tǔwa mu, *to go or pass through*, *Ex.* 26,28. *to extend throughout*. — f) etǔwaa n'asōm' *it sounded in her ears*. *Lu.* 1,44. — 19. b) + otǔwa m'ano kō mu, *he steps in before me*. *John* 5,7. — 21. + mmā ebere biara nntǔwa woti so a wobetumi akaeno, *do not let pass any opportunity to admonish him*. *St.* II. §8. — 35. l. 3. asem no nti wōdeno kotǔwae. — 37. + *to speak kindly to*. *Ge.* 34,3.

e-tǔwā, l. 4. ode nehō abu atǔwā.

\*o-tǔwa, o-tǔwa-adǔwuma, o-tǔwa-bere, *harvest*. *Mt.* 9,38. *1 Sa.* 12,17.

\*atǔwae, *pl. id.* [tǔwa 15] *ford; passage*. *Jos.* 2,7. *Is.* 16,2. *Je.* 51,32.

tǔwafo, 2. *reaper*. *Mt.* 13,30. — (tǔwafóròbi, × s. *kyaf.*)

\*o-tǔwafǔwēfo [tǔwa 22] *assayer*. — \*ntǔwahō-nai, *wheel*. *1 Ki.* 7,30.

tǔwaitǔwai, s. tǔwētǔwē. — tǔwakā, + *fellowship*, *2 Co.* 6,14.

ntǔwakae, aǔi-, *stubble*. — atǔwakúrudu, *a kind of insect*. (× 1..2.)

atǔwamene, = *odǔwēā*.

ntǔwam'-tām, ntǔwamu-mohō, *veil, curtain*. *Ex.* 27,21.

tǔwāññ, *misii meti ase t.*, *I bowed down in sadness*. *Ps.* 35,14.

(tǔwāpēa ×) tǔwēápēa. — atǔwàpó, *syn.* + *akūmā*, *pōpō*.

\*atǔwaree, *ford; cf.* *asutǔwaree*, *atǔwae*. *Ju.* 3,28. — ntǔwaréé.

atǔwasi, *d i*-, + *to compass round about*. *Job* 16,13.

\*atǔwasi-tutuw, *rolling or whirling dust*. *Is.* 17,13.

\*atǔwā-tam, n-, *sack-cloth*. — (tǔwawtǔwaw, × s. *kyeawkyeaw*.)

ntǔwatoso, + *the act of rendering suspected; aspersion*. *K.* §122.

tǔwē, 1. + tǔwē mfetewē so, *to harrow*. *Job* 39,10. — 2. yemāā mframa tǔwēē yēñ, *we let our ship drive*. *Ac.* 27,15. — 3. + *to return, decrease, sink* (of water). *Ge.* 8,3. *Am.* 8,8. — 9. tǔwē mu, a) + *Ex.* 19,13. *long (adv.)* — 21,1. *to draw in* (air), *to pant* (after), *catch at, with open mouth*. *Ps.* 119,131. — 25. l. 3. *orekoye no, onyé* &c. + *wantǔwētǔwē nehō sē obeye sa*, *he deferred not to do so*, *Ge.* 34,19. — tǔwētǔwē nufu, *to draw out the breast* in order to give suck to the young. *La.* 4,3.

tǔwē, 1. *to look, seek or search* &c. — l. 5. *mamā wo*. *Je.* 50,20. — 3. tǔwē .. so, *to go over* (the boughs) again. *De.* 24,20.

\*tṽě tṽě, the sound of a *chirping* bird; sū tw., to *chirp*, Is. 10, 14.

\*tṽěabewuo, a kind of *bead*; s. ahene. — ɔtṽěasee, (×asē).  
(atṽěbewu×) — atṽě-bo, *inf.* bo atṽě. — tṽébo (×ē).

(tṽěetṽěe, better: tṽaitṽai.) — \*ntṽě-ko, *inf.* *seduction*.  
ntṽěmu, Akr. *length*. Ge. 6, 15. — tṽeñ, + *to defer*. Pr. 19, 11.  
o-tṽentṽemfo, + *vigorous, energetic*. Is. 59, 10.

tṽère, 2. tṽ. abun, to *eat unripe fruit* (sour grapes, Je. 31, 29).

tṽéré, cf. kuturuku, kotōromūá, nsákotò.

antṽerí (×n-) 1. *pulping place*. 2. nsā-antṽeri.

ntṽesó (×a-) ade a wode tṽě biribi so. — ɔtṽēsūm (×e-).

\*tṽetiatṽa-mu-fo, the *circumcised*. Phi. 3, 3.

tṽětṽě .. to *fam'*, to *let down*. Ac. 9, 25.

\*tṽetṽerēdede, the *rushing sound* of chariots. Je. 47, 3.

Tṽikasa (×o-). — tṽintṽām, + *to fade away*. Ps. 18, 45 (46).

ntṽiri, + *railings*. 1 Ti. 6, 4. — o-tṽirífo, + *false accuser*. 2 Ti. 3, 3.

tṽitṽa, + *to mow*; tṽ. nṽuan hō, to *shear sheep*. Ge. 38, 13.

\*o-tṽitṽafo, pl. a-, *mower*. Ps. 129, 7. — nṽuan-hō-tṽ., *sheepshearer*.

ntṽiwa, = akoko. — \*ntṽiw-anim, *inf.* *rebuke*. Pr. 13, 18.

tṽom (×tṽam). — tṽóm, l. 3. apowuru (×osuhuru).

tṽo-tṽo, *syn.* tṽe, *obsc.* — tṽotṽow, Ex. 27, 2. — (tṽow×).

## W.

\*o-wae, *inf.* a *falling away, apostasy*. 2 Th. 2, 3. — \*o-waefo, pl. a-  
*deserter, apostate; refugee*. Je. 52, 15. — awaha, Ak. = aworam.

wantērema, a kind of *grass*. (×ear-pick).

aware, *duty of marriage*. Ex. 21, 10. — awarede, + *endowment*.  
1 Ki. 9, 16. — \*aware-gu, *inf.* *divorce*. K. §99. — aware-gye, + *courting*,  
*wooing; suit, match-making; affiance, betrothment*. K. §99b. St. §68.

\*watiri-botañ, *rock of offence*. Is. 8, 14. cf. abew-botañ, hinti-bo &c.

waw, 1. + ɔde bo waw neti, he *put a stone for his pillow*. Ge.  
28, 11. — 2, 1. *red. to further*. Ezr. 8, 36.

\*wīn [Dan. Dutch] = bobesā, *wine*. — \*wīn-dua, = obobe, *vine*.

\*wīn-kyībea, = antṽeri, *winepress*. Re. 14, 19.

wɔ, 5. + nea ɔwɔ ye, *what he has to do, his duty, charge, task*,  
*business*. K. §219 ff. — 8. l. 2. ɔtow peaw no wɔɔ ɔfasu no mu, he *smote*  
*the javelin into the wall*. 1 Sa. 19, 10. [G. dū.]

awóbère, + *time of bringing forth young*. Job 39, 1. — o-wofɔ, + *a*  
*travailing woman*. Ho. 13, 13. — \*awo-fɔforo, *new birth, regeneration*.  
Mt. 19, 28. — \*awo-horow, *generations*. 1 Ch. 1, 29. — \*awókó, *calving*.  
Job 39, 1. — awo-mma-gu-w'akyi. — awo-mma-wu, odi-, = ɔwo  
mma mã wowu. Ho. 9, 12.

\*wo-mono, *fresh, fluid honey*, dropping from the honey-comb.  
awoukoruwa, a *tree for fuel*. [Ca. 4, 11.]

\*awo-ntoaso, pl. awo-ntoatoaso, *generation*. Ge. 2, 4. Ju. 2, 10.

wora, 1. l. 7. he *hid himself from me* (chiefly: from a friend or  
*acquaintance*; (×and has.....kidnap me). — 3. + *to put in*. Eze. 29, 4.  
o-wóra, + *mirac.* Job 8, 11. — aworam, Ak. awaha.

\*ñwora-hñām, *onycha*. Ex. 30, 34.

woro, 2. + *to utter speech, utter forth*. Ps. 19, 2(3). 145, 7.

aworo, + *the raging* (of the water). Lu. 8, 24.



wörōw, 2. 1. 2. *to peel, be pceled. Eze. 39, 18.*

wosē, 2. oye nehō w., b) *he is well ordered in morals and habits.*

\*wosē-ye, *inf. drought. Je. 50, 38.* [1 Tl. 3. 2,

wosow, + *to rattle. Job. 39, 23. — \*o-wosow, inf. earthquake.*

\*awowa-si-de, *pledge, thing(s) put in pledge. Eze. 18, 7. [Eze. 38, 19.*

\*awowa-tāmā, *pawned garments. Am. 2, 8.*

wowaw, *to sustain, Ge. 27, 37. — \*awqw-bere, s. awobere.*

\*ñwowōe, *piercings, Pr. 12, 18. sting, 1 Co. 15, 55.*

\*awo-yaw, *pains in producing young; cf. awokō-yaw. Job 39, 3.*

awo-yé, óyè -, *is said only of beasts.* [Is. 66, 7.

wu, 1. 5. odae wansore bio. — \*owu-asore, *funeral service, rites or solemnities, funeral sermon. — \*owu-bofo, angel of death.*

— \*awudi-sem, *murders. Mk. 7, 21. — \*awuduru [owu-aduru] a deadly thing, poison. Mk. 16, 18. — \*owu-fida, Good Friday. — \*a-*

wufo-sore, *resurrection of the dead; s. owusore. — \*owu-nna, sleep of death. — wu-nyā-kaw, debts of a deceased person (× caused by*

*f. c.). — \*awu-nnya-mañ, a people of inheritance. De. 4, 20. — \*o-*

wunyañ-da, *the day of Christ's resurrection, Easter-day, = owusore-*

*da. — \*o-wu-nyañfo, pl. a-, a person risen from the dead. K. § 246.*

awuosón [Eng. auction]. — awupū, *speedy & painful death.*

wura, 1. + ode mpoma wurawuraa adaka no hō *he set the slaves*

\*wura-di, *inf. dominion. Col. 1, 16.* [on the ark. Ex. 40, 20.

\*awura-kwā, pl. ñ- [owura akōa] *fellow-slave, fellow-servant.*

\*wura-tŵa, *inf. mowing of the grass. Am. 7, 1.*

\*o-wusore-da, *Easter-day. = owunyañda.*

o-wuyàré, + *sickness unto death. — \*owuyare-dom, pestilence.*

## Ŵ.

ñwēfē, = asōnfē.

o-ŵékòmmā', *a country cloth woven with cotton or silk thread.*

aŵēñē, *watch; watch-tower, look-out, observatory; cf. afŵēe.*

ŵere, 2. b) 1. 3. na dabi (× a) ode beye &c. — ohū ne ŵere bō, *he learns to comfort or console himself. pr. 582.*

ŵere, 1. 4. (× ohū ne ŵere bō, &c. ...pr. 582.) *belongs to ŵere.*

\*o-ŵeredifo, *revenger. Ps. 99, 8. — \*o-ŵerefirifo, forgetful person.*

o-ŵerefo, *avenger, Ps. 8, 2(3). Na. 1, 2. kinsman.*

ñŵerewa, 1. 2. *they settled (+ finished settling).*

\*ŵēŵēŵē, n., *cleanliness. — \*ŵēŵēŵē, a. lively. Ps. 38, 19(20).*

ñŵēŵēe, *a fretting (leprosy) in a cloth. Le. 13, 55.*

\*ŵēŵow, red. v., s. ŵow. Je. 50, 38. — e-ŵi, Ak. eŵio.

o-ŵia, *inf. 1. 2. concerning her ad. — o-ŵia, 1. 3. shines on me.*

aŵia, 1. 4. *as well as in the day. — \*aŵia-fi, inf. sunshine.*

\*o-ŵiā-kwañ mu nsoroma, *the constellations of the zodiac. Job*

\*o-ŵia atrāe nsoroma, *id. 2 Ki. 23, 5.* [38, 32.

\*ŵiase-bere, *time or period of the world, ages. Ep. 1, 21. 2, 7.*

\*ŵiase-amañ, *the nations of the world, heathen, gentiles.*

ŵie, 1. 12. + ase beŵiewon deñ? *what will be the end of them or to them? 1 Pe. 4, 17. — 2. 1. 5. his face seems familiar to me (as if...)*

1. 7. *acquaintance. — \*o-ŵie, inf. finishing, completion, conclusion.*

aŵifo-sem, + *thefts. Mk. 7, 22. — oŵigyinae, 1. 2. point (× stand.)*

e-ŵim', l.4. × *do*, l.8. × *present*.

\*aŵi-porow-ade, *threshing-cart, -instrument, -machine*.

\*aŵi-porowē, *threshing-floor*. 1Sa.23,1. Da.2,35.

aŵiriwá, *cf. hiawa, nsankyiri, adafae*.

\*ŵiriŵiriwa, *pl. n-, a kind of sea-fish*.

\*aŵi-tŵa, *inf. wheat-harvest*. — \*aŵitŵafo, *reaper*. Je.9,22.

\*ŵiw, *s. ŵū*. Ps.48,4(5). — \*aŵi-yamē, *mill*. Ec.12,4.

ŵŏ, l.4. *that were here*. — ŵŏ, 1.+ *afraid* (× *intimidated*).

ŵow [*red. ŵewow*] × 3. *ne hō aŵow, he languishes*. Ps.107,9.

## Y.

\*yafum-ma [oyafunu, oba] *pl.id. fruit of the body, offspring, one's own child; me y., son of my womb*. Pr.31,2. Is.49,15.

yafum-yare, *any sickness in the belly; l.2. ahye*.

yam' p.554. l.6. *relief* (× *release*). — 10,1. *won yam' adŵudŵo won, their hearts have been refreshed*. Phile.7. — *ayām'dē, + the inwards.. Ex.29,13*. — *yam'gya, exasperation, grief; ohye no y., + she provokes her, 1Sa.1,7*. — *ohyehye nehō y., he frets himself*. Is.8,21.

*ayam'hyeehyeew, nnyā nehō ay., fret not thyself because of him*. Pr.24,19. — *ayam'ye, + n'ay. dōsō, he is very kind or compassionate*.

— *oyam'yefo, × merciful*. Pr.11,17. 19,6. — \**ayam'yi-ade, freewill-offering(s)*. — \**ayam'yi-so, of a free will, willingly*. Le.22,18.21.

\*o-yare-fŵefo, *tender of sick persons; nurse*. K.§262,1.

\*ayarefo-dān, *infirmary, hospital*.

o-yaw, + *railing*. — e-yaw, + *ney. kāā won, they were sore*. Ge. [34,25].

yawá, *bowl*. Zec.12,2.

yayáyà, = *basabasa; ye .. y., = bō gu* (× *to disgrace*).

ye, 4. c) l.6. *newofase na qdi*. — 7. l.2. *menstruation*.

ye, p.560. l.2. + *eye kyeñ so, it is better*. He.11,35.40.

ye, a. l.5. *the opportunity* (× *conveniency &c.*) of *doing it*.

aye, 1. + *de .. ye .. aye, to bring an offering of*. Ge.4,3.

ye-bea, + *performance*. K.p.63.

aye-de, 1. *a thing made, work*, Is.29,16. — 2. *duty*. De.25,5.

o-yee, *Aky. a kind of reed*.

o-yefo, 1. *maker, doer*. — 2. *mischief-maker &c.*

\*o-ye-koro, *a single wife; oy.-aware, monogamy*. K.§98.

\*yem-mea [oyeñ bea] *pasture; cf. adidibea*.

ayemfo, 1. + *a modest man*. Ps.10,8.10. 19,7(8).

\*ayemfom', *in a modest, simple way or manner*. St.§121.124.

ayem-moa, 2. *animal fattening or fattened for slaughter, fattling*.

yeñ, + *to cherish* 1Th.2,7. — *oyeñ, inf. instruction*. 2Ti.3,16.

\*o-yeñ-dān, *stall, stable, fattening-house*. Am.6,4.

o-yeñfo, + *(schoolmaster) tutor, guardian*. Ga.3,24f. 4,2.

ayénsà', *cf. ahéenslá*. — \*yenyem, *red. v. yem*. Ge.30,38.41.

\*o-ye-prekō, *a making once for all*. K.§229.

\*o-yera, *inf. perdition, destruction; abolition*. Ob.12. He.8,13.

yere, p.563. l.2. *smooth* (× *plain*)..l.3. + *oyere ne hōnam a-hōodeñ mu, he exerts the strength of his body*. St.§.113. — l.4. *rigid* (× *tense*). — l.5. + *oyeree ntamadañ no kataa trābea no so, he spread abroad the tent over the tabernacle*. Ex.40,19. — 4. l.2. *asem no ayere*

so, the case or matter is a hard, difficult, grievous, heinous one. St. II. § 14. — 4. l. 8. + se enyere so a, oṅkó sa, except in case of necessity he does not go to war. St. § 137.

o-yere. Cf. oyekoro &c. Oyerenom dodow aware, polygamy.

ayere-dodow, polygamy. — \*ayerefa-sem, adulteries. Mk. 7, 21.

ayerem, l. 2. there is no longer (×more) ... ayerem, l. 4. shall interfere (×touch) to pacify them ... l. 7. set them to a fair trial of strength. — yerew, l. 3. on (×in) blotting-paper.

ayeware, di ay. (= di aware), to intermarry.

\*ayeyáde, a sore evil. Ec. 6, 2. cf. ayàyáde.

\*ayeyede-mā, inf. oblation. Da. 9, 27. — \*ayeyí-de, praises. Is. 63, 7.

yi, 7. b) + yiyi mu, to purify. Ps. 12, 6(7). — 11. + oyii n'anim siesiee ogye no de bae, he directly prepared and procured salvation; wanyi n'anim na osiesiee wōn māā ogye no, he indirectly prepared them for salvation. K. § 207. — 23. + nsā yi n'ani, the wine gives its sparkling. Pr. 23, 31. — 24. yi kyere, + to display; to show, Tit. 2, 10. — 34. l. 1. + also: yi..tow gu, 1 Pe. 2, 1. — yi..gu, to cut off. Ex. 23, 23. — 37. yi..kyere, a) s. 24. — b) to commend. 1 Co. 8, 8.

nyi-āno, inf. defence; cf. ānoyi. 2 Ti. 4, 16. — \*oyi-anōma, fowler. (oyie, s. oyee.) — o-yifo, 2. catcher, Mk. 1, 17.

\*o-yi-kō, inf. a taking away; oy. adwuma, a negative task. K. § 221.

o-yimā, + a fair, handsome person &c. — yiri, l. 3. ay. aṣ. no mā.

\*nyiri-sram-so, inf. an overflowing, flood, inundation. Da. 9, 26.

\*nyi-só, a part separated for an oblation, for a specific purpose or possessor. Eze. 48, 9-12. 20 f. — ayítòtoní, pl.-fo.

yiyé: + di y., to prosper. 1 Ki. 2, 3. — \*o-yiye, pl. a-, a person goodly of form, fair, handsome. 1 Ki. 1, 6. Job 42, 15. — ayiyedi, + security. — \*yiyedifo, those who are at ease. Ps. 69, 22(23). — yiye-ye, + doing good. He. 13, 16.

\*ayi-ye, inf. [ye ayi] mourning. — \*o-yiyefo, pl. a-, mourner.

yiyi, + to shave oneself. Ge. 41, 14.

nyiyiānofo, gainsaying people. Ro. 10, 21.

nyiyim', + election. Ro. 9, 11. 11, 5. nnipa mu ny. nè animfwe, respect of persons. Ro. 2, 11. — \*nyiyim'so, by partiality. 1 Ti. 5, 21.

\*yoma-foro, a young camel. Is. 60, 6. — yóññ, + Je. 19, 3.

o-yōnkō: \*yōnkō-deduaní, fellow-prisoner; y.-difo, fellow-heir; \*y.-adwūmāyeni, companion in labour, fellow-labourer; \*y.-srāni, fellow-soldier; &c. — ayōnkōfa-di, communion. K. § 342, 1. — ayōnkōgoru, l. 3. ... expense.

## CORRECTIONS OF THE TSHI BIBLE

printed in 1871.

1 Mose 3,3. mommfa mo nsa... 6,6. abirempon - 43,31. ohohoroo n'anim, + na ofi adi, ... 48,20. de wo behyira — 2 Mose 26, 32.37. 27,17. ñkotokoro (× ñkoropee) — 3 Mose 2,2. omfa mmere — 5 Mose 12,2. mónsee osommea (× mma) ... anyame + wo ho, ... 26,12. adepa ... no ñhinā hō, - 28,12. wode (× wode) — Ios. 9,23. woadomemo — 1 Sam. 6,18. Na adanse ne bo kese (× na ede koduu (Abel) ... hō) - 19,1. obekum (× wónkum) - 20,30. Wo a woatōa atūatew mu korā! (× bea ... ba) - 2 Ahene 13,7. mfutuma a wotia so (× oporow mu tutuw). — Hiob 11,10. hena (× hene) - 19,18. mise mesore - 26. me were a wqaseeno yi akyi, na minni mehōnam mu a, mefwē ... 30,14. pirew (× yirew) - 41,31. bekyékyère (× bekyeyere). — Nñwom 16,11. dā (× da). - 57,9. 108,3. adekyēe-hema - 89,48. wiasebere - 116,8. asefwe - 119,9. so (× so) — Mineb. 4,22. wohū (× wohū) - 7,22. se pokyere da ho mā ogyimfo asōtwe, (× anase ... mu,) - 10,16. yenyā (× adeye) - 25,4. ogufo - 23. wo ... wo (× wo ... wo) - 30,10. nnni — Qseñk. 1,15. kām (× kam') - 8,10. wohyēñ [wōñ home] mu; (× wōmā) — Sal.dwom 5,15. amapā - 6,10. adekyēe-hema - 13. Nea ete (× Qte) — Ies. 5,17. atutrāfo - 7,15.22. nufusu-dae (× nufusu, nufusu mu srade) - 14,19. se atōfo ... ñkataso (× no..so) - 21,3. asem a mete nti, ... ade a mihū nti; (× emma mente ... emmā minhū) - 25,4. ahome (× bonhom) - 5. dwe-dwom (× dweaye) - 31,9. sā (× sã) - 33,6. n'a-korade. (× oman no ak.) - 37,21. Assur hene Sanaherib - 41,3. sōññ sōññ - 44,12. Otomfo sew n'adwinnade (× Adw.t.) - 52,12. abo mo (× me) kyidom. - 53,8. na n'asefo abusūa, hena na obesusuw hō akā? nā wofwim ... ekāā no. - 12. mamā no nnipa bebrē no, na ode ahō-odeñfo akye asade: - 62,10. frankā. — Ier. 6,16. Yerennantew - 8,16. mmōñbo (× aserehyehyebō) - 15,2. n'ko - 18,14. pa asaseso b. (× m') 32,9. dwete sekel dunson (× sekel... du) - 38,7. wode (× wote) - 48,32. nnuaba-tew (× aduantwa) - 33. awifuw (× Karmel) - 49,10. memā (× meye) - 50,11. mmōñ (× aserehyehye) — 7,9. eye me lehowa (× mene Yeh.) - 21,14. beba (× bebu) - 26,4. botan ferefere (× abosam) - 29,12. meye Misri asase pasā wo nsase a aye pasā mu (× Israel... ahōdwiride) - 33,28f. 35,3.7. pasā (× ahōdwiride) — Dan. 2,14. Daniel de agyinatū nè ñhūmu kā kyeree - 10,6. [epo] hūye 'né (× asafo wuw ně) - 11,20. aba ahemman no hārāne (Jerusalem) mu (× afa ah. no hyetae mu), - 24. obēbo - 12,8. akyiri awiei — Hos. 7,5. Yen hene da no asafohene de nsā hyew na efi ase; — 13,2. wōñ ara na nnipa a wōbo afore no kā asem kyere wōñ; — Mik. 1,11. Bet-ēsel (× Bet-ēl) — Hab. 2,10. mmoaāno (× twitwagu), - 3,10. hinhim (× kyēñ-kyēm); — Sak. 5,3. nā wōnam so pra awifo ñhinā fi ha, na wōnam so pra ntāñkekāfo ñhinā fi ha. - 6. wōñ afwede (× fwēbea) - 5,11. Wode reko na wōasi dan amā no Sinear asase so, na wōasiesie na wode no atrā ne trābea ho. - 6,2. Teaseenam a edi kan no, aponko kōkō wo hō; na teaseenam a eto so abien no ... 7,5. mmuadadi - 8,5. wōagoru - 11,7. adoye ... ñkyekyebom' (× betē ... ñhama).

## APPENDIX A.

### Foreign Words occurring in the Tshi Bible, or taken from European Languages.

#### 1. Proper Names of Persons and Places

have been adapted chiefly to the writing of the same names in English, sometimes also to the German and more frequently to the original Hebrew or Greek forms. Letters not heard in pronunciation have been omitted; sounds or letters not used in Tshi have been replaced by more congenial sounds or letters. In the terminations of Greek forms the final s has been omitted. The pronunciation of the letters is the same as in genuine Tshi words, not as in English. — A list of such proper names need not be given here.

#### 2. Some other Foreign Names of Personal Beings are:

diabolo [Gr.] *devil*, *Re. 20, 2.* = obonsam, Satan, Belial.

antikristo, *pl. -fo, adversary of Christ. 1 John 2, 18.*

kerub, *pl. kerubim, cherub. Ge. 3, 24. Ex. 25, 19. 1 Ki. 6, 25.*

seraf, *pl. serafim, seraph. Is. 6, 2.*

o-daemone, nasireni, *s. pp. 575. 606.*

#### 3. To these we add some Names for Religious Objects:

terafim, abusūahoni, *household deities, images. Ge. 31. 1 Sa. 19.*

ēfōd, asofotade, nūnguso, *ephod. Ex. 28, 6. Ju. 17, 5. 1 Sa. 23, 6.*

ūrim-nè-tummim, hānūn nè nokware, *lights and decision? Ex. [28, 30. Le. 8, 8. 1 Sa. 28, 6.*

#### 4. Names of Times.

##### a. Hebrew Months (from March or April to March).

1. Abib or Nisan. 2. Sif or Iyar. 3. Siwan. 4. Tammus. 5. Ab. 6. Elul. 7. Etanim or Tisri. 8. Bul or Markeswan. 9. Kislew. 10. Tebet. 11. Sebat. 12. Adar.

##### b. European Months.

1. Ianuari. 2. Februari. 3. Marsi. 4. Aprili. 5. Mai. 6. Iuni. 7. Iuli. 8. Augusti. 9. Septembere. 10. Oktobere. 11. Novembere. 12. Desembere. — The Tshi names of the Months see under osram, the Days of the Week see Gr. § 42, 4.

##### c. Names of some Christian Festivals.

Epifani-da, Pentekoste-da, Trinitida.

(The Sundays from *Sexagesimae* to *Exaudi*, see Kurtz p. 128f.)

#### 5. Names of Animals.

behemot, susono, *hippopotamus. Job 40.* — drako, *s. p. 579.*

lewiatan, odenkyem, *crocodile. Job 41.* — kásidā, *s. 588. 596.*

For all the other animals mentioned in the Scriptures corresponding names have been found in Tshi.

#### 6. Plants and Productions of Plants.

absinti [Gr.] awonwene, *absinthium, wormwood. Re. 8, 11.*

álgum- or almug-dua [Heb.] *almug-tree, red sandal-wood.*

áloë, aloë-dua [Lat.] *aloes, lign-aloe.* [cf. ēlā-dua.

állon-dua, ēlōn-dua [Heb.] (*odum,*) okum, *oak. Ge. 35, 8. Is. 6, 13.*

- amàndola, -aba [Lat.] *almond*. *Ge.* 43, 11. *Ex.* 25, 33. *Nu.* 17, 8.  
amōmon [Gr.] *amomum*, grains of paradise. *Re.* 18, 13.  
ánise [Gr.] *anise*, *anethum*, *dill*. *Mt.* 23, 23.  
asērā-dua, pl. as.-n- [Heb.] *dua kyerebenñ*, apow-mu-adum,  
*Asherah*, pl. *Asherim*. *Ex.* 34, 13. *Ju.* 6, 25. *1 Ki.* 14, 15.  
asur- (or teasur-) dua [Heb.] *box-wood*. *Eze.* 27, 6.  
baka-dua [Heb.] *baka-tree*, mulberry- or balsam-tree. *2 Sa.* 5, 23.  
barle [Eng.] *barley*. — bedolā-hye [Heb.] *bdellium*. *Ge.* 2, 12.  
berōs-dua [Heb.] s. dībō-dua, kupresi. *2 Sa.* 6, 5. *1 Ki.* 5, 8.  
dudaim, odo-aba, ntorowa, love-apple, tomato (*mandrake*). *Ge.*  
ēlā-dua (ēl, allā) [Heb.] *odum*, dupon, s. terebinte. [30, 14.  
ēlōn-dua, s. allon-dua. — ēsel-dua [Heb.] s. tamarise.  
galbano-hye [Lat.] *galbanum*, a gum-resin. *Ex.* 30, 34.  
gofer-dua [Heb.] *gopher*, cypress. *Ge.* 6, 14. s. kupresi.  
granāte, gr.-akutu (atoropo), pomegranate. *Ex.* 28, 33. *Ca.* 4, 13.  
harmon-dua [Heb.] *platane*, plane-tree. *Ge.* 30, 37.  
hísope [Gr.] (cf. adwere, nsomme) *hyssop*. *Ex.* 12, 22. *1 Ki.* 4, 33.  
kálamo [Gr.] *calamus*. *Ex.* 30, 23. [Ps. 51. *He.* 9, 19.  
kánē [Heb.] *precious* or *sweet cane*. *ib.* *Ca.* 4, 14. (& *Ie.* 6, 23).  
kárkom [Heb.] *crocus*, *saffron*. *ib.* — kásia [Gr.] *cassia*. *Ex.* 30, 24.  
kinamōmon, kinamōn [Gr. Heb.] *cinnamon*. *ib.* (& *Re.* 18, 13.)  
kofer [Heb.] *henna*, *alcunna*, *cyprus*. *Ca.* 1, 14. 4, 13.  
kumine [Gr.] *cumin*. *Is.* 28, 25. *Mt.* 23, 23.  
kupresi, k.-dua [Gr.] *cypress-tree* or *wood* *Ps.* 104, 14. *Ca.* 1, 17. *Is.*  
ládano-hye [Gr.] *ladanum* (*myrrh*). *Ge.* 37, 25. 43, 11.  
libnē-dua [Heb.] *storax-tree*. — lus-dua, *almond-tree*. *Ge.* 30, 37.  
mān, mana [Heb. Gr.] *manna*. *Ex.* 16, 15.  
mire [Gr.] *aneneduru*, *myrrh*.  
mirite-dua [Gr.] *myrtle*; s. of wannua.  
narde-ñño [Gr.] *spike-nard*, a fragrant oil.  
pistasi-aba [Gr.] *pistachio-nut*. *Ge.* 43, 11.  
rotem-dua [Heb.] *genista*, broom-wood. *1 Ki.* 19, 4. (*Ps.* 120, 4. akase.)  
sene-duā [Heb.] a kind of bush. *Ex.* 3, 2.  
sikamīne-dua [Gr.] *mulberry-tree*. *2 Ch.* 9, 27. *Lu.* 17, 6.  
sikomóre-dua [Gr.] *fig-mulberry*. *1 Ki.* 10, 27. *Lu.* 19, 4.  
sinapi, s. p. 618. — sitim-dua [Heb.] *acacia wood*. *Ex.* 25, 5.  
tamarise-dua [Lat.] *tamarisk tree*. *Ge.* 21, 33. *1 Sa.* 22, 6. 31, 13.  
teasur-dua, s. asur-dua.  
terebinte-dua [Gr.] *terebinth*, *turpentine-tree*, s. ēlā-dua. *Ge.*  
35, 4. *Ju.* 6, 11. 19. *1 Sa.* 17, 2. 19. *1 Ki.* 13, 14. *Is.* 1, 30. 6, 13. 61, 3.

#### 7. Minerals, Precious Stones.

*Most of these names are taken from the Greek and are found  
in Ex. 28, 17ff. Re. 21, 18ff.*

- adamanti-bo, *diamond*; *Eze.* 28, 13. *Zec.* 7, 12. cf. yaspi.  
agāte, mfrafræ-bo, *agate*.  
alabastre, *alabaster*, a white, semi-pellucid stone.  
ametiste, beredum-bo, *amethyst*.  
berillo, (soham-bo,) apopobibiri-bo, *beryl*.  
hiakínti, afasebiri-bo, *hyacinth*. (*Re.* 9, 17.)  
kalkēdōn, bohemmā-bo, *chalcidony*.



karbuñkulu [Lat.] *nsrāmma-bo, carbuncle. Is. 54, 11. cf. rubi.*  
 krisolite, sikaberee-bo, *chrysolite* or modern *topaz.*  
 krisoprasc, ntomme-bo, *chrysoprasc.*  
 kristalo, afwefwe, *crystal. Re. 4, 6. 22, 1.*  
 ligūri, akutuhono-bo, *ligure.*  
 margaríte, ahene-pa, *pearl. Re. 21, 21. — mármare-bo, marble.*  
 rubi, bogya-bo, *ruby. Is. 54, 12. cf. karbuñkulu. [Re. 18, 12.]*  
 safire, hoa-bo, *sapphire. Job 28, 6. 16. Ca. 5, 14. La. 4, 7.*  
 sardi, bogyanām-bo, *sardius, carnelian.*  
 sardōniki, boŵerebo, *sardonyx, onyx.*  
 smaragde, ahabammono-bo, *emerald.*  
 soham-bo, s. berillo. *Ex. 25, 7. Job 28, 16.*  
 tarsis-bo, s. krisolite. *Ca. 5, 14. Eze. 1, 16.*  
 topase, akrate-bo, *topaz, modern chrysolite. Job 28, 19.*  
 yaspi, afwefwe-bo, *jasper or rather diamond. Re. 21, 11. 19.*

The Tshi names proposed for the before-mentioned precious stones, alphabetically arranged, are the following:

beredum-bo, *amethyst.*  
 bogya-bo, *ruby. — bogyanām-bo, sardius.*  
 bohemmā-bo, *chalcedony. — boŵerebo, sardonyx.*  
 mfrafrae-bo, *agate.*  
 afwefwebo, *diamond.*  
 ahabammono-bo, *emerald.*  
 hoa-bo, *sapphire. — akratebo, topaz.*  
 akutuhono-bo, *ligure. — apopohibiri-bo, beryl.*  
 sikaberee-bo, *chrysolite.*  
 nsrāmma-bo, *carbuncle.*  
 ntomme-bo, *chrysoprasc.*

#### 8. Measures, Weights and Coins [mostly Heb.].

bat, tŵahina, *bath.*  
 darike, sika d., *daric.*  
 denare, *denarius (penny).*  
 ēfā, susuw-korow, susuw-tōpō, *ephah.*  
 gera, *gerah.*  
 gomer, *gomer, omer.*  
 hīn, susu-toa, *hin.*  
 homer, afurum adesoā, *homer, chomer. — kab, cab.*  
 kesitā, dŵetebona, *a piece of money, Job 42, 11.*  
 kor, koro-kese, opōdo, *corus.*  
 letek, *letech. — lōg, toā-mā, log.*  
 mănē, *maneh, mina, pound.*  
 sēā, susuw-ade, berefī, *seah.*  
 sekel, dŵetebona, *shekel.*  
 stade (*pl. stadia*), akwansimma, *stadium.*  
 talente, dŵeti-kese, mmenā-duasā, *talent.*  
 talente-bo, *the weight of a talent.*

For references and comparison with English measures &c see English books.

# APPENDIX B.

## Gold Weights used in Akem and Asante.

Abrammo	mpesewa	ntaku	ackies	L	sh	d	f	
powa	1/2	.	.	.	.	.	2	
pesewa	1	.	.	.	.	1	1/2	
damma	2	.	.	.	.	2	1	
takufā	3	.	.	.	.	3	1 1/2	= F. simpowa.
kokoā	4	.	.	.	.	4	2	nikk. 2 = mps. 8.
taku	6	1	1/8	.	.	6	3	= F. takufā.
sowafā	36	6	3/4	.	3	4	2	
As. dommafā	42	7	7/8	.	3	11	1	
Ak. agyiratwefā	48	8	1	.	4	6	.	= As. borofofā.
Ak. dommafā	.	9	.	.	5	.	3	= As. agyiratwefā.
Ak. bodommofā	.	10	.	.	5	7	2	= As. nsowansāfā?
As. »	.	11	.	.	.	.	.	
sowa	.	12	1 1/2	.	6	9	.	
fiasó	.	13	.	.	.	.	.	
As. dōmmá	.	14	.	.	7	10	2	unomanu = nt. 24?
Ak. agyiratwe	96	16	2	.	9	.	.	= As. borofō.
As. »	99	.	.	.	.	.	.	
Ak. dōmmá	.	18	.	.	10	1	2	
Ak. bodommo	.	20	2 1/2	.	11	3	.	= As. sowansā?
As. »	.	22	.	.	.	.	.	
As. nsāno (nt. 26?)	.	24	3	.	13	6	.	= nsowakoro 2.
Ak. »	.	30	.	.	16	10	2	As. dwoasuru, nt. 28.
Ak. dwoasuru	.	32	4	.	18	.	.	= As. anamfisuru.
suru	.	36	4 1/2	1	.	3	.	
peresuru, As.	.	40	5	1	2	6	.	
takimansua	.	44	5 1/2	1	4	9	.	
As. asia	.	48	6	1	7	.	.	= sowafākoro 8.
Ak. »	.	54	.	1	10	4	2	= sowafākoro 9.
As. dwoa	.	56	7	1	11	6	.	
namfi, As.	.	60	.	.	.	.	.	
Ak. dwoa	.	64	8	1	16	.	.	= As. nansūā.
osūā	.	72	9	2	.	6	.	
nñwowa mmienu	.	.	16	3	12	.	.	16 akies = 1 ounce.
id. nè dwoasuru	.	.	20	4	10	.	.	If 1 oz. is valued at
asūānu	.	.	18	4	1	.	.	4l. (not 3l. 12s.), this
asūāsā	.	.	27	6	1	6	.	table must be cor-
bennā	.	.	32	7	4	.	.	rected accordingly.
peredwane	.	.	36	8	2	.	.	
tasūānu	.	.	54	12	3	.	.	
ntānu	.	.	72	16	4	.	.	
ntāsā	.	.	108	24	6	.	.	

## APPENDIX C.

**GEOGRAPHY of the Gold Coast and Inland Countries**  
in which the Tshi Language is spoken or understood.**I. Enumeration of Countries, Towns and Villages, Waters and Mountains, Kings &c.****with Historical and Ethnographical Remarks.**

Here we give only, as it were, a framework for a future Geography of the said countries. — The abbreviations "E., N., S., W." stand not only for "East, North, South, West," but also for "to the east, eastern, easterly &c." — Other abbreviations are: *Br.* = Brackenbury (the Ashanti War, 1874). *Cr.* = Cruickshank (Gr. p. VII). *d.* = died. — The years added to the names of some Kings are years of war with Ashantee, or of treaties of peace, or of some other historical event.

**A. South-western Group of states and districts on the Gold Coast.**

**1.** Asini or Atakla country, about the lower course of the river Asini and its lagoon, and N. & W. of the lagoons of the river Tánno. — Capital: Kwantiabo (*Kinjabo*) or Korankyéabo. King: Amatifū.

**2. & 3.** Añka & Afūma, on both sides of the river Tanno.

Of these three countries, not included in the Gold Coast Colony, of their language or dialects (see Gr. p. XXII) and their relations to the French stations or settlements at Grand Bassam and Asini and to the Asante Kingdom, we have no reliable information.

**4.** Amanahia (Apollonia Atuabo, *Br. II. p. 361*), from the lagoons and lower course of the river Tanno to the mouth of the Ankobra river. Towns: *Apollonia* or Benin (Banyin, Behien?); king: Amakye, 1873; Nyanepoli (Nadepuli, *Ingallipoly Br.*); king: Ble (*Blay, Beree, Bire?*) 1873. — Former kings: Kwaku Akā (1835. 1848. *Cr.*); Bahinie.

**5.** Añwōñwī, Awowin, Awini, a country N. of No. 4.

According to R. J. Gharthey of Anamaboe the language of Aowin is spoken in Asini, Aowin, Apollonia, Ahanta, Wasa.

**6.** Safwī, *Sahwi, Sawee*, a country N. of No. 5 & 8, S. of No. 32, 6–7 days' journey (according to Bowdich 8 journeys W. N. W.) from Kumase, tributary to Asante before 1874.

Some maps have the name in 5°25', others in 6°45' or even 7°15'.

**7.** Ahanta, from the lower course of the river Ankobra, including the districts of *Axim*, Adwemmeru, Akoda, Mfūmā (*Dixcove*) &c. and Ahanta proper from Busua to Sakunne (*Seccondee*). Towns: Axim, Akoda, Mfūmā, Busua, Butiri, Takorade, Sakunne.

**8.** Wasaw, N. & E. of No. 7., extending on the sea-coast from Sakunne to Akatakyi (s. No. 7 & 11). The Wasas are said to belong to the Gnan nation, but speak an Akan dialect not very pure. The gold found in their country gave them a name. Wasa is divided into two states: 1. Western Wasa or Wasa Amanfī, king: Apekō, capital: Aheneberem, and 2. Eastern Wasa or Wasa Fiase, king: Anmīri, capitals: Amantea (Amantene?) & Takwa; coast towns: Aboade & Ēsīama (*Sama, Chama*).

**9.** Twīfóro (Kwiforo, Tshuforo, *Juffer, Tufel*), a country between Wasa, Asen & Adanse. The inhabitants belong to the genuine

Akan tribes. Capital: Mampon. Kings: Owusu Okū, 1831. Kwasi Badu, 1873.

**10.** Dañkyira (Dankara Denkera, Dinkira), once a powerful Akan tribe N. of Wasa, S.W. of Asante, is said to have first introduced the use of gold-dust as a currency. Under its king Ntim Gyakari it was subdued by the rising power of Asante in 1719, and subsequently so much reduced that the remnant emigrated to the Fante country E. of the Pra, N. of No. 11-13a, W. of No. 14. — Capital: Dwokwā' (*Juquah*), 15 miles N.W. of Cape Coast. Kings: Kwadwo Tibo, 1831. Kwakye Fram, d. 1873. Kwasi Kyei.

**B.** The Fante Group, on the middle part of the G. C., extending from 80 to 100 miles between the rivers Pra & Sakumo to 20 or 25 miles inland.

**11.** Komane (*Commenda*), Aguafu, Aberemu, districts E. & S. E. of No. 8. — Coast towns: Akatakyi (*Little or British Commenda*), Komane (*Dutch Commenda*); king: Kru (Krew, *Br.*). Inland towns: Aguafu (*Great Commenda*); king: Atrew (*Br.*); Agona; king: Boaben. (*Br. II. p. 127.*)

**12.** Qdēnā, Edēnā, or *Elmina*, coast town with the forts *St. George del Mina & St. Jago*. Chiefs: Kwame Asirifi & 5 others, see *Payne's Lagos and W. African Almanack 1881. p. 166.*

**13a.** Afutu, capital: Oguā, Eguā, or *Cape Coast* (Port. Cabo Corso), with *Cape Coast Castle, Fort Victoria, Fort William, Fort Macarthy*. King: Agyiri, 1831, *deposed 1865*. Chiefs: Kwasi Ata & 8 others, see *Payne's Almanack p. 166.*

**13b.** Asabu, capital: Asabu; king: Kwasi Ankasia 1873; coast town: Mowure.

**14.** Abóra, N. of No. 13 & 15. — Towns: Abakrámpá; kings: Otu, 1831. Kwasi Tutu; Kwabena Amoa (Qman-āno); Otutu Ababio 1863. — Abora; kings: Kwasi Etu 1863. Amfu Otu, d. 1873. — Duñkwa; king: Okra Amoa 1863. — Domonase; king: Ayisi, Solomon Hope.

**15.** Fànté proper. **a.** Qnomabo, *Anamaboe*; kings: Amono, 1831. Kofi Afare, 1863. Amoanu IV. 1873. — **b.** Fante Asenc, Brobor (*Br. I. 55*) or Bórobóre. Capital: oMañkesem, a few miles inland, E. of the river Amisa, considered as the capital of all Fante; kings: Aduku 1831. Adu-borā 1863. 1873. Coast towns: Agya, Koromanten.

**16.** Korentsel (Korantiri?), Amanfo, Nkosokürom. These three districts, to which Jos. Dawson ascribes 2500 (*not 25000*) men able for war (*Br. I. 55. II. 361*), seem to belong to No. 15 b. — Coast town: *Saltpond*; king: Asano 1873.

**17.** Agyimakō, N. E. of No. 14. Capital: Agyimakō; kings: Aduanáñ-Apéa, Hāma, 1863. Ammoakwa (*Br. I. p. 55*); Akwasi-kūmā. — Anyañ, identical with No. 17, or between No. 17 and No. 21. — Afua, N. W. of No. 19.

**18.** Akumfi, E. of No. 14. 15. 17., S.W. of No. 19., 24 towns. Capital: Akumfi. Coast towns: Tuam (*Tantum*), Lagu or Dago. Kings: Abuku 1831. Akyéne 1863. 1874.

**19.** Gomua, Dŵommoá. Capital: Gomua Asen on the Amañkwade Range (or Qmañkesem?); kings: Oguán-akō 1863. Tánno 1873. Coast towns: Dŵomma, *Mumford* (Mamforo?), Apã or Apam; Obutu language.

**20.** South-eastern Àgóna, S. E. of No. 23. Coast towns: *Winnebah* = Sîmpã, Guan lang.; Afutu Berekú, Sanyá, Obutu lang., Fété, Nyényānò. Inland towns: Agona Soaduru on the river Ayesu; Onyã-krom, 3 miles N. E. of Nsabã; Nsabã, capital. King: Yaw Dnodu 1863. 1873.

**21.** North-western Àgóna or Asíkũmã, N. E. of No. 17, S. of No. 23. 24. Capital: Asíkũmã; kings: Ammoakwa 1863. Apekō 1873.

### C. South-eastern Akan Group.

**22.** Asen or Asene-fufu (Asene ankasa, cf. No. 15 b.), consisting of two kingdoms, viz. Asene Ateneso & Asene Apemanem, N. of No. 14, E. of No. 9. One half of this tribe formerly dwelt on the N. side of the river Pra; but when they threw off the Asante rule, their country N. of the Pra was left to lie waste or be occupied by Adanse and the river made the boundary. Capital of W. (or N.?) Asen: Mānso or Māneso; kings: Gyàbiri, Nkyí, 1863. 1873. Capital of E. (S.) Asen: Anyańkamaase; kings: 'Tibo 1831. 'Tíbo-kũmã 1863. (Other towns, see II. Route 1a.)

**23-25.** Akem Country. Native writing: Akyem.

*A. Situation.* This most northerly part of the English Protectorate or Colony lies between 5° 45' and 6° 45' N. Lat. and from 0° 5' to 1° 5' W. Lon. — *Boundaries:* on the W. the Pra river; on the S. a line from the confluence of the Berem and the Pra to the "Akem-peak"; on the E. a line parallel to the Volta (Firaw) about 24 miles distant; on the N. the Okwawu mountains. — *Neighbours:* W. Asante; S. Asen, Asikuma, Agona, Akuapem; E. Krobo, Kāmānā; N. Okwawu.

*B. a. Mountains or hills:* 1. Central range (in a N. N. E. direction from Apinaman to Osinno) called Adokyi in the S., Atiwa in the middle part (near the town of Apapam), Bānso mmepo in the N. Near Apapam two ranges branch off in an E. direction to the river Bompon: the W. part is called Adŵannua (Apedŵa mmepo), the N. & E. part Eposi mmepo. — 2. In the E. we have *a.* the Pratũ hills near Ahawante on the borders of Akuapem; *b.* the Pantampã range, E. of the way from Dŵaben (Koforidua) to Osēm'. — 3. In the N. the Begoro hills, being the southern branches of the Okwawu mountains. — 4. In the S. the "Akem-peak" Nyanaw. — The said central range (1) divides Akem into two parts: the smaller eastern part is hilly in the N., E. & S. E. and level in the W. (between the ranges 1. 2. 3.); the larger western part is lowland throughout. The land between the Adokyi hills and the rivers Pram, Berem and Mmo is marshy, likewise that between the Eposi hills, the Densu and the Ayesu, and the whole valley of the Berem.

*b. Rivers.* 1. In the N. E. the Akurum and the Pompon, both running to the Afram near Apāso. — 2. In the centre and W. part: the Bērem; it takes its rise near Apapam, flows first chiefly in a

northerly, then after a curve, in a S. S. W. direction round the central range, and then through low and level land runs into the Pra. Affluents of the Berem *a.* on its right side, from the N.: the Si (coming from the Qkwawu mountains) and the Asukokō, with the Subi; *b.* on its left side, coming from the central range in the E.: the Pram (with the Mirempōn), the Mmo, and the Supōn. — 3. In the S. the Densu (Gā: Humo, Sakumo); it takes its rise S. of Apapam (near the source of the Berem), flows eastward until it receives the Bompon coming from the hills (N.)E. of Kukurantumi, and turns then southward. In all its southern direction it is navigable by canoes. — 4. The Ayesu likewise takes its rise S. of Apapam, and flows southward to the sea near Simpā (*Winnebah*); one of its affluents is the Abokyeñ near Asiāmān. — 5. The Pra takes its rise in the S. W. corner of Qkwawu and forms the boundary of Akem on the West.

*C. Inhabitants. Towns and Villages.* — The inhabitants of Akem belong to three different tribes or states, as now follows under 23-25.

**23.** Akyem Abuakwa. This tribe occupies the greatest part of Akem. Once a powerful nation, they were repeatedly subjugated by, and repeatedly revolted against Asante, from about 1719 to 1826. Some of them (Tafo, Sēm) originally belonged to the Guan nation and have retained some peculiar customs, but speak Tshi.

A List of Kings of Akyem.

1. Oduro. 2. Boakye. 3. Agyekum Aduwarae. 4. Boakye Mensā. 5. Aninkwatia. 6. Ofori-panyin *about 1733*. 7. Bākwante, *d. 1742*. 8. Pobi *1743*. 9. Qhenkōkō, Owusu Akyem. 10. Obiri-Korane *about 1770*. 11. Twum Ampofo(ro). 12. Aparaku. 13. Ata Ayiekosan *1811*. 14. Kwaku Asante *1811*. 15. Kwadwo Kūmā (Asiare Bediakō). 16. Kofi Asante, Baninyiye, Twum II. 17. Dokuwa (for her sons). 18. Ata-panyin *1826*. 19. Ata-biwom' *d. 1866*. 20. Amoakō Ata *1866*.

Akyem Abuakwa is politically divided into 8 districts named from the following towns, to each of which are added an approximate estimate of the number of inhabitants, the title and name of the chief and the total number of places and inhabitants.

1. Kyebi, 2000; qhene Amoakō Ata; 14 places, 8000 inhabitants.
2. Kukurantumi, 1000; qbarima Ata Kwaku; 17 pl., 10000 inh.
3. Begoro, 3000; qbarima Kwasi Antwi; 15 pl., 8000 inh.
4. Asiakwa, 1000; qbarima Amō; 16 pl., 4000 inh.
5. Qsānāase, 1400; qbarima Qben; 8 places, 3500 inh.
6. Wan̄kyi, 1000; qbarima Nyakō; 21 pl., 9000 inh.
7. Abommosú, 800; bafoq Danso; 6 pl., 2400 inh.
8. Akyēase, 5000; qbarima .... 7 pl. 8000 inh.

All these districts together contain in 104 or more places about 50000 souls, among them 4000 warriors. (*K. Buck 1880.*) — *Observ.* The different places belonging to the same district are not all in the same neighbourhood, but frequently separated by great distances, parts of other districts intervening; e. g. Apapam and 5 other places W. of Kyebi and Asuom with 3 other places far in the W. belong to Kukurantumi in the E., and Apedwa, S. of Kyebi, belongs to Begoro in the N.



About 240 names of towns (and villages\*), rivers or brooks and mountains of Akem (23) are contained in the alphabetical list annexed under III. p. 654 ff.

\*) The Akems, having sufficient cultivable land in the neighbourhood of their dwelling-places, do not build villages or hamlets at greater distances to live there part of the year for agricultural purposes, as the Akuapems, Akras, Krobo &c. do; in Akem we may, therefore, speak only of towns, though some of them be very small in size.

**24 a.** Akyem Kotoku; **b.** Akyem Mānso. (Akyem Soaduru, Western Akem). This tribe immigrated from Asante Akyem (No. 30) about 1830 or earlier; part of them settled in the northern part of Akem, whence they withdrew in 1860, owing to quarrels between their king Agyeman at Gyadam and king Ata at Kyebi. Now most of them live in the southern part of Akem bordering on Asen and Agona.

*Towns and villages:* Abanase, Bere-wo-naü-ase, Qdāmaneso (the present capital), Adwāfo, Akokowaso, Kotokuom, Nkwanta, Mmoseaso, Anamāase, Anyinam II., Anyina(wa)ase, Aperade, Nsa-(wa)wom' Qsoadūru, Asuboa, Wontodease, Awusa, Ayirebi. — (Nsawom', the town of captain Dompere, who after some years of fighting against the Asantes and their allies in the countries E. of the Volta fell in 1870, lies separated from all the other places S.W. of Akuapem on the left bank of the Densu.) In these 18 places this tribe will number about 25000 inhabitants, among them 3000 warriors. — In order to secure their rights to the lands they formerly possessed, some families settled again at Yayaso, Praso on the E. side, and Kome on the W. side of the Pra, N.W. of Asuom. — Kings: *a.* Agyemane, — 1872. Kwabena Fua, — 1879. Ata Fua. — *b.* Ammoakōwa 1863. Kofi Ahenkora 1873. Akyem Soadūru or Manso, containing only the two towns Qsoadūru and Qmaneso, was formerly subordinate to, but is now independent of Akyem Kotoku.

**25.** Akyem Dwāben. The Asantes of Dwāben, the sister town of Kumase, having succumbed in their contest with Kumase in 1876, quitted the Asante country, and in 1877 were led by the British Government to settle in Akem, W. of the Pantampā hills. The towns they built there, are these: Odwāben (on the site of Koforidua), Adweso, Afidwāase (Nkwankwadia), Asokore (Suhyeñ), Oyoko. Other members of the tribe live at Kwābēñ, Asiakwa, Kukurantumi and in other towns of Akyem Abuakwa. The whole number of Dwābens living in Akem may be about 20,000, among them 2000 warriors. Some live in Okwawu, and one chief with 600 warriors and their families in or near Kārakye. King: Yaw Asafo Agyei Twum.

**26.** Akuapem. *A. Situation.* This small country lies between 5°42' and 6°5' N. Lat. and between 0°3' and 0°20' W. Lon. — It is bounded S. by Gā (Akra), E. by Adañme & Krobo, N. & W. by Akem. — *B. Surface.* It consists *a)* of a continuous hilly range running N.N.E., called Bewase bepōw, with the Adowado bepōw on the S.E. and the Akono on the E., together with the valleys opening into the plain towards the sea, and *b)* of the valleys and lower hills

on the Akem side; there the Nsakyē river flows S.W. into the Densu, and the Nyēnsi river N.N.E. to the Volta.

*C. Towns.* The following 16 towns lie in one successive row on the ridge of the said hilly range, most of their villages in the valleys in the W. (or S.W. and N.W.): 1. Berekuso. 2. Atwēasiñ, usually considered as part of the next town being closely contiguous to it. 3. Aburi. 4. Afwērase. 5. Asantemma (Qbosomase). 6. Tutu. 7. Mampon. 8. Abotakyi. 9. Amannokūrom. 10. Mamfē. 11. Akūropoñ or Kōmañ. 12. Abiriw. 13. Qdawu. 14. Awukugūa. 15. Adukūrom. 16. Apirede. (Distances: between No. 1 & 2. 12 miles, from No. 3 to No. 16. 18 miles, between the single towns 1—3 miles; but the distance of the remotest villages from their mother-town, espec. from No. 3 & 11, attains to or exceeds 20 miles.) No. 1—11 are comprised under the name Amantenso, No. 12—16 under the name Kyerepoñ. — No. 17. Date (Letē, Gā: Letē) consists of 2 towns: *a.* Ahenase, *b.* Kubease, both lying on the Akono mountain, 3—4 miles S. E. of Akūropoñ. — (No. 18.) The village of Abonse, lying 6 miles E. of Akūropoñ in the valley of the Bompon, opening towards the Krobo plain and the Volta, belongs to No. 14, but has almost obtained the rank of a town.

*Villages.* Those 17 townships (or, if No. 17. be counted as two and Abonse (No. 18) be considered as self-dependent, 19 towns) have, at shorter or longer distances from the mother-town, numerous villages in which some owners live part of the year, others the whole year, for their agricultural pursuits. The number of villages reported by name is as follows: Berekuso 1, Atwēasiñ 2, Aburi 6, Afwērase 1, Asantemma 2, Tutu 14, Mampon 11, Abotakyi 3, Amannokūrom 4, Mamfē 19, Akūropoñ 27-30, Abiriw 11, 'Dawu 9, Awukugua 4, Adukūrom 18, Apirede 9, Date ..., Abonse 17. Of some of these towns many more villages might be counted, the same name being often applied to a number of separate villages, distinguished by the names of their founders or owners added to the common name. — More than 300 names of villages, brooks, lakes and mountains of Akuapem, with the numbers of the towns to which they belong, see hereafter in the alphabetical list (III).

*Origin of the inhabitants.* The inhabitants of Akuapem are of a threefold origin: *a.* those of No. 1—4. originally belonged to the Akwam nation, a genuine Akan tribe, *b.* those of No. 9 & 11. came from Akem (1733) and *c.* those of No. 5—8. 10. 12—16. 17. 18. belong to the Guan nation; of the latter the 5 towns No. 5—8 & 10, situated between No. 3 & 11, have since about 1750 entirely given up their own language, whereas the 5 Kyerepoñ and 2 Date towns have retained it in their domestic affairs, and have adopted Tshi only for their intercourse with others.

*Political division.* In the military organisation of Akuapem the towns No. 1—4 stand under the duke of Aburi, leading the van; one party of the Akropongs (Asoñko) under the duke of Akropong forms the centre, and another party of them (Apešemakā) with the king follow in the rear; the Kyerepongs under the duke of Adukrom form the right wing, and the remaining 7 townships under the duke of Date the left wing. — *Estimate of population:* 40000 souls.

A List of the Kings of Akuapem, from the time when by the help of the Akems the Guan population were rescued from the tyranny of the Akwams (about 1733).

1. Sāfori, a brother of Ofori-panyin, King of Akem. 2. Okyerema Mānukùré. 3. Ofée Boa. 4. Ofée Ntoakyerewo. 5. Ofée Amānāpá. 6. Maniamfēm (Amunamfi). 7. Fiankō Betu-afō. 8. Sakyiamá-Nteñ (-T'enteñ). 9. Kwapon Kyerefo. 10. Obuobi Atiemo 1784. 11. Ohempanyin Awuku-F'rēñē. 12. Oheñkūma. 13. Saforo-T'wē (-T'wie), Kakāraká. 14. Adow-Dańkwa 1816. 15. Adum. 16. Kwa-dade (Heñkūmā) 1848. 17. Asā Awuku-frēñē (Asā-Kurofūa) 1866. 18. Kwame Taŵia Gyakori (Kwadade II) 1873. Kwame Fori (Sāfori II) 1880.

**27.** Akwam, a once mighty and warlike Akan tribe between Akem, Agona, Akra and Akuapem, with the capital Nyanawase on the Densu, since 1733 occupying the banks and especially the eastern side of the Volta (F'iraw) from Senkye to Pese.

Some of the *Kings* of Akwam: Akotia (destroyed Great Akra 1680, so that many Akras emigrated to Popo). Akonno 1702-26. Akwanno (Ansā Sasaraku?) 1726-33. Dakō, Akonno-kūmā 1734-42. Opoku-kūmā 1742-49 (killed by king Pobi of Akem). Dakō 1752. — Akoto Oyirefi Ampasakyi. 1807. 1824. — Dakō Yaw. — Akoto 1869.

*Towns and Villages:* Bepowso, Dakōyekrom, Adomé, Domeabēra, Fasātŵē, Agyabon, Gyawhofŵe, Kotropee, Akrade (on an island of the Volta), Kwadŵówusu, Akwam', Mem, Núdu, Anyensú, Anyināase, Apepesu, Apiwkrom, Asafo, Senkye, Atumpoku. — The towns of Kāmānā see next.

**28.** Kāmānā, a small tribe under Akwam, N.W. of Akwam on the W. side of the Volta, said to be the parent tribe of the Okwawu people (No. 29). They speak an Akan dialect not acknowledged as pure and therefore called Apotokan. — The name Kāmānāfo is also applied in a wider sense to other tribes in the interior speaking similar dialects, to whom the Asantes apply the name Bōrōnfo.

*Towns:* Gyákiti, Pese, Apāso, Apātifi, Awurahae.

#### **D.** North-western Akan Group.

**29.** Okwawu (surname: Kodi-abē), a province of Asante until 1874, W.N.W. of No. 28 (distance 60—70 miles), separated from Akem in the S. and from Asante & Asante Akyem in the W. by uninhabited primeval forests. Its inhabited part is a small highland (between 6° 40' and 7° N. Lat. and 0° 40' and 1° W. Long.) which rises high above the grassy plain on the N. and E. belonging to it and extending to the Volta. Cf. No. 43.

*Mountains* in the centre (C) of the country (round Abetifi) or S., W., N., E., alphabetically: Aberewaboq (Subiri) W. C. Obonserewa C., Oboontiñ S.W., Burukō N. E., Odoñko S.W., Ofraŵie S.W., Ahēa S. C., Okata, Nkata, Kodoi, N.W.C., Okū C., Kwāmerā W. C., Kyekyere-wo-ŵere N., Kyiriabe S., Mmonse S., Subiri W.C., Atia-yaw C.

*Rivers:* 1. The Afram, N. E., with the following tributaries: Asubiri, W. & N., Nkata or Asasu, N. & N. E., Koto, Obupuru, N. E., Asubone, E.; another Asubone, S., called Si in Akem, is a tribu-

tary of the Bërem in Akem. — 2. The Pra (Bosompra) has its source (out of which only the king is allowed to drink) near Akwasibô in the S.W. corner of the country. Besides these rivers and rivulets the names of 45 brooks of Qkwawu may be found in the list of geographical names. (III.)

*Towns and Villages of Qkwawu*, under the chiefs of 1. Abetifi (Akuamoa, or, in his place, Kofi Dankyi), 2. Aduamoa (Kwadwo Boaman), 3. Qbô (Osiamâ). The respective towns or villages belonging to the jurisdiction of the three principal towns do not form continuous districts, but intermingle with each other, as we found it in Akem, p. 640.

To the larger places an approximate estimate of the number of the inhabitants is added in parenthesis; small villages are marked by \*. — The figures 1. 2. 3. denote the leading town to which a place belongs.

Abene 1. Bepôn 3. Abetifi or Abotifi (means: top of mountain, inhabitants 3–4000) 1. Qbô (5500) 3. Bokuruwa 1. Qbomen (2000) 3. Aduamoa (3000) 2. Odumase 1. Ahenase \* 3. Akañkawaase \* 1. Kotoso \* 2. Nkwaetia (4000) 2. Nkwantanan\*, Akwasihô\*, Amâma, Pepease (3500) 1. Petekô 3. Mpraeso (3000) 2. Sadañ (Sadâe)\* 3. Sadañ kûmâ \* 1. Asakaraka (3000) 3. Tafo 2. Nteso 1. Atibie \* 3. T'weneduruase, Akp. Kyeneduruase (1500) 1.

The *dialect* of Qkwawu, although counted with the Apotokañ of the Kāmārāfo or Brônfo, does not differ much from pure Akan.

**30.** Asante Akyem, on the W. side of the upper Pra, W. of No. 29 & 23, formerly under Asante, now desirous to be independent like No. 29. 31. &c. — *Towns*: Obogu, 2 days' journey N.N.W. of Asuom (No. 23) via Yayaso, Praso, Kome (No. 24); Amantra, 24 miles N. of Obogu; Aguogu, 10 m. N. E. of Amantra.

**31.** Adanse, formerly a frontier province of Asante, is bounded S. by Asen and Twiforo (No. 22. 9., boundary rivers are the Pra and its tributary Ofê), and N. by Asante proper. The ruling families of Akyem Abuakwa, Asen and other kingdoms are said to have come from Adanse, which is considered as one of the most original seats of the Akan nation. — Most of the land between the Adanse hills and the Pra, formerly belonging to Asen, lies now waste. — Capital: Fomānā, N. of the Mmonse Hill; ten other towns or villages lie on the main road from Praso to Kumase or W. of it, the most northerly of which are Adubiaase & Dompase. Cf. II. Route 1 b. — King: Kwabena Obeñ, independent of Asante by the Treaty of Fomānā 13. Feb. 1874.

**32.** Asante proper, consisting of the confederate Five Akan States and several dependencies. Enumerating the single provinces or districts we proceed from the centre to the N.E., E., S., W. & N. — Names of districts which have a capital of the same name have an asterisc added to them.

1. Atwoma (Atshoma) district; capital: Kúmase (Okum-ase, under the okúm tree).

2. Osekyere, the N. part contains the following principalities: a. Mampon\*, also called Osekyere-Mampon, or, from its king, Dwomo Mampon, N. E. of Kumase. — b. Agyamaase; c. Dwira, Adwira, subordinate to 2 a. — d. Kumawu\*, near Qkwawu.

3. Osekyere, the S. part contains: *a.* Dwàbén, the sister town of Kumase, E. of it, with the subordinate towns of *b.* Afidwaase, *c.* Asokore. The people of these towns in 1876 rose in war against Osee Kwame Bonsu of Kumase, but were defeated and left the country; *cf.* No. 25. Part of the Dwabens, however, remained under Asante, e. g. those of *d.* Odumase, E. of Kumase, living in 25 villages.

4. *a.* Asokore-Mampon\*, S. of No. 32,1; *b.* Baworo\*, S. of 4, *a.*

5. Kokofu\*, S.E. of No. 32,1.

6. Dadease, a district under Dwaben, now under Kokofu.

7. Single towns S. of Kumase, not in vassalage to any of the greater chiefs of the Asante kingdom: *a.* Aduaben; *b.* Asumgya or Nsumnya, the place from which the founders of Kumase came; *c.* Amoaforo (*battle of the 31. Jan. 1874*); *d.* Sāman, S. E. of Kumase; *e.* Asaneso (*position unknown*).

8. Amanse, capital Bekwae, S.S.W. of Kumase.

9. Mamponten\*, W. (?) of Kumase; king: Kagya.

10. Territories in the W. and S.W., domains of some chieftains or members of the royal family, with no proper inhabitants, are: *a.* Manoso (W.) with gold-mines; *b.* Ahafo (S.W.) with extensive forests. Perhaps they are part of, or form the continuation of the "Dankyira bush", i. e. the former, now deserted, country of the Dankirans W. of the Ofē river.

11. Districts N.W. of Kumase: *a.* Berekum\*; *b.* Antowa\* (some maps place it N. E., others place a district Atoa S.E. between No. 31 & 23); *c.* Agona\*; *d.* Kāwenease, a single town N.W. of

12. Nsuta\*, N. or N.W. of Kumase. [Antowa.

13. Asafo, chief: Boakye; position unknown.

14. Aheñkūro, a single town S. of Abesēm (No. 35).

H. Brackenbury in his *Narrative of the Ashanti War 1874*. vol. II. p. 362. says: "The kingdom of Ashanti is composed of a number of separate kingdoms or principalities acknowledging as their one governing head the King of Coomassie, who is, therefore, really more an emperor than a king." (A similar system of vassalage, reminding us of the feudal system in Europe in the middle ages, obtains among the minor states on the Gold Coast, *cf.* No. 26. p. 626). He gives, as received from Jos. Dawson, the names of the states of the kingdom, with their supposed numbers of warriors. Of the latter, Dawson ascribed to Okwawu 6000, Adanse 3000, Okumase 5000, Kokofu, Dwaben, Bekwae, Mampon, Nsuta, each 2000, to Nkorānsā 6000, Ebono 2000, Abesēm 1500, Safwi 1500 (see our Nr. 29. 31. 32. 36. 37. 35. 6.), to Afidwaase 1000, Okomas (Agyamaase?) 1000, Odagyaŵe 500, Amoaforo 300, Asaneso 200, Asumgya 100. — Dawson gives also "*the order of the Ashanti march to war*" in 1874. The same is given from information obtained by the (Basel) native missionary Dev. Asante in 1880 as follows: *Right-wing Captains*: 1. Kwabena Dwomo of Mampon. 2. Yaw-mane, now Asamo Kofi of Afidwaase. 3. Asamo Nkwanta of Kumase. 4. Obo-roba of Agyamaase. 5. Apampani of Adwira. 6. Ata Fua of Nkorānsā. *Left-wing Captains*: 1. Kwasi Adae of Kumawu. 2. Asi-

annowa of Nsuta. 3. *Qsee* of Ahenküro. 4. Kwame Awuku of Asokore-Mampon. 5. *Qsee* of Baworo. 6. Berekum hene of Berekum. *Centre Force*: 1. Boaben of Aduaben. 2. Adu Bofo, now Opoku, of Kumase. 3. Sāman Akyeampon of Sāman. 4. Antoa Anyina of Antowa. 5. Agona Gyima of Agona. 6. Asafo Boakye of Asafo. 7. Sofa dehyee of Kāwenease. We see that Nkorānsā is reckoned among the host of Asante proper, but Adanse is no longer included. The former empire of Asante seems by the catastrophe of 1874 to have broken up and be now confined to the confederate provinces, districts and towns of Asante proper together with Nkorānsā, all the other subject and tributary states considering themselves independent of Kumase. (1881.)

A List of Kings of Asante.

1. Konadu. 2. Etwum, founder of Kumase. 3. Antwi. 4. Obiri Yeboa. 5. *Qsee* Tutu (Otu, Etu) 1700. 6. Opoku Kokō, Opoku Ware, *Qsee* Ohyeaman 1731-49. 7. Kisi Boadum (B. Akwisi) 1749. 8. *Qsee* Kwadwo 1752? 9. *Qsee* Kwame(na) Panyin, Bonsuafraneakwa 1781? 10. *Qsee* Kōfo, *Qsee* Du, 1797-99. 11. Opoku Kwābom, Op. Fofie 1799(30 days). 12. Tutu Kwamena, *Qsee* Bonsu, Diasibe, Obohyen 1800-1824. 13. *Qsee* Yaw, Akoto, Sērāmmen-esi-sieso 1825. 14. Kwaku Dua, Sikasoso, Teetoa 1830. 15. Kofi Karakari 1867. 16. Mensā Bonsu 1874.

**E.** Countries adjacent or adjoining to Asante proper in the North (from N.W. to N. E.).

**33.** Gyāman, a country W. or N.W. of the upper Tanno river, probably bordering S. on Safwi (No. 6.) and N. on Kon (No. 49). Capitals: Bontukū; Nsram' (which means "in the camp", the camp of a former king during a war with *Qsee* Bonsu having become a town). Queen: Tetabea 1876. — The Gyāmans seem to have a language of their own, but speak also Tshi. (A communication in the African Times 1877. p. 27. says that the Gyawumans and Fantes emigrated from Takyiman.) The Gyāmans are said to receive much gold-dust from a rude people at Lobi (to the N. E.?) in exchange for cowries. Repeatedly attacked or subjugated by the Asantes, they have regained their independence.

**34.** Takyiman\*, E. of No. 33, S. of No. 35. 36. W. of No. 37. — The language of the people is the Tshi of the Brōnfo. During the reign of the Asante king Opoku Ware this country was wrested from its connection with Gyaman by the king Bafo of Nkorānsā, a vassal of Asante, whereupon "a second emigration to Gomua" took place; the rest remained in subjection until they became free in 1874, defended their liberty against Nkorānsā in 1876, and, with their chief Kwabena Fofie, returned to their former dependence on Gyāman.

**35.** Abesēm\*, N. of No. 34 and likewise allied to No. 33.

**36.** Nkorānsā (capital: Nkorānsā, 7 days' journey N.N.E. of Kumase), a subject province of Asante of considerable importance, N. E. or E. of No. 34 & 35, W. or S. of No. 47 a, W. of No. 37. Language: the Tshi of the Brōnfo. Kings: Bafo about 1740. Ata Fua 1874.



**37.** Brõn (Bono, Ebono, *M'Queen: Booroom, Buromy*), an open country E. of No. 36, N. E. of Asante, of which it was formerly a subject province (capital: Goya?), bounded on the E. & N. by the Volta, which is called Adere by the Ntas and Asantes, and Firaw by other Tshi tribes. The language of Brõn is Tshi, though not pure Akan. [The Asantes use the name Brõn also in a wider sense (as the Akems and Akuapems the name Kāmānā) for the dialects of all the tribes N. & E. of the Akans, and likewise the name Brõnfo for all the provinces formerly subject to them and having Asante law and Asante rights.]

Brõn [in the narrower sense of the word] seems to consist of or to comprehend the following principalities:

*a.* Atabuobu (Atabuobi?)\* with a lake called Buro? or Kyirikorā near the river Volta. — *b.* Prañ\* (a river Mpran is marked by Bonnat as flowing into the Volta S.S.E. of Salaga).

*c.* Dŵae or Guan, capital: Kokofú; Abease lies N.W., Ŵease lies E., Nsuta S. — Dŵae & Atabuobu have a language of their own, similar to Kyerepon, besides speaking Brõn; perhaps Dŵae (Akyem pronunciation) or Guan (Akuapem pronunciation) may be regarded as the central place of all Guan tribes.

**38.** Amanten, N.W. of Nsuta No. 37 *c.*, also belongs to Brõn.

From the neighbourhood of the upper Volta, we return to its middle part in the neighbourhood of No. 27 & 28.

**F.** Trans-Volta Group, or Tribes on the Eastern side of the Volta speaking the Guan and Tshi Languages.

**39.** Anum\*, a small tribe, bounded S. & W. by Akwam, E. & N. by districts of the Krepē country (No. 68). The people emigrated from Kyerepon in the 17th or 18th century and speak Guan besides Tshi and Ewhé. Their town Anum, destroyed 1869, was being rebuilt 1879.

Proceeding N. N. E. and passing through the Krepē districts Tafigome (with the towns Anfōe & Kpando) and Awume, we come to

**40.** Nkonyā, a small tribe, emigrated from Date (No. 26, 17) perhaps 200 years ago, speaking Guan and inhabiting 27 villages between the Volta and a parallel range of hills; capital: Awurupu.

**41.** Boe(m), a tribe E. & N.E. of No. 40, of the same origin, speaking Guan & Tshi. Towns: Qworawora (which also occurs as a name of the country, formerly a province of Asante), Apáfó (with iron mines and founderies), Sandrakofi, Tapa, Akoroso; *cf.* Route 4 *c.*

**42.** Kyerehī, Bowuru, Apeso, Bóràda, Kogyakyea, Qkradŵere, Kube, Amamforo, Sasabu, Otuka, Totorómā, 'Ayemā, are some towns of a country E. or N.E. of No. 41 in which Tshi is spoken. Gr. p. XIV.

**43.** Pae, a small tribe of Tshi origin, speaking Kāmānā (or Brõn), subject to Okwawu (No. 29). Towns: Ahenkūro, Apāso, Sapicase; *cf.* Route 4 *c.*

**44.** Kārakye, a tribe of Guan origin, speaking Tshi besides Guan, emigrated from Date (No. 26, 17). King: Basamuna. Towns

along the Volta: Dentemaneso, Opampaso, Kārakye (capital, also the supposed seat of the far-famed demon or fetish *Odente*), Kete, Woroto, Otareeso (belonging to the high-priest of Kārakye).

**45.** Ntŵummuru, a smaller tribe than Kārakye, of the same origin and language, N.N.W. of No. 44, between the rivers Debo and Daka. Towns: Bagyamso, Akaneem.

**G.** Countries of the upper Volta, from Salaga westward to Kong and beyond it.

**46.** Ntá country (Ghunjah proper of the Arabs), N.W. of No. 45. The people are of the same origin and language as those of No. 44 & 45, but have become Mohammedans. Principal towns: Pāmi, the capital or residence of the king. Salagha, T'wi: Saraha, 3 miles W. of Pāmi, a large and far-famed market-town for Asantes, Hausas, Mosis &c. Dabóyà, another large town, "the capital of the province of Ghobago", W. of Salaga. — 'The country from the river Daka to Salaga is called: Nta-fufu (i. e. White Nta or Nta proper). — 'The name Ntafo (*sing.* *Qtani*) is given to all the people living "in the steppe", Ak. Serem' = sere-mu, Akp. Sare-mu, N. of the tribes speaking Akan and Brõn (or Kāmānā) and of Ntŵummuru; it is also applied to all the northern tribes and kingdoms known to the Asantes, as mentioned hereafter under No. 47–57. The name Nnoñkofo (*sing.* *Qdõnkoni*) is used for Ntafo (or Nnoñko, as a name of their countries, for Nta) in Akuapem, Akra, Krepē, but in Asante the word *qđõñkõ*, *pl.* *nnoñkofo*, only means "a (bought) slave".

(As the Eng. "slave" originally meant a Slave i. e. Slavonian, because people of the Slavonic race were frequently made slaves by people of the Teutonic race, so in a reverse manner the word for "a bought slave" seems to be used like a proper noun for the nations from which most of the bought slaves came.)

**47a.** Afowa\*, a country W. or S.W. of Salaga, bordering on Ñkorānsā. — **b.** Soko, Nsokõ? is put on maps between Takyi-man on the S. and Banna on the N.

**48.** Banna\*, a country N.W. of Ñkorānsā, about 1750 & 1790 in war with, and afterwards subjugated by Asante, 1877 reported as allied with Gyaman in war with Asante.

**49.** Koñ (Kóñò), a country N. of Gyaman; capital: Koñ, in a W. direction from Daboya & Salaga, 12 days' journey (à 8 geographical miles) N. from Bontuku, 20 days N.N.W. from Kumase.

**50,1.** Gurusi, a country W. of Koñ.

**50,2.** Grimini\*, a country N.W. of Koñ, 6 days' journey through uninhabited land, with many elephants and buffaloes, the home of the white cola-nut (besēhene).

**50,3.** Dŵirasu\*, a country N. of Koñ.

**H.** Countries to the E., N., N.W. & N.E. of Salaga.

**51.** Tagyañ, a country E. of Salaga, to which town the people bring ivory and soap.

**52.** Namonsi\*, 3 days' journey N.E. of No. 45.

**53a.** Yāne (Yande), large capital of Dagomba (Dagámmā), 7 days from Salaga N.E. (*M'Queen*), or, the capital of Añwā, 3 days' journey from No. 52. (*D. Asante*). — **b.** Añwā (Yngwa, *M'Queen*), a Dagomba town and district, 8 days' journey N.W. of Yāne.

**54.** Mampamma, a single town on a mountain like Mount Krobo, with only one access, between Añwā and Wareware.

**55.** Wareware\*, two towns between which the Volta (Firaw) flows, having its source thereabout.

**56.** Woromāra or Nkronsi\*, N. N.W. of Wareware.

**57.** Gúrumā, a country between No. 56 & 58.

**58.** Mósi, a large country in the N., from which slaves, asses, sheep, fowls, shea-butter, cotton stuffs of native fabric are brought to Salaga. Capital: Wagadugu; second town in size: Kumpela. *D. As.* (Wárdūgo, Kupeala, *Kölle*; Wogodogo, Kulfela, *H. Barth.*)— Neighbouring countries: Sānà, Mōzānze, Bānò, Kúluga, Yàrégà, Gamāra (*Chr. Gr. p. XV.*), Gurumā (No. 57), E., Andém-teŋga, W., Búlmēra, Búlesa, Yāoŋgo, Bósānse, Búsma (*Kölle*).

**59.** 1. Dōma\* (on a mountain), 2. Dalla\*, 3. Dinawuguru, 4. Duwansā, are 4 other countries between No. 53-55 & 58.

**60.** Marewa is the Tshi name for Hausa and other countries on and beyond the Niger, from which ivory, woollen cloaks, half-woollen blankets, silk stuffs, leather wares, horses, asses, mules, buffaloes, sheep and slaves are brought to Salaga.

From the remote interior we return to the sea-coast, to tribes speaking dialects of the Akra and Dahome languages, among whom, however, the Tshi language is frequently spoken and understood, so that their own languages have been much more influenced by Tshi than they in their turn have influenced it.

**I.** Countries from the mouth of the river Sakumo to the Akuapem range and the lower Volta.

**61.** Akra or Gā country (Eng. *Accra*, Tshi: Nkrañ). The leading towns are situated on the sea-coast and numerous villages lie inland, bounded W. (between the Sakumo or Densu and the Ayesu river) by Agona, N. by Akem and Akuapem, E. (N.E.) by Adañme. The 6 towns of Akra proper are the following:

1. Gā, *British Akra, Jamestown*, Tshi: Eñiresi; estimated number of inhabitants, including the villages, 7000 souls.

2. Keñkā, *Dutch Akra (Usshertown)*, Tshi: Kañkañ, 7000 souls. The king of Keñkā (Kañkā) is considered as the head not only over the other kings and communities of the Gā and Adañme countries, but also over the kings of Akyem, Akuapem, Akwam, and of Añwālā (No. 67,1) Ayigbe and Agotime.

3. Osu, *Danish Akra, Christiansborg*, 6000 souls. The king of Osu is the head also over the 3 following towns:

4. Lā (Tshi: Dawade, Dāde), 6000 souls;

5. Teši, 7000 souls; 6. Nuñowa, *Little Ningo*, 1500 souls.

**62-66.** Adañme or Adampe country; divisions:

**62.** Gā-Adañme coast towns: 1. Temā, 2500; 2. Kpoñ, *Ponee*, 2500; 3. Gbugbrā, Tshi: Pāprā, *Prampram*, 3500; 4. Nuño, *Ningo*, 6000 souls, — with their inland villages.

**63.** Šai, *Šaī*, Tshi: Siade, two towns on the Shai hills (on English maps erroneously called *Crobo Hills*) with their villages, 10,000 souls.

**64.** Krobo country, on the plain from the northern part of the Akuapem range eastward to the Volta (Firaw, Fyirao), with the solitary Mount Krobo, together with many plantations on and N. of the Akuapem range between Akuapem, Akem and Akwam. 1. Western Krobo (king: Akrobato), with the town Yilo on Mount Krobo, the towns Srā, Somanyā, Kotokoli, Adšekpo and 10 villages. — 2. Eastern Krobo (king: Sakite), with the town Manyā on Mount Krobo, the towns Odúmase, Agomanya, Nuaso, Ofoase, Kpon (on the Volta) and 27 villages. Each of the two halves of the Krobo nation consists of 5 tribes or companies under their own chiefs. Population 30-40000 souls. — The highest of the Krobo mountains terminating the Akuapem range on the western banks of the Volta is the Yogagā.

**65,1.** Osudoku (king: Animli) with 2 villages (Lano and Maiwa) on the top of the Osudoku mountain and 7 villages on the plain and (among them Akuse) on the river Volta and 3 lagoons. — 2. Asutšale (Tshi: Asutwaree, i.e. *ford, ferry*). This name is applied both to the town Krokoto on the river Volta (chief: Ablo) and to the solitary mountain Noyo (Tshi: Gyansa) W. of the town. Either the Osudoku mountain (in the meridian of Ningo) or the Asutshare mountain (lying N. by W.) is understood by the *Ningo Grande Peak* of the sailors. Some maps differ on this. Population of No. 65,1 & 2: 10000 souls?

**66,1.** Adā\* (*Addah*), consisting of 8 tribes dwelling in the town Adā on the Volta, 13 villages on the sea-shore and 33 or 40 villages on the plain between the Volta (Firao or Fyirao, from which 10 different branches are distinguished by names) and 3 lagoons (Soño from Adā to Wekumaghe, Wasaku near Togbloku, & Añenyā). Population: 20000 souls? — 2. Eight towns or villages on the western banks of the river Volta, subject to Adā, but inhabited by Añwōnās and Krepēs speaking the Ewhé language: 1. Agrafi, 2. Sukpe, 3. Tefle, 4. Wume, 5. Blakpa, 6. Mlefī, 7. Mefē, 8. Batoo. Population: 10000 souls?

#### K. Countries E. of the lower Volta.

In the countries E. of No. 66. 65. 64. 27. 28. 39. also E. & S. of No. 40. 41. 42. the prevalent language is Ewhé (Ewe, better: Epe). The whole territory of this language is called Ewhémè and is, with regard to its dialects, divided into 5 principal parts: 1. Añlo in the S.W. corner; 2. Añfūe, N. of Añlo; 3. Wheta, E. of Añlo, with Nodze & Atakpame, E. & N.E. of Añfūe; 4. Dàhómè (Anagome), N. of Wheta; 5. Mahi (Maxi), N. of Dahome. Only the parts 1-3 are in contact with territories of the Tshi and Gā languages, wherefore we conclude with them our geographical review.

**67,1.** Añlo, Tshi: Añwōnā, Gā: Añla, Añwālā, Eng. *Ahwoona, Aungla, Anglo*. Coast-towns: Añlo, capital; Dželu-kowbe, *Jellah Coffee*, a place touched at by the mail-steamers; Keta, *Quittah*, fort; Anyako, on an island of the Keta lagoon. Kindred tribes, N. & N.W. of the said lagoon: 2. Agbosome, 3. Aveno, 4. Ataklu (with the town Waya) &c.

**68.** Añfũe, 'Tshi: Hũā, Hũām', Gā: Ayigbe, Eng. *Krepē*, a territory politically divided into many small districts, e. g. Peki, the leading town; Ho, with the town Whigbe &c. — Both dialects (of No. 67 & 68) have borrowed certain proper names and other words from 'Tshi.

**69.** Agotime, 'Tshi: Aguatim, a small country, bounded S.W. by Ataklu, N.W. by Ho, N. by Agu, with 3 towns; the inhabitants, whose ancestors emigrated from the Adanme country (No. 62) about 1760? still speak Adanme besides the Ewhé of their neighbours. — On the N. of Nodze, the original seat of the Ewhes, there are also Adanme people who now speak Ewhé.

**70.** Toñ, the Akra name for *Little Popo*, Ewhé: Anyigā, in the Wheta (*Whydah*) territory, E. of No. 67, 2., is a colony of Akra (Gā) people who took refuge there in 1680, when their town and country had been devastated by the Akwambus. The inhabitants still use their own language besides speaking Ewhé.

## II. Some Routes in the Gold Coast Countries.

### 1. From Cape Coast or Anamaboe to Kumase.

The names are taken from books on the Asante war in 1874 and from a "Guide for Strangers travelling to Kumase" published at Cape Coast in 1864 (Stanford's Map of the Gold Coast, 1873) and are, as far as possible, given in the writing appropriate to the native language.

#### a. Through Fante and Asen Territory.

aa. From *Cape Coast*: Eguā, Nyamoransa, Nkwabem, Asabu, Akrofol (Akũro-foro), Donase, Asokwa, Dunkwa, Nyañkomfode, Fante Nyañkõmase.

bb. From Anamaboe: Quõmābo, Kwansa kũrom, Dādāgua, Soñkwa-twafo, Mframa-aññwee, Ata-krom, Kwaw Tseka krom, Hycbil-krom, Abol (Aboro), Afiafi, Banso, Bohyeñ, Bohyeñwa, Akrofol, Donase, Kakan-ase, Ahināsā, Abra-hyia, Afransi, Wora-tsel (Woratere), Banso, Kwadu-gya, Fante Nyañkõm-ase. [This town was given to the Asens when they came to the protection of the Fantes and was made the capital or residence of king 'Tibo.] — Katakya-ase, Mpe-ase, Atsema-manso, Edum-ase, Sibinsu, Bohum-ase, Kyeneso ('Tweneso), Akoko-benom-nsu, Damman, Wonko-so, Atobiaase, Awiāmu, Kwame-ata, Mānsó. [From this town a main road leads through Asikũmā, Agyimakõ, Akumfi, Gomua to the coast towns Tuam, Legu, Apam, Simpā (*Winneba*).] — Adawara, Nyera-so, Ape-ñkwā, Dadee-so, Dawuma-koro, Akrofomu, Ahinabilmu, Nsuta, Kwatwa, Banso, Adubia-ase, Ato-nsu, Fesu, Fesuwā, Asen Nyañkõmase, Amponsi-kwanta, Nwa, Akomfode, Nnuaso, Barako, Barasia-akon, Dansam-so, Asempa-na-eye, Praso (= *on the Pra*), Pra river.

#### b. Through Adanse and Asante Territory.

Pra-so kũmā, Kyekye(wo)were, Apagya, Atobia-ase, Asia-man, Ansā, Fomoso, Akrofomu, Akwansramu, Ofwiromase-kwanta, Gyimaso, Bomeñ stream, Mmonse hill, Kwisa, Fomānā, Dompase; — Kyēabooso, Esāñ-kwanta, Doteeso, Akañkawa-ase; Adade-waase, Nsāfo, Kwaman, Edwen-ase, Amoa-foro (*see p. 645*) [from

here a road leads to Bēkwae]; Dŵabēnwa, Asantemanso (the capital of Asante before 1700), Asungya, Beposo, Kokofu-kwanta [from here a road leads to Kokofú], Adŵumamu, Aduñku, Sakraka, Aduaben, Dedeaseewa, *Qda stream*, *Qda-so*, Asiago, Akañka-waase, Kaase, 'Kumase, surrounded by the stream Subēn.

Some *places* of Kumase: Apetesene (*vultures' passing-place*, the horrible pit filled with human bones and carcasses), Adŵabirem (*market-place*), Mogyaŵee (*place of blood drying up*), Mpremoso (*cannon-place*). — *Streets*: Dadesoaba, Asafo, Amañhya, Ano, &c. — Bántāmá, the blood-stained royal mausoleum, W. of Kumase.

## 2. From Cape Coast along the sea-coast to Adā.

Oguā, Amamforo, *Queen Anne Point*, Baraka river, 'Ekōn, Mówurē, 'Ebrā & 'Amfō rivers, Ansā?, Biriwa, Onomabo, Agya, Koromante, *Saltpond*, Akyemfo, 'Amisā r. & vill., Adomafol, Asa-fol, Nákwā r. & vill., Akra, Akupuāno, Nkūmā, Sérefá, Aboāno, Túām (*Tantum*), Lagu or Dago, Dŵómmá, Apā (*Apam*), Abrakuin, Amañkwāde Hill, [Amañkwāde Range 5-6 miles inland,] Símpā (*Winnebah*), Ayesu river, Berekú, Sanyá, Fété, Nyényānò, Krokróbité, Bakado, Sakum river; Gā or Akra (Nkrañ, *Fort James & Jamestown*), Kiñkā (Kañkañ, *Usshertown*), Osú (*Christiansborg*), La (Dāde), Tēši, Nuñowa (Niñowa), Tēmā, Kpoñ, Kpukprā (Akp. Pāpārā, *Prampram*), Nuño (Akp. Niñó), Otšite, Lai, Wekumagbe, Lolonyā, Fute, Fōó, Totime, Adā.

## 3. From Okwawu to Pae (for Salaga).

Abetifi, Pepease, Sadañ (Sadāe), Sadañ-kūmā, Nkwantanañ, Afram river (abounding with fish), Aframso, last plantation of the Okwawus; from here to the Pae country on the Volta the way leads (24 miles in a N. and 60 in a N.E. direction) through fertile prairies with gum, shea-butter and other trees, and single patches of forest, full of game; the 12 or 15 streams and rivulets crossed on the way and other halting-places are: Gyanebofo, Boñkuren (*deep valley*), Amogyanesuwa, Odoñkyeae, Kotŵèboom, Asanyansu, Qbosom, Nsuogya, Gyafobotañ, Qhemmene-abomma, Horeyenkyerem, Ata-nè-ata, Osichō or Nkwaetam (the middle of the way), Subi, Bona(so), Atŵerenañ-nè-atŵerenañ, Namasuwa, Dumien-āno, Wā river, Dīdwa. The Pae have four villages on the western side of the Volta: Agyato, Abrawade, Abañwabi, Nkakycuā. Here the Volta is crossed by canoe. The way from Sapiase and Aheñkūro to Kārakye, Ntŵummuru, Salaga is as indicated in the following Route 4 d.

## 4. From the Mouth of the Volta to Salaga.

Of the river Volta (Ewhé: Amu, Gā: Šwilao, Ad. Fyirao, Tshi: Firaw & Adere) we indicate the rapids, some islands, and the principal affluents; of its shores and neighbourhood, the countries, towns and villages. The right shore we mark with W., or, according to the bendings of the river, with S.W. or N.W., the left shore likewise with E., S.E., N.E.

### a. From Adā-fōo to Kpoñ.

E. Anlo country: Asesano, Anlo lagoon. — W. Adāñme (proper): Adā-fōo, with European factories; Adā; Agrafi; S.W.



Sukpe, Tefle, Wume; S. Blakpa, Mlefī, Mefe, Bato; from here a route from Nuño (Ningo) leads N.E. to Ewhé, Agotime, Dahome, also to Salaga by land in 11 or 12 days. — Vlo & Dofó islands. — S. Asutšare (Krokoto) at the foot of the Noyo mountain; S.W. Akuse (belonging to Osudoku; factories); N.E. Amēdekā, Kofikofi, factories; Vodzoku Rapids, passable for steamers only in Aug.-Oct., the water rising by 30 feet. W. Kpon (Tshi: Tetewim), N.E. of Odumase in Krobo.

b. From Kpon to Asabi.

W. Krobo: Yogagā mountain. E. Akwam country. Rapid of Senkye; Akrade island. E. Akwam (capital); W. Agyabon; Agyina island; W. Kāmānā: Mem, Pese, Aposo; E. inland: Anum — Peki — Ho. — W. Awurahae, mouth of the Afram; Dodi; E. Ewhé country: Boso, Tonko, Asabi. Rapids before and near Asabi or Wupe.

c. From Asabi to Ahenkuro.

The land W. of the river consists of immense grassy plains (prairies) with many gum and shea-butter trees; the villages found on the W. shore belong to the countries on the E. side. S.W. Dekoko; — N.E. mouth of the Dayi river. — E.N.E. inland: Nuseta (Wusutrā) — Anfōe — Tafigome. — S.E. Ahurase; S. Dsome (Asuaso); W. Nkome (Siavigavi), Agraman, Demea, these four in Awume, capital Ataurunu (?); 10 miles E. of Agraman: Kpando. — W. Dwumfo-kürom, Sempe (rapids), Apuma, Amamforo, Bobo-kürom, mouth of the Obosombone; E. Nkōnyā country with 27 villages, capital: Awurupu. — E. & N.E. of Nkōnyā: Boe country. — Higher up: E. mouth of the Asu-kokō (i.e. *Red River*, having a very strong current) and near it Akoroso, a market town, belonging to Worawora (Boem) or Pae? — Pae country: (capital: Apāso) E. Sapiase, W. 4 villages, E. mouth of the Oti; Ahenkuro (in Pae).

d. From Ahenkuro (Pae) to Salaga.

W. Continuation of very fertile prairies. Above Ahenkuro: rapid of Kontromfi. — E. Kārakye country: Dentē-manēso; rapid of Labale (?) 15–18 feet, 500 metres broad, passable in Sept. & Oct., the water rising by 50 feet; Qpampaso; roaring cataracts, bank of rocks; Kārakye, capital; Kudenkpe, village; Woroto, Qtareeso; great rapid; N.E. mouth of the Debo, the boundary river between Karakye and Ntūmmuru (No. 44 & 45). N.E. Bagyamso & Akaneem (Ntūmmuru). N.E. mouth of the Daka, the boundary between Ntūmmuru & Nta-fufu; Tamkrankū at the junction of the Daka with the Volta, Fametwaasu, Krupi (or, in a straight line from Akaneem: Nkwankwakūro, Kpanaye, Krupi); Pāmi, Salaga.

5. From Kyebi *via* Obogu to Kumase,  
and back *via* Fomānā and Asen-Praso to Kyebi.

25 Jan.—21 Feb. 1881. K. Buck & D. Huppenbauer.

a. Akyem-Abuakwa: Kyebi, Adadeentam, Pāmeñ, Takyimañma, Tumfa, Amonom, Kokobi, Abomso, Asuom'. b. Akyem-Kotoku: Yayaso, Praso (*river* Pra), Kome(so). c. Asante-Akyem: Obogu. d. Asante: Konom-nño, Odumase (E. of Dwaben), (*river* Anum running E. and S.E. to the Pra), Bohankāra, Ampebam, Adadeentam, Dotebi, Beseaso, Dwoso, Kārapa, Kwammo, Fomasūa,

Dom, Kantikōron, Ayigya, Amakom', Supom', Kuniase; – Kaase, Akañkawaase, Asiago, *Odaso*, Dodeaseewa, Aduaben, Adunku, Adwumam', Poposo (Beposo), Asumennya (Asumgya). Adwabemma, Amoaforo, E-dwenease, Koraman, Samfo (Nsāfo), Adadewase, Akañkawaase, Doteeso, E-sāñkwanta, Kyēabo(oso). *e.* Adanse: Dompase, Fomānā, Kusa, (Mmonse *Hill*,) 'F'wiromase, Akwansram', Akūroforom', Fomso, Ansā, Asiāmān (2), Atobiaase, Apagya, Atāse-ñkwanta, Kyekye(wo)were, Praso-kūmā. *f.* Aseñ: Praso, Atāse. *g.* Akyem-Abuakwa: Kokotenteñ, T'wereso. *h.* Akyem-Kotoku: Anyinaase, Abanase, Kwanta a. s. Mmooso. *i.* Akyem-Abuakwa: Wāñkyi, Atakorowase, 'Kumase, Mpañkyeso, Otomokūrom, Akwattia, Boadua, 'Topremañ (2), Apinamañ, Abohema, Dompem, Afesā, Afwenease, Adadeentam', Kyebi.

### III. Vocabulary of Geographical Names.

The names contained in part I & II (of this Appendix C) and many more of less importance are given here in alphabetical order (European names in italics). Of the single letters added to them, *l.* means *lake*, *m.* *mountain* or *hill*, *r.* *river* or *rivulet* (*w.* *a well*). If no such letter is added, the name means a country, district, town or village. If *m.* or *r.* is in parenthesis, it shows that the name is at the same time that of a village and of a mountain (hill) or river (brook). The figures added refer to the number of the country (in part I) and the smaller ones (after comma) to the district; R. 1–5 points to the Routes in part II. Names with an asterisc are explained in the Dictionary. The prefixes *e*, *ē*, *o*, *ō* are not written in capitals, because they are very frequently omitted; they may also be indicated by an apostrophe.

**A.** Native names beginning with the prefix A (or A approaching to E) or with Am-, An-, Añ-, before another consonant, will be found under the next following consonant. — *Accra*, *Akra*, 61. *Anamaboe* 15. *Apollonia* 4. *Axim* 7.

**B.** Bagyamso 45. Bakado R. 2. Abakrampā 14. Abam 23,2. Banna 48. Abanase R. 5*h.* Bañkā 23,5. Bañkamon *r.m.* 26,6. Bañkwa 32. Bano 58. Abanoso 23. Bansa R. 1.a.a. *ō*Bānsò 23,3. Bāntāmā 32,1. R.1. Abañwabi R. 3. Banyin 4. Baraka *r.* R. 2. Barako, Barasia-akon R.1. Batoo 66. R. 4a. Bawāre (*r.*) 26,11.12. Bawareso 26,17. Baworo 32,4. Abease 37*c.* *ō*Bedamase 26,11. Abedurn *r.* 26,16. Abēfo *r.* 26,15. *ō*Begoro 23,3. (Behien 4.) Bekwao 32,8. Abenañia 26,13. Abene 29,1. (Beniu 4.) Bepoñ 29,3. Bepo-āno 26,6. Beposo 27. R. 1b. 5*d.* Bepu *m.* 26,8-10. Bereku 20. R.2. Bereku-bereku *r.m.* 26,10.11.13. Berekum 32,11. Berekuso 26,1. Berem *r.* 23. Aberemu 11. Beremañ. – Aberewa *r.* 26,5. Aberewaboo *m.* 29. Aberewa-mforo *m.* 23. Aberewa-ñko 26,11. Aberewa-ntra (*r.*) 26,10.11. Bere-wo-nañ-ase 24. Beseaso R. 5*d.* Abesēm 35. Betabi 23,6. Abetemma *r.* 23. 26,11. Abetensu *r.* 23. Abetifi 29. Abibiri.\* Abie *r.* 26,10. Abiremponu *r.* 23. Biribiri 26,14. *ō*Birīnēbiri *r.* 26,11.29. Abiriw 26,12. Biriwa R. 2. Blakpa 66. R. 4. Abo *l.* 26,18. *ō*Bō 29,3. Boaboa *r.* 26,10. Aboabo *r.* 23. *ō*Boabeduru *r.* 26,15. Boade *r.* 26,1. Aboade 8. Boadua R. 5*i.* Aboāno R. 2. *ō*Boansā *r.* 26,9. *ō*Boansiañ *m.* 23. Bobi-kūmā 21. Bobo-krom R. 4*c.* *ō*Bodañ 26,3. Abodobi

r. 23. Abodom 23,6. Boe(m) 41.R. 4 c. oBogu 30. R. 5. Abogyasu  
 r. 23. Bohankara R. 5 d. Abohema 23,4. R. 5 i. Bohum-ase R. 1,  
 Bohye r. 26,16. Bohyeñ, Bohyeñwa R. 1 a. Boko r. 26,9.10. Abo-  
 kobi 61. Bokoso 26,9. Bokuruwa 29. Bom' (m.) 26,11.18. oBóm'  
 (r.) 26,11. Bomma 23,3. Abomma r. 23. 29. Abomma-kronkron r. 29.  
 Abomē 26,18. Bomeñ r. R. 1 b. oBomeñ 29. oBómenesò 23. Abo-  
 menasuwa r. 23. Abommosú 23,7. Abompe 23,3.4 Bompon r. 23.  
 (r.) 26,11.18. Abomso 23,2. R. 5. Abonade 26,15. Bona r. Bonaso  
 R. 3. Abonhyire, oBōnkāmen, Bōnkasu, Bōnkubēñ, Bōnkurum,  
 r. 23. Bōnkureñ R. 3. Ebono 37. Abonse 26,18. oBonserewa m. 29.  
 oBontete (r.) 26,10. Bontii r. 26,16. Bontiase 26,15. oBoontiñ m. 29.  
 Bontu r. 23. Bontúkù 33. oBonyañ m. 26,9. 'Abòra 14. Borada 42.  
 Borebore 15. Borehye 26,11. oBoroahohoo r. 23. oBosābea r. 26,15.  
 Bosanse 58. Boso R. 4 b. r. 23. oBosom(bone) r. R. 3.4 c. oBosom-  
 ase 26,5. Bosompra s. Pra. Bosommuro r. 23. Bosom-sawuru (m.)  
 26,10. Boson-otwe l. 32. Abotakyi 26,8. Abotañ r. 29. Botia r. 23.  
 Abotifi 29. Bowuru 42. Ebrā r. R. 2. Abrahya R. 1. Abrakum R. 2.  
 Abrawade R. 3. Abromi 26,18. Brōñ 37. Abúàkwa 23. Abukare  
 r. 26,12. Abúkwàasé, 26,11. oBuñ r. 29. Buñkua r. 23. Buñkurum  
 s. Bōnk., Bunton, oBupuru r. 29. Aburi 26,3. Abūrokyiri,\* Abur-  
 onsu r. 23. Burukō m. 29. Burukumadaw m. 26,8. Burumpon r. 23.  
 Busña 7. Butiri 7. Abuton m. 26,6. Obutu 19. 20.

C. Cape Coast 13. Chama 8. Commenda 11.

D. eDa, o-, r. 26,5. 32. R. 1 b. m. 26,11. (cf. oLa m.) Adā 66,1.  
 Dabite r. 26,19. Daboso. Adaboñso, 23 or 27. Daboŵea r. 23. Da-  
 bōyà 46. Dadakum 26,15. Dāde s. Lā. Dadease 32,6. Adadee-ntam'  
 23,2. 32 R. 5 a.d. Dadeeso R. 1. Adadewa-ase R. 1 b. 5 d. Adaepowm  
 26,11. Adāfo 66,1. Dagamma, Dagomba 53. Dago 18 R. 2. oDa-  
 gyaŵee 32. Dagyimfa r. 26,10. Daka r. 45. 46. R. 4 d. Adaka r.  
 26,9. Dakobi r. 26,3. Dakōyekrom 27. Adakūmā 23. Dalla 59,2.  
 Daman 9. Damman R. 1. oDāmaneso 24. Damfa 61,5. Adamfa  
 m. 26,2. Adami, -wa r. 26,11.15. (cf. Alami.) Adammorobe (r.) 26,3.  
 Adamperenyā 26,11. Dampo r.m. 26,10-12. Adañka-ase. Adañkrono  
 23,6. Adañkum m. 26,15. Dañkyira 10. Adanse 31. Danteko 26,15.16.  
 Adañme 62-66. Dañwe r. 26,4. Dannyame r. 23. Dansam-so R. 1.  
 Adāpom' 26,11. Adasāwaase 23,1. Adase m. 26,10. Adaso 23,6. oDaso  
 R. 1 b. 'Adāta = Lagos. Date 26,17. Dawade s. Lā. Adawara R. 1.  
 Dāaware m. 23. oDawu 26,13. Dawuma-kol (-koro) R. 1. Adawura  
 23,2. Dayi r. R. 4 c. Debo r. 44. 45. oDeedu r. 23. Dedaku r. m.  
 26,16. Dedeaseewa R. 1 b. 5 d. Dekoko R. 4 c. oDekum-ase 26,6.  
 Demā r. 23. Demea R. 4 c. eDēnā, o-, 12. Adeñkrebi 61. Adeñ-  
 kyensu w. 26,9. Adenso 26,13. Densu (Sakum) r. 23. 26,3. 11. w. 26,12.  
 Densña r. 23. oDentemaneso 44. Adenyā (r.) 26,10.11. Adere, r. s.  
 Firaw. Adiada r. 26,8. Dibenase 23,? Didŵa R. 3. Dinawuguru  
 59,3. Dixcove 7. Adobe-ase 26,13. Adobesu r.m. 26,11.12. r. 29.29.  
 Doburo 26,3.5.16. (m.) Dodi R. 4 b. Dōdowa 26,5.9. Dofu R. 4 a.  
 Adokwāfo 26,13. Dom R. 5 d. Domma 59,1. Domaben. Adoma-fol  
 R. 2. oDomase r. 29. Adomasu r. 29. Dome 23,3. Adome 27. Do-  
 me-a-bra 27. Domonase 14. Dompem R. 5 i. Dompō-ase R. 1 b. Don-  
 ase R. 1 a. Doñko 46. oDoñko m. 29. Doñkorowa r. 29. Odoñ-

**k**yeae R.3. Donto *r.* 26,12. Dotebi 32. R.5. Doteeso R.1 b.5*d.* oDotürom *m.* 26,15. Adowā *r.* 29. Adowadow *m.* 26. Adšekpo 64. Dšome R.4*c.* Aduaben 32,7. R.1 b. Duahyew 23. Aduamoa 29,2. Aduasā 23,8. Adubia-ase R.1. Adukürom 26,15. oDúmahyènkawá, Adumasá 26,11. oDumase 23,5. 26,15. 29,1. 32,3. (R.5.) 64,2. Dumienāno R.3. Aduñku R.1 b.5*d.* Duñkwaw 14. Duwansā 59,4.

**Dw̃.** oDw̃aben 25.32,3. Adw̃abemma, Dw̃abenwa R.1 b.5*d.* Dw̃ae 37*c.* Adw̃afo 24. Adw̃annua *m.* 23. Adw̃emmera 7. oDw̃endw̃enām' 26,10. oDw̃enē-ase 23,3. 32. R.1 b.5*d.* Adw̃ene-wo-nsu *r.* 23. Adw̃enketi *l.* 26,6. Adw̃eso (23.) 25. Adw̃ira 32,2. Dw̃irasu 50,3. Dw̃okwā 10. Dw̃ómmá 19. R.2. Dw̃oma *r.* 26,6. Dw̃ommoa 19. Dw̃omperem *r.* 23. Adw̃osika *r.* 26,10. Dw̃oso R.5*d.* Adw̃uku *r.* 26,9. Adw̃uma-mu R.1 b.5*d.* Dw̃umfo-krom R.4*c.*

**E.** Native names with the occasional prefix *e-* or *ē-* (which is usually omitted) will be found under the next following consonant. *Elmina* 12. Eniresi, G. Enliši 61,1.

**F.** Afabēn 26,7. Fa-me-tw̃a-asu R.4*d.* Fa-ñkyene-ko 23,3. Fante 11–21. Fasāt̃wē 27. oFē *r.* 31.32. Fēfē *r.* 23. Fesu, Fesu-wāe R.1. Fété 20 R.2. Afafi 26,15. R.2. Fiankōabo *m.* 26. Fiase 8. Afidw̃aase 25.32,3. Afiesā 23,2. R.5*i.* Firaw 27.&*c.* 64 &*c.* R.4. Firaw-kūmā *r.* 26,9. Firempoñ *r.* 23. Fōo R.2. Amfō *r.* R.2. Afoakwa *r.* 26,9. Ofoase 64. Fodw̃oku 23? *cf.* Vodzoku R.4*a.* Mfōmá 7. Fomānā 31. Fomasūa R.5*d.* Fomōso R.1 b.5*e.* oFonñua *r.* 26,3. Fosu *r.* Afowa 47. Afram *r.* 29. R.3.4*b.* Aframso R.2. oFraw̃ie *m.* 29. Afua 17. Anfūe R.4*c.* Afuma 2. Fute R.3. Afútú 13.20.

**Fw̃.** Afw̃e-ammoq-asuwa *r.* 23. Afw̃enēase 23,2. R.5*i.* Afw̃erēase 26,4. Fw̃iromase R.1 b.5*e.*

**G.** Gā 61. Gamāra 58. (**Gb** begins no Tshi names, but Gā, Guan and Ewhé names.) Agomanyā 64. oGomē *r.* 23. Gomūa 19. Agona 11.20.21.32,11. Agotime 69. Goya 37. Agrafi 66 R.4. Agraman R.4*c.* Grimini 50,2. Agu 69. oGuā, *e-*, 13. Aguāfo 11. Gūan 26. 37*c.* 39–41.44.45. Aguanbi-nsuwa *r.* 29. Aguogo 30. Gurumā 57. Gurusi 50,1. Gya 26,18. Agyā 15. R.2. Gyabo 26,7. Agyaboñ 27. R.4*b.* Gyadam (24). Gyadam-asuo-so 23,8. Gyafō-abotañ R.3. Agyakyēa 23,5. Gyakiti 27. Agyama (*m.*) 26,13. Gyāman 33. Agyamanti 26,3. Gyamase 23,4. Agyama-ase 32,2. Gyampomani 23,3. Gyampenomee *r.* 23. Gyampete *r.* 29. Gyaneboafō R.3. Agyanewa 26,3.6. Gyañkama 26,2. Gyañkurufa *r.* 26,14. Gyansa *m.* 65,2. Gyānsā 26,3. Agyansakyi 26,14. Gyasiti *r.* 26,15. Agyato R.3. Gyawhofw̃e 27. Gyawso 23,4. Gyebidawa, Gyogyati, Agyeiasūa *r.* 23. Agyemba (*m.*) 26,6. Agyepoma 23,4. Agyenedu (*m.*) 26,6.7. Agyimakō 17. Gyimaso R.1 b. Agyina R.4*b.*

**H.** Ahabante, Ahawante 26,11. Ahafo 32,10. Ahanta 7. Ahataw̃ia 23,3. Ahēa *m.* 29. Ahemma-nsu *r.* 26,11. Ahenēase 26,17.29,3. Aheneberem 8. Ahenküro 32,14.43. Hensua *r.* 26,11. oHiani *r.* 23. Ahinabilmu, Ahinasā R.1. Ho 68. Ahodome 68. Ahōdwo *r.* 26,10. Ahoho-mfōa *r.* 26,10. Ahohoro-mfānā *r.* 23.29. Ahōnfw̃ewa *r.* 23. Horeyenkyerem R.3. Hūā 68. Ahurase R.4*c.* Huruwtom' *w.* 26,10. Ehye *l.* 26. Ahyiresu *r.* 23.26,11.29.

**I.** does not commence any Tshi name, not even as a prefix,

except it be incorrectly put for E or before N (as *Iguah* = Eguā, *Insootah* = Nsuta).

**J.** *Jella Coffee* 67. *Juffer* 8. *Juquah* 9. — A sound similar to Eng. *j* is contained in dŵ.

**K.** *Añka* 2. *Kābi* (*m.*) 26,11. *Kade* 23,6. *Kakanase* R. 1. *Aka-kom* 23,4. *Nkakyena* R. 3. *Añkāmā* *r.* 26,12. *Kāmānā* 28. *Añkamani* *r.* 26,10. *Akaneem* 41. 45. *Nkanewa* *r.* 29. *Kañkañ* 61. *r.* 23. *Akañ-kāase* 23,1. 29. R. 1 b. b. R. 5 d. d. *Akantamasu* s. *Dodowa*. *Akanten* 23,6. *Kantikoron* R. 5 d. *Kārakye* 44. *Karamo* *r.* 26,5. *Nkārañ* 61. *Kārapa* R. 5 d. *Kaase* R. 1 b. 5 d. *Añkāase* (s. *Akañk.*) 23,1. *Akasu* *r.* 29. *Akāsū* *r.* 23. 26,11. *oKata*, *Nkata* *m.r.* 29. *Akatakya* (7.) 11. *Katakya-ase* R. 1. *Nkawanna*, *Akawasū* *r.* 23. *Kāwenease* 32,11. *Akeñkawaase* s. *Akañk.* 23,1. *Kenteñkyiren*, *cataract* of the *Densu* 26,11. *Akeresuwa* 26,11. *Kese* l. 26,18. *Keta* 67. *Kete* 44. *Ketem* 26,12. *Kiñkā* 61. *Kinjabo* 1. *oKirikeraw* 26,16. *Kitaase* 26,2. *Akiti* *r.* 23. *oKōabenā* *r.* 29. *Kobi* *r.* 26,2. 3. *Akoda* 7. *Kodiabe* 29. *Kodibenom* *r.* 29. *Kodoi* *m.* 29. *Kofikofi* R. 4 a. *Koforidua* (23) 25. *Kogyakyea* 42. *Akōhiaer* *r.* 23. *Akoko* 23,2. *Nkōkō* *r.* 29. *Akoko* 26,7. *Akoko-ase* *m.* 26,11. *Kokoben* 23,8. R. 1. *Akokoben*, 26,3. *Akoko-benomnsu* (*r.*) 26,9. 11. *Kokobere* *m.* 26,3. *Kokobi* 23,6. *Akokobi* *m.* 26,11. *Akokobitiano* 26,18. *Kōkōdam'* *r.* 26,11. *Kokofū* 26,15. 32,5. 37 c. *Kokofū-kwanta* R. 1 b. *Kōkrōbō* (*m.*) 26,9. 10. *oKoli*. *Kōmañ* 26,11. *Kōmane* 11. *Kome* 24. 30. *Nkome* R. 4 c. *Akomeadae* l. 26,14. *Akō-mesu* *r.* 23. *Akomfode* R. 1. *Kón'* 49. *'Ekōñ* R. 2. *Koñkonnuro* 26,3. *Akono* *m.* 26,17. *Kōnom-nño* 32,3. R. 5. *Konoñkrom* 26,3. *Nkonoso* 23,2. *Nkontañ* 26,6. *Kontōnkoniatašo* *m.* 26,9. *Kontromfi* *rapid* R. 4 d. *Nkonyā* 40. *oKope* 26,10. *Kopo* *r.* 26,6. *Koradaso* 23,3. *Koraman* (*Kwamañ*) R. 5 d. *Korañkyēabo* 1. *Nkorānsā* 36. *Koransañ* l. 26,6. *Korantiri*, *Korentsel* 16. *Nkorebi* *r.* 26,4. *Akorōbeto* 26,13. *Koromanten* 15. *Akoroso* 41. *Korowura* *r.* 29. *Ekoso* 23,1. *Nkoso-krom* 16. *Kōtakya* *r.* 23. *Kote* *r.* 26,10. *Koto* *r.* 29. *Kotokoli* 64. *Kotoku*, *Kotokuom* 24. *Kotoso* 29. *Kotropee* 27. *Kotwēboom* R. 3. (**Kp-** in *Gā*, *Guañ* & *Ewhé* names.) *Kpañaye* R. 4 d. *Kpando* R. 4 c. *Kpedekpo* 61,5. *Kpoñ* 62,2. 64,2. R. 2. 4. *Kpukprā* R. 2. *Akra* 61. R. 2. *Akrade* R. 4. *Nkrāduwa* 26,15. *oKradwēre* 42. *Krakye* 44. *Nkrañ* 61. *Akrasu* *r.* 23. *Krepe* 68. *Krōbō* 64. *Krobonyami* 26,18. *Akrofol*, *Akrofomu*, *Aküroforom* R. 1 a. a. b. *Krokoto* 65,2. *Krokrobite* R. 2. *Nkronsi* 56. *Akropōñ* 23,2. 26,11. *Krotwībo* *r.m.* 26,10. *Krupi* R. 4 d. *Krutwī* *w.* 26,9. *Akuanimmā-abomanar* *r.* 23. *Akuapém* 26. *Kube* 42. *Kubease* 26,17. *Kube-koro* 26,10. *Kudenkpe* R. 4 d. *Kukurantumi* 23,2. *Kuluga* 58. *Nkūmā* R. 2. *oKumase* 32. R. 5 d. h. *Akumasu* *r.* 29. *Kumawu* 32,2. *Akūmfī* 18. *Nkum-krom* *m.* 26,2. *Kumpela* 58. *oKumtei-ase* 26,18. *Kunsu* *r.* 41? *Akupu-āno* R. 2. *oKurease* 23,6. *Kuriti* *m.* *Kuriti-ase* 26,13. *Aküroforom'* R. 5 e. *Akürofufu* 23,1. *Aküropōñ* 23,2. 26,11. *Akurum* *r.* 23. *Kusa* R. 5 e. *Akuse* R. 4 a. *Akusu* *r.* 23. *Nkwabem* R. 1. *Kwabén* 23,1. *Kwabena* *r.* 26,6. *Kwabiri* 32,9. *Akwabooso* 23,7. *Kwaduagya* R. 1. *Kwadwo-wusu* 27. *Akwae-su* *r.* 29. *Nkwactam* R. 3. *Nkwaetia* 29. *Kwagyebi* *m.* 26,15. *Kwakō* *r.* 23. *Akwam* 27. *Akwāmma* *m.* 26,6. *Kwaman* R. 1 b. 5 d. *Kwāmerā* *m.* 29. *Kwametia* *r.* 29. *Kwammo* *r.* 26,5. 7. 8. 11. R. 5 d. *Kwam-*



moso 26,5.7.8. Akwane 26,4. Nkwankwadia 23.25. Nkwankwa-küro R.4d. Nkwanoa 26,15. Kwansa-krom R.1. Akwansramu R.1b. 5e. Kwanta R.5h. Nkwanta 24. Nkwantanañ 23,1.6. 26,11.(m.) 29. R.3. Kwantiabo 1. Nkwaprāno, Nkwapārañ-ase 26,11. Akwasihō 29. Kwāsu r. 26,11. Akwateñ, Nkwateñ 26,11.16. Akwatia 23,6. R.5i. Akwatiakwa r. Akwatiakwa-so 26,6. Kwatwa R.1. oKwawu 29. Kwisā R.1b. 5e. Nkyawora m. 26,15. Kye 26,11. Kyēabooso R.1b. 5d. Akyēase 23,8. Ankyēase 26,2.11. Kyebi, -ri, 23,1. Kyekyebon r. 29. Akyekyerede 26,12. Kyekyere-wo-were m. 29. Kyekyewere R.1b.5e. Akyem 23-25.30. Akyem-bepow m. 26,9. Akyemfo R.2. Akyena 32. Kyeneakuanom 26,10. Nkyenenkyene r. 26,16. Kylene-so R.1. Kyenkubo 26,5. Nkyenowa 26,14. Kyerehi 42. oKyeremateñ 26,15. Kyerepon 26,12-16. oKyésò 21. Nkyim-dua? Kyirikote r. 23. oKyiri-ahantañ, oKyiri-akomfo 61. oKyiriyawa. Kyiriabe m.r. 29.

**L**, in Gā, Adañme, Guan &c. names. Lā, Dawade 61. R.2. oLa m. 26,12.13. Lagu 18. R.2. Lai R.2. Elaloi r. 62,2. Alami r.m. 26,12.13. v. 26,18. Lammō 26,18. Lampakú w. 26,13. Alañkum m. 26,5. Alata s. Adata. Late, Lete 26,17. Lobi 32. Lolonyā R.2.

**M**. Some names with the prefixes M-, Am-, are found under P. Mmadwaree r. 23. Amabepe m. 26,11. Amakom R.5d. Mako-wom' 23. Amāma 29. Mameñ 23,3. Mamfē 26,10. Amamfi 8. Amamfo 16. Amamforo 19.26,11.42. R.2.4c. Mampamma 54. Mampōñ 9.26,7. 32,2.4. Mamponteñ 32,9. Amampōrobi 26,11. Amamu l. 26,16. Mānā 26,18. Amanahyia 4. Amānāpa (r.m.) 26,11. Manne (m.) 26,8.10. 'Maneso s. Manso. Amanfol s. Amamforo. Amañkansu r. 29. 'Mañkesem' 15.19. Amañkoradabi w. 26,12. Amañkwade m. R.2. Amannokürom 26,9. Manoso 32,10. Amanse 32,8. Mānsō 22.24. oManso 24. Mante r. 26,10. Amantea 8.32. Amanteñ, Amantene 8.38. Amanteñso 26,2-11. Amantra 30. Manyā 64. Marewa 60. Mmēase 23,4. Amēdekā R.4a. Mmedwamu, Mmeguam' 26,6.7. Mefe 66. R.4a. Mmem' 27. R.4. Amēnese 26,18. Mmerāmerá r. 23. Mmetaase, Mmetease 26,11. Mirempon r. 23. 'Amisā r. 14. R.2. Mlefī 66. R.4. Mmo r. 23. Amoaforo 32,7. R.1b.5d. Ammo-ānnā 26,6.7. Amoani r. 23. Amogyanesuwa R.3. Moniahyi 26,16. Amonom 23. R.5. Mmonsā 26,18. Mmonse m. 29.31. R.1b. Monu 26,16. Amōsaw 23. (Mmoseaso 24.) Mōsi 58. Mmooso 23,1.24. R.5h. Mowure 13. R.2. Mōzanze 58. Amu r. R.4. Mumford 19. Mmurām-murā 26,16.

**N**. Some names with the prefixes N-, An-, are found under S, T, Tŵ. Nákwā R.2. Anamāase 24. Namasuwa R.3. Namonsi 26,9.10. Namonsi 52. Ananami r. 26,16. Anañkaasu r. 23. Nanteta l. 23. Anēme r. 29. Animporebote 26,18. Niño, Niñowa 61. R.2. Nodze 69. oNōmābo 14. Anompētē w. 26,10. Nnoñko 46. Notum 26,3. Noyo m. 65,2. Nnuakokom 26,10. Nnuam 26,12. Nnuaso R.1. Nudu 27. Anum 39. Anum r. 32. R.5. Anumso 32. Nuño, Nuñowa 61. R.2. oNyādabi r.m. 26,11. Anyam 26,7. Nyamannao r. 26,12.13. Nyam-prete m. 26,8. Anyañ 17. Nyana l. 26,14. Nyannaw m. 23,26,3. Nyannawase 26,3. Nyanease 26,15. Nyanepli 4. Anyañkāma 32. Anyañkāmaase 22.23,8.26,15.16. R.1. Nyañkomfode R.1. Nyansósó 26,7. Nyannyame r. 26,8. Nyato r. 26,5. Nnyednaase 26,16.



Nyënsi *r.* 26.6-16. *v.* 15. Nyënsisó 26,6.7.12.13. Anyensu 27. Nyé-nyānò 20.61. R. 2. Nyeraso R. 1. Nyeredé 26,11. Anyinam 23,7. 24. Anyinā(wa)ase 24-27. R. 5*h.* Anyinasu *r.* 23.

**N.** Some names beginning with the prefixes Ñ-, Añ-, are found under the succeeding consonant. Nuase 64. Nuseta R. 4*c.* Añlò 67. Añwā 53*b.* Añwamasu *r.* 23. Añwē 26,15. Añwōnā *m.* 23. Añwōnā 67. Añwoni, G. = Alata, Adata, Lagos. Añwōnwii 5.

**O.** Native names beginning with Q or O are to be sought for under the next following consonant.

**P.** Apā 19. R. 2. Pādekre (*m.*) 26,15. Pae 43. Apaetifi 27. Apafo 41. oPafodabi *r.* 26,10. Apagya R. 1*b.* oPaha *r.* 29. Mpakadan 26,3. Mpako (*m.*) 26,9.10. Mpakyempakye 26,11. oPāmēn 23,3. R. 5. Pāmi 46. Pampanso 26,3. oPampaso 44. Apampatia 23,4. Pamperamantan *r.* 29. Pamprāmi *r.* 26,16. Mpankyeso R. 5*i.* Pānno 23,1. Panobi *r.* 29. Pantaman. Pantampā *m.* 23. Pantañ. oPantō-ase 26,7. Apápām 23,2. Pāra *s.* Pra. Pareman 68. Apāso 27. 43. Apatawa *r.* 29. Patiri-ansaw *m.* 26,9. Apatoro *r.* 29. Patuaamamfō 26,10. Apeabura *r.* 29. Mpeasem R. 1. Ampebam 32. R. 5*d.* Apèdŵá (*m.*) 23,3. Mpeha (*r.*) 23,2. Peki 68. R. 4. Apemanem 22. Pēmpāmpān 26,15. oPenèope *r.* 26,9. Apenkwā (*r.*) 26,11. R. 1. Pepease 29. R. 3. Pēra *s.* Pra. Aperade 24. Perekūmā. Apesarem 26,10. Pēse 27. R. 4. Apēse 26,18. Apeso 42. Apetedaē 26,11. Petekō 29. Mpe-wohō-ase (*r.m.*) 26,11. Apinaman 23,3. R. 5*i.* Apiusi (*r.*) 26,10. Aprèdè 26,16. Apirekūmā 26,11. Apitibi *r.* 26,10. Apiw-krom 27. ePo *r.* 26,5. Pobō *r.* 26,10. oPoku *r.* 26,10. Pompon *r.* 23. 26,16. Aponapon *r.* 23. Ponee 62. Amponkyera *r.* 23. Aponompā *r.* 26,10. Amponsia *r.* 23. Amponsikwanta R. 1. Popo *r.* 26,10. Popō 70. Poposo R. 5*d.* Apotia *r.* 26,11. Popoyinti *r.* 26,9. Poroporo *r.* 26,12. ePosi *r.m.* 23. Aposo R. 4. Apotosu *r.* 29. Pra *r.* 8. 9. 22. 23. 29. 31. Prabon *r.* 23. Mpraeso 26,2. 29. Aprakye *m.* 26,16. Pram *r.* 23. Pram-kese 23,5. Pram-kūmā 23,6. Pramiri, *r.* Pramiriso 26,8. Prān 37. Mprañ *r.* 37. oPrañka *l.* 26,16. Praso 22. 24. 31. R. 1*a.b.* 5*b.f.* Praso-kūmā R. 5*e.* Mprašo 26,2. 29. Aprasu *r.* 29. Pratū *m.* 23. (*r.*) 26,11. Aprōaprō *m.* 26,2. Apuma R. 4*c.* — *Quittah s. Keta.*

**S.** Ansā R. 1*b.* 5*c.* *r.* R. 2. Nsabā 20. 26,3. (*r.*) Asabi R. 4. Asaboro *m.* 26,11. Asabu 13. Sadāe, Sadañ 29. R. 3. Sadŵumase 23,4. Asae-nsu *r.* 26,10. Sāfō (*r.*) 26,11-15. Asafo 23,4. 27. 32,13. Nsāfo R. 1*b.* 5*d.* Asafol R. 2. Safŵi 6. Šai (Siade) 63. Sakraka R. 1*b.* Asakāraka 29. Sakum(o) *r.* 20.61. Sakunne 7. Nsakyē (*r.m.*) 26,3. Salagha 46. Saltpond 16. R. 2. Sama 8. Sāman, Sāmane 23,6. 32,7. Asamañkaw 8. Asamansu, Asamansuwa *r.* 23. Samfo *s.* Nsāfo. Nsamrabi 26,10. (Sāmu 23,2.) Sānā 58. oSānāase 23,5. Sandrakofi 41. Asaneso 32,7. Sañkobañase 23. Esāñkwanta R. 1*b.* 5*d.* Sansami *m.* 26,1. Asante 32. Asantemma 26,5. Asantemañso R. 1*b.* Sanyā 20. R. 2. Asanyansu R. 3. Sapiase 43. Sapo *m.* 26,3. Sārā 64. oSārāase 23,5. Saraha 46. Sarem 46. Sasabu 42. Asāsāánò 26,6. Asase'ibi, Asase-kokō 26,12. Asasu *r.* 29. Nsawawom' 24. Sawuru-ase 26,18. Asehemma 26,16. Nsebi *w.* 26,12. *Seccondee* 7. Asedŵa? oSēem 23,2. Asefease 26,15. Asekesuwa *r.* 23. oSēkyere 32,23. Semekwawso *m.* 26,15. Asempa-na-eye R. 1. Sempe R. 4*c.* Asen(e) 22. 15*b.* Aseneakwa

*r.* 26,10. *Aséněmma*, *Aseremma* (*m.*) 26,15.16. *Señkye* 27. *Sérefá* R. 2. *Serem* 46. *Asēsēwa* *r.* 23. *Si* *r.* 23. *Siade* 63. *Asiafuni* *r.* 29. *Asiago* R. 1 b. 5*d.* *Asiakwa* 23,4. *eSiam* 8. *Asiāmān* 23,6. R. 1 b. *Asiāmānmma* 23,7. *Siavigavi* R. 4 c. *oSiben* 26,10. *Sibiri* 26,11. *Sibinsu* R. 1. *oSiehō* R. 3. *Sienkyenmu* *r.* 23. *Sikasu* *r.* 26,5. *Asi-kré-beññ* *m.* 23. *Asíkūmā* 21. *Simpā* 20. R. 2. *Asini* 1. *oSinnō* 23,3. *Asipe*, *Asiposi* *r.* 26,6. *Asisā* *m.* 26,6. *Asitiase* *m.* 26,15. *Sitokuru* *m.* 26,10. *Si-wo-tir'-asec.* *Soabę* 23,6. *oSoaduru* 20. 24. *Nsoansā*, *Nsoansadua* *r.* 23. *Sohae\** 68. *Soko*, *Nsokō* 47b. *Asokore* 25. 32,3. *Asokwa* R. 1. *Asokyē* 23,4. *Somanyā* 64. *Sompontiasi* *r.* 26,10. *Som-mua*, *Nsonso* *r.* 23. *Soñkwatwāfo* R. 1. *oSowase* 23,8. *Srā* 64. *Sra-bo* 26,9. *Nsram* 32. *Osu* 61. *Asuadwō* *r.* 26,9. *Asuafu*, *Asuakō* *r.* 23. *Asuakokō* *r.* 26,10. *Nsuase* 26,3. *Asuaso* R. 4c. *Asuaye* *r.* 23. *oSuben* *r.* 23. R. 1 b. *oSubi* (*r.*) 23,5. 26,16. R. 3. *Asubiaka* 26,16. *Subiri* *m.* 29. *Asubiri* *r.* 29. *Asuboa* 24. *Asubone* *r.* 23. 29. *Osudoku* 65,1. *Asuduasā*, *Sufi* *r.* 23. *Suhum* 23,3. *oSubyen* (23.) 25. *Asukokō* *r.* 23. 29. *Sukpe* 66. R. 4. *Asukubi* *l.m.* 26,6. *Sukwa* *r.* 23. *Asumgya* (*Asumennya*, *Nsumunya*), 32. R. 1 b. 5*d.* *Asunafo* 23,7. *oSunno* 23,3. *Asunosūa* *r.* 23. *Asun̄su* *r.* 29. *Sunsūan* *r.* 26,3. *Asuofu* *r.* 26,2. *Nsuogya* R. 3. *Asuom'* 23,2. R. 5. *Asuonwini* *r.* 26,16. *Asuowere* *r.* 23. *Supom* R. 5*d.* *Supon* *r.* 23. *Nsuta* 32,12. R. 1. *Nsutam'* 23,4. *Asutwaree* 65,2.

**T.** *Nta* 46. *Atabuobu* 37. *Tafigome* R. 4 c. *Tafo* 23,2. 29. *Ntafufu* 46. *Tagyan* 51. *Takaase* (*r.*) 26,18. *Atakla* 1. *Tākōné* *m.* 26,3. *Takorade* 7. *Takorowase*, A-, 23,6. R. 5*i.* *Ataklu* 67. *Takuampa* *r.* 23. *Takwa* 8,2. *Takyiman* 23,2. 34. *Takyimanmma* 23,3. R. 5. *Takyi-panyin-tare* *l.* 26,6. *oTāmanini* *r.* 26,16. *Tamkrañku* R. 4 d. *Ata-nè-ata* R. 3. *Tānnō* *r.* 1-4. *Tantum* 18. R. 2. *Tapa* 41. *oTare* *r.* 26,11. *Ntare* *r.* 26,3. *oTarefufu* 26,11.12. *oTareso* *m.* 26,16. *oTareeso* 44. *Atareso* 26,18. *Atarewal* 26,6. *Atāse* R. 5*f.* *Ataurunu* R. 4c. *Tefle* R. 4a. *Tekregya* *r.* 26,10. *Temā* 62,1. *Temantee* *r.* 26,16. *Tēmuni* *r.* 23. *Ateneso* 22. *Teprepo* *r.* 26,10. *Tesi* 61,5. *Nteso* 29. *Tete* 23,1. *Tetē-odi-ne-fomfo-atifi* *m.* 26,4. *Atetekwa*. *Tetewim'* R. 4. *Ati* 23,2. 6. *Atia-yaw* *m.* 29. *Atibie* 29. *Atiekobi* *r.* 26,12. *Tini* *r.* 23. *oTi-nni-nhwi* 62. *Atiwa* *m.* 23. *Toam' Badagry?* *oTōāsu* *r.* 29. *Toberemañ* 23,6. R. 5*i.* *Atobiaase* R. 1. 5*e.* *Atobiasu*, *Atobiasu-aŋowa* *r.* 23. *Otommokūrom* R. 5*i.* *Toñ*, G. 70. *Toñko\** R. 4 b. *Atonsū* R. 1. *Atopasiñ* *r.* 23. *Topremañ* s. *Tob*. *Totroā* 26,10. *Totorómā* 42. *To(tu)toro* 26,7. *Antowa* 32,11. *Atsema-manso* R. 1. *Otāite* R. 2. *Atuabo* 4. *Tuam* 18. R. 2. *oTuka* 42. *oTumfa* 26,4. 6. R. 5. *oTumfoq* *r.* 23. *oTúmí* 26,6. *Atumpoku* 27. *Tutu* 26,6. *oTutu-āno* *r.m.* 26,11. *Tutubo* *r.* 26,12. *Tutubon* (*m.*) 26,6.11.

**Tw.** *Twanwan* *r.* 29. *Twēapēasuwa* *r.* 29. *Atwēasiñ* 26,2. *Twēneduru-ase* 29. *oTwēraso* 23. *Twēreso* R. 5*g.* *Atwērenan* R. 3. *Twēte* *l.* 26,14. *oTwētiri* 26,11. *Atwētwerede* 26,12. *eTwi* *r.* 26,10. *Twiebi* *w.* 26,13. *Twífóro* 9. *Atwōma* 32,1. *Ntwōmabew* 26,15. *Atwubi* *r.* 26,10. *Ntwummuru* 45.

**V** (in *Ewhé*, seldom in *Gā*). *Aveno* 67,3. *Vlo*, *Vodzoku* R. 4 a.

**W. & W̄.** *Nwa* R. 1. *Wā* *r.* R. 3. *Wagadugu* 58. *Awaham* 23,5. *Wakwaase* 26,15. *Wankyi* 23,6. R. 5*i.* *Wareware* 55. *Wasaku* *l.* 66.

Wasaw 8. Wease 37. Wekumagbe 66. R. 2. Awenade 23,1. oWia-  
woso 23. Wiekyiren 23,1. (Awini 5.) Winnebah 20. R. 2. oWiramase  
s. Ofwiromase. Wonkoso R. 1. Woutodease 24. Aworammu 26,10,18.  
Woratsel R. 1. oWorawora 41. Awore m. 26,9. Woromara 56. Wo-  
roto 44. (Awowin 5.) Awukugua 26,14. Wume 66. Awurupu 40.

**Wh** or **W** stands for a simple sound in the Ewhé or Daho-  
me language, an f pronounced with both lips, for which the Greek  
letter φ would be more appropriate than w. Ewhé, Whégbe, Ewhe-  
me, Wheta (*Whydah*) 67. 68. 70.

**Y.** oYadufa, G. Oyarefa 61. Yamoransa 13. Yane 53a. Ya-  
régà 58. Yāyā r. 23. 29. Yayaso 24. Aye r. 26,10. Ayebu m. 26,10.  
Ayemā 42. 'Ayésu r. 20. 23. R. 2. Ayigya R. 5d. Yilo 64. Ayim 26,1.  
Ayirebi 24. Ayisi r. 26,3. Yogagā m. 64. R. 4b. oYoko 25.

## APPENDIX D.

### Mythological Proper Names.

(Names of Objects of Worship and Superstitious Usage.)

#### I. Names for God, the Supreme Being.

Oboadee. Borebore (in mythical stories). [Burukū, Guan.]  
Odōmānkāmā (Guan?). Onyame, (Onyankōme,) Onyankō(m)poñ,  
-koro(m)pono, Onyankōpoñ Kwame, Amāomē, Amosu, Amōwia,  
Totorobonsu, Otumfo, T'wēadnampon. (See these words.)

II. Names of "Abosom", i.e. *Genii, Demons, Guardian Spirits*,  
or Spirits created by God, subordinate to Him and executing His  
will with regard to Man. — The appellation "*fetish*", from Port.  
"*feitico, artificial; amulet, charm; sorcery*," ought to have been ap-  
plied only to objects of superstitious usage commonly called amu-  
lets or charms, as those under IV., and not to the following kinds  
of imaginary beings worshipped or consulted by heathen negroes:

a. Qman bosom, *town or country genius or demon*, tutelary  
genius of a country or community.

b. Abusūa bosom, *family genius or demon*, guardian spirit of  
a family. — These two kinds, also called abosom-poñ, *great demons*,  
are served by *priests* (asofo) but may have their *speakers* (akomfo,  
*prophets, soothsayers*) besides. Though they are said to be spirits,  
they are represented by, or occasionally dwell in, stones, caves,  
trees or other objects; the names of some are at the same time the  
names of rivers, mountains &c.

c. Okomfo bosom (obosom a osi nipa so kom), *soothsayer's* or  
*medicine-man's demon*, spirit of divination, consulted in sickness or  
other misfortunes. The spirits of this kind are of a later origin or  
invention than the former; they are considered as the *children of*  
*the old or great demons*, are, therefore, also called abosom-mma,  
*the younger demons*, and their number is still increasing.

In the following list the letters a.b.c. added to some of the names  
show the class or kind as (described above); the figures point to the  
country or town in which the demon or genius is adored.

Bańkamõn 26,6. Abanumu 23. oBereku (Kyere ba) 23. Bere-  
kumadaw 26,3. Biribiriku 26,11. oBoafwefwe (Firaw mu bo). oBo-  
agye 26,11. (asuwa). Boakyẽ-yaw 23,3. oBoame? oBo-a-osi-sum' 26,3.  
(Nyanawase). Bohẽ=Ati 26,16. Bomfi 26,15. Bompome 26,17b. oBoo  
23,3. Bonsam 23,3. Abontõa 23. Abopõ? oBosom-nfi b. 6,3. (asuwa).  
oBosom-ayesu b. Bosom-pra a. b. 23,3. 26,11.12. Bosom-muru b. 32.  
Bosonotwẽ (a lake) b. 32. 26,11. Abotow 26,3. oBo-wansań (esi Fi-  
rawm'). oBrafo a. 14. Brapa (obo a esi nsum). oBua 26,5. Buaduwa,  
Buamme 26,15. Abufuw 26,6. Abuko? Burukõ 29 (a rock near Tafo).  
Burukú 26,14.15. Burukumadaw 26,7. oDa, oLa 26,12.13. Dade 26,2.  
Adade 23,3. 26,11. Adae-yaw, Adare-yaw 26,11. (an iron of an arm's  
length). Dakubi 26,1. Dammõre a. 26,18. Damte 26,7. Dapã, Lãkpã  
61,4. oDãsikyi (obo tententen). Dedaku 26,14.15. oDente a. 44.  
Adinkra 26,15. Adwẽdã c. 26,11.23,3. Dwẽrebe, Dwĩrobe, b. 29 (a  
cave). Adwi 26,14. Fiańkõabo 26,6. Mfodwõ (Akwasi-aku). 23,3.  
Fofie c. 23. 26 (11.15). 27. 29. 32. Afõńkõ 26,5. Afram 23,3. 27. Afre  
26,16. Furukow 44? Guarebe a. 26,15. oGyaensã 65,2. Gyaremfi  
26,11. Gyigyafõ 26,1. oHyiawu a. 26,17a. Kãramõ-kofi 23,3. Kata-  
wẽre 23. 24. 26,3. Nketea b. 23 (asu). Kobiri 32. Kofi-amamfõ 23,3.  
Konkomi 26,17. (abo). Konkonmu a. 26,17b. (obodań bi mu nipa).  
Konkromã c. 26,11. Akonedi, Akwenedi Abenã (dua, Konkomi  
yere) 26,17. Akõnno (nsu bi) 26,1. Akõnno 26,3 (Nyanawase).  
Kousi Abenã c. 26,11. Korãńkyẽ Amma 26,1. Kpe 26,15. Akrapiti  
26,5. oKretẽ b. 26,11. Kubekoro, s. Tutusuman. Akuru 26,11. Kwa-  
benã 23,3. Kwabenã Buaduwa 26,15. Kwaeti 26,17a. Akwagyań a.  
26,1. Kwagye 26,15. Kwaku-mumuaku 26,3 (Nyanawase). Akwatia  
26,1. Kyãw, Akycãwu b. 26. Kyeńku (in the cave of a rock) a.  
26,5.11. Kyere (Akyerẽ) 23.(24.) Akyerem 26,5. Kyeretẽ b. (obo)  
26,3. oLa s. oDa. Amãnano 23,3. Mantẽ a. 26,17b. 27. Mantebi  
26,3.27. oMantim (siw) 26,17b. Mere 26,16. Nanabaniń b. (nsu) 26,11.  
Nananom = oBrafo a. 14. Ananse 26,6. Ananu 26. Anõkye 29.  
Nyada 26,14. Nyanaw (bepõ) 26,3. oNyãwousu 26,1.3. Mpakõ (nsu)  
26,9. Ampẽni (dua) 26,11. oPiabo 26,11. oPintań 23 (Apedwã). Piti-  
mante 26,4. Poe 26,15. Amponagyei 29. Apontũa 23,3. Ampontũa  
26,9. Pra s. Bosompra. oPrańka 26,14. oSac 26,17a. Sakum 61. oSe-  
dũ 26,3 (Adammorebe). Nsemi 26,15. Asene-kwadwõ 23,3.26,11(obo).  
27(Pese, obo a esi nsum). Senyãne (obeã) 26,5.9. oSiaboõ 26,1. Esie  
23,3. oSrãmãń 26,11 (Adenyã nsu nè kõro). Nsuansã 26,1.3. oSudum  
26,2. Tãnnõ c. 23. 26,11.16. 29. 32. Tebere 26,6. Atẽkõ 23,3. oTẽm-  
moso 26,15. oTene-yaw 23,3. Ati, Ati-kwaw 26,16. Atia-yaw 23,3.29.  
oTĩmmõ b. 26,14. Tipe 26,8. Topẽre 26,6.10. Ntõwã a. b. 26,11. Ntõwã  
(obeã) b. 26,3. oTutu 26,1.15.17b. oTutusuman (Kubekoro) 26,1.  
Twẽnebõa b. 26,11. Twõrodo 26,1. Wentum 26,15. Wontumi 26,11.  
Yentumi 23,3. Awuruawuru 26,1. Aye 26,14,15.

### III. Names of Personal Beings referring to the seven days of the week.

As the ancient Egyptians, Babylonians, Indians and Germans  
named the seven days of the week after seven gods, so the Tshi  
negroes seem to have named them after seven personal beings or  
Genii, called Ayisi, Adwõ, Bẽnã, Wukú, Yaw', Afi, Amẽn. (The

names of the days are: Kwasida, Dŵoda, Běnáda, Wukuda, Yawda, Fida, Meměnedā.) Every boy receives a name from the day on which he is born, the syllable *Kwa* (= *akoa*, a man, slave) being prefixed to one of those 7 personal names: Kwāsí, Kwàdŵó, Kwàbénā, Kwàkú, Kwàw (F.) or only Yàw, Kòfí, Kwámè. Thus the name "Kwasi" means a man belonging to Ayisi, just as "Kwadàdé" is the name given to one who before or at his birth was dedicated to the bosom Adàdé, or as "Kwàgyémañ" is the name of a slave belonging to a man called 'Agyémañ. If one called Kwasi, Kwadŵo &c. salutes a person knowing him by this name, that other person replies: Yā Ayisi, Yā Adŵo &c.; "obosom a wo agya de woo wo no, ne da na wode gye." The corresponding female names are: Akosuwa (= Akwasiba), Adŵowa, Aběná, Akuwa, Yā'(Yawá), Afuwa, Amma. Such a male or female name is called the name of that person's "okra" or soul ("wo kra" ne Kwasi), but "okra" is sometimes spoken of as if it were a personal being distinguished from the man himself, so that one who has attained to wealthy circumstances ascribes it to the favour of his "kra" and brings thankofferings to his own "soul". There are also nicknames connected with those names corresponding to the days of the week, viz. Bodúa for Kwasi, Okótó for Kwadŵo, Ogyám for Kwaběná, Qtc-anañkā-nnuro for Kwámè &c.

#### IV. Names of Asúmāñ,

i.e. *charms, amulets, talismans* or (impersonal) *fetishes* for single persons, which they have in their houses to cure sicknesses, to poison with &c. See sumāñ, dohuwa. — The persons preparing or selling them are called akomfo, asumañfo, or aduruyefo.

Bése\*, Abuká (wotēenipana wafŵe ase), Adiñkrá\*, Dŵeñfá\*, Afírím\*, Gyabuñ (Agyamu?), Gyāme, Gyirapaw, s. Kyerapaw, Ahúnu\*, Kofirimá\*, Konyó\*, Aku (s. Abuka), Nkū, Akūm-sumāñ\*, Kyerapáw\*, Amamfō, Nñoru-me-nsá\*, Opeyi, Sābé\*, Teñ, Ayera\*, Ayim-agyem\*.

\*See the words in the Dictionary or its Additions.

## APPENDIX E.

### Expressions of Ethnological Interest

referring to Religious or Superstitious and Psychologic Notions and Ideas, and to Customs and Observances in Private or Public Life.

a. Expressions of *worship, sorcery* &c. See bayi, obonsam, obosom, abosonsoa, adebisa, afunsoa, gyaw, ahamatŵě, hyira, aka-bq, kai, kañkye, kom, ñkom, akomma, okomfo, krā, krāmo, kyi, akyide, mmusu, mmusuyi, ānohyira, mpae, nsew, sòre, osofo, osrā-māñ, sumāñ, ntafowayi, ntontobq, tram.

b. Notions of the *human soul* &c. See bra, v.3., obra 1. dŵuw 5. fŵeñ 2. hoñhom, okra, ñkrabea, okrabiri, okrakyere, osāmāñ, sāmānsew, sesā, asumguare, sunsum, tŵě kra.

c. *Observances* referring to birth, marriage, death, familiar and social relations &c. of individuals. See abadiñ, abakyere, abam,

obaninyere, abiriwa, bra3, adobow-si, dŵom, ofifofo-duru, mfua-koko, afunsoa, agoru, guaha, quantiri, hyirew, kuna, kyi ayi, pompomoruwa, nsä-si, nsore-si, atoremude, utoro, tue 2g. tŵetiatŵa, ŵerempe, ayi-ye.

d. *Customs of the people as a body, festival days: See aberekwasi, adae, odŵira-tŵa, ohum-di, akon-huro.*

These words may also serve as themes for descriptions or essays to be written by pupils in the schools &c. (in Tshi or English), that they may learn to procure for themselves and for the benefit of others a clearer knowledge and understanding of such notions or observances &c., and the teacher may then elucidate what is erroneous in the notions of the heathen or compare them with other truer notions and nobler observances. E.g. Describe the classes and functions of asofa, *priests*, the genii to whom they serve, their yearly, weekly or extraordinary offerings, their prayers, their watching and care to preserve the respect of the people and to ensure their obedience to traditionary laws &c.; — likewise state the functions and practices of the different sorts of akomfo, asumanfo, ntafowayifo &c. &c.

## APPENDIX F.

### Ethnological Proper Names.

#### I. Names of Languages and Dialects.

Brõn or Kamãnä dialects are spoken in the above-named countries No. 28. 29. 34-38. (39-41.) 42. 43. (44-48.)

Obutu language (a dialect of Guan?) is found in No. 19. 20.

Adampe (Adänme) dialects are spoken in No. 62-66. 69.

Fante dialects in No. 11-21. — Gã, s. Nkrañ.

Guan dialects in No. (19. 20.) 26, 12-18. 39-41. 44-46.

Hũä (Epe, Ewhé, Krepé, G. Ayigbe) dialects in No. 66, 2. 67-70.

Kãmãnä, s. Brõn. — Akan dialects in No. 7-10. 22-27. 30-32.

Nkrañ (Gã, Akra) in No. 61. 62-66. 70. — Kyerepon, s. Guan.

Añwõnä, s. Hũä. — Añwõñwũ (Awõwin), spoken in No. 1. 4. 5. 7. 8.

Tŵĩ, comprises Akán, Brõn or Kãmãnä, and Fânté.

— Of No. 2. 3. 6. 33. 47-60 we have not sufficient information.

#### II. Sundry names of nations, tribes and divisions of people.

##### a. By-names of some nations, and some other names.

Bae, Baebae, Bābae-ntŵa, Kónkorì, Kòtoko, Amiri, = A-Adakade, Fŵeremma, Neapéaso, = Hũäfo. [santefo.

Adawurantu-adawarantōa 26, 11. p. 67.

Afutu, p. 140. — Kete-mma = Nkrañfo.

Akompifó, p. 243. — Akoto, Oguā Akoto = *Cape Coast*.

Kórantiri nè Akwam, the chief host of the king of Asante.

Kasante p. 224. Krāmofó p. 257. Tabón'fó p. 468.

Akyínāñ, Akyínāntāñ mogyé mogyé, = Börofo.

Amántén(sò-fó) 26, 1-11. — Amantiase(fo), p. 198.

Amūmūadufo, the people of 7 towns or villages in the neighbourhood of Begoro, forming together with it a political division (omansiñ) of Akyem-Abuakwa.



## b. Names of original Families of the Tshi people.

According to *T.E. Bowdich (Mission to Ashantee, London 1819, p. 229)* the whole of the Asante, Wasa, Fante, Akem, Asen, Akwam, and part of the Abanta nations were originally comprehended in 12 tribes or families. (Part of the Akuapems, as far as they are of a common descent with the Akwams and Akems or have relations in Fante, are included. Whether the Brōnfo and Kāmānāfo are included or not, is uncertain.) Other native informants omit part of the names given by Bowdich and give many other names of original families. We arrange all these names alphabetically, adding the number in Bowdich's list, and mention with some of them single towns or countries (marked by the number given to them in Appendix C) in which members of such families live. The principle of this division into families is descentance from the same mother, or relation from the mother's side, which relation also determines the right of inheritance among the genuine Tshi tribes. It is natural that this maternal relation could not become a principle for a political division, and it is, therefore, difficult to obtain a clear insight into these family connections.

1. Abadie (*Bowdich* 8). — 2. Abakamade. — 3. Béretù (*Bd.* 2.) 26, 3. & Nnōnkōfo. — 4. Abrade (*Bd.* 3.) 26, 3. 11. 27. — 5. ȡDákò; Nnakōfo yē ketewa bi wō Fante (Wokōfo nkoa); Boaten, Dŵaben bene, wōm' bi. — 6. Aduana 23. 32. Woguare Bosommuru, *cf.* ntōrō, p. 505. — 7. Dŵumana, Dwúmoaná (*Bd.* 12.) 26, 11. *Cf.* ntōn, p. 504. — 8. Agona (*Bd.* 11.) parts of Fante, 24. 26, 11. — 9. Ekóana (*Bd.* 1.) 32, 8. — 10. Amoakádè (Hūāfo, No. 68). — 11. ȡNanyō 26, 3. — 12. Anona (*Bd.* 5.) probably identical with Aduana (No. 6 above). — 13. ȡNyāgo 26, 3. 11. — 14. Apiadie (*Bd.* 9.), a servant race. — 15. Poné 26, 3. — 16. Asākiti. — 17. Asenee 32. 61. — 18. Asóna (*Bd.* 4.) 13-21? 23. 26, 3. 11. (Fante abirempon nbinā, Akyem nè Akuapem ahene.) — 19. Toa 24. — 20. Ntŵa, Ntŵea? (*Bd.* 7.) — 21. Tŵidam (*Bd.* 10). — 22. ȡŴoko & 23. ȡŴoko? (*Bd.* 6.) 26, 3. 11. 32.

According to Bowdich the Ekoana, Asona, Ntŵa, Tŵidam (No. 9. 18. 20. 21.), — to which the buffalo (eko), bush-cat (eso), dog (tŵea), panther (etŵi) are said to be forbidden to eat, — are the 4 patriarchal families and preside over 8 other younger branches (No. 3. 4. 12. 22. 1. 14. 8. 7.). According to other informants the families No. 22. 23. 9. 5. are from one mother, the families No. 7. 18. from another, the families No. 8. 13. 10. 2. from another ("mmusŵa barenum a woye enā mma biakō"), whereas No. 6. is designated as "father's children, agya mma, ntōrōfo". — More light may be thrown upon these original families by further researches, to which the few dates furnished above, chiefly of Asante, Aburi, Akropon (32. 26, 3. 11.), may give a stimulus.

## c. Names of the "Companies" of some Akuapem towns.

Amfere, Akómfode, Kyiriamím, Nñua, Apagyá, Apesemaká, Asabi, Qseawuo, Asónko, Atiwa &c. Some particulars s. under "asafo" p. 403.

## APPENDIX G.

## Proper Names of Persons.

Every individual among the Tshi negroes has usually two names, sometimes one or two by-names (kings may have even more), apart from baptismal Christian names or other European names. — 1. One name (usually, though not always, the first of the two) shows on which day of the week the child is born. These names and some surnames belonging to them see in App. D. III. (p. 663) & Gr. § 41,4. — 2. Of other names there is a great variety: *a.* Names indicating the place which the person occupies among other children of the same mother, s. Gr. § 41,5. “Panyin” and “Kūmā” may be reckoned with these. — *b.* Names given to children from some superstitious motive, in dedication to some fetish &c. as, Odonko, Kwadade. — *c.* Names referring to bodily qualities, as, tall, short, red, black &c. — *d.* Names indicating general or special occupations or doings, often in the form of a short relative sentence, as, Bekōe, Osiadañ, Yianōmā. — *e.* Names indicating appurtenance to a possessor, as Abañkwā, Kwatiemo. — *f.* Names taken from fetishes, ancestors or other persons, town or countries, animals or other objects of nature or human manufacture. — *g.* Names given to slaves, sometimes consisting of short sentences. — Of many names the original meaning is not known. Some are compounds of two simple names and the constituents may mutually change places, as Koranten or Tenkoran. — *Female names* may be derived from male names by adding the word ‘bea or the termination (ba,) wa or ma, or by lengthening a final “a”, as Ofeebea, Ofosuwa, Korantemma or Tenkoramma, Amponsā; most of these have been omitted in the following list. Some female names not derived in the said way are marked by *f.* and names of slaves by *sl.* — Names already contained or explained in this dictionary have an asterisc before them, or the page added.

Aábà F. = Ayaba, Yawá, Yā’ (Gr. § 41,4). Bā, Bā. Ababio p. 255 l. 1. \*Badu. Bāgyiri. Bampo. Baninyiye. Abañkwa or -kwā. Barimpa. Bedí-ákó. Bekōe. \*Abenā. Obeñ, Obenewá. Berebo. Abien. Obi-nnim-kyēna, *sl.* Obiri. Obi-wom’. Abo. Boa. Boadum. Bóáfo. Aboagyé. Boahene, Boahemmā. Boakye. Boam. Boaman. Boaten. Bodúà. Oboe. Bofo. Abokyi. Obone-afere, *sl.* Abonna. Bonsu. Boq. Aborā. Oborobe. Bosompra. Bosommuru. Abotañ. \*Botwe. Bow. Ebow. Abransamadu. Obuaben. Obuo. Obúòbi. ‘Buobisā. Burúwá. — Adade. Adae. Dākó. Adaku. Dakwa. Dame. Dampo. Dante. Dañkwā. Odañkyi. Danso. \*Adantam’. Dapā. Adapeñkyē, *sl.* Adarekwa. Date. Date. Adaw. Odawuru. Ade-afa-okyē, *sl.* ‘Dedé, *f.* Odei. Odente. Ade-ye-pe-nā, *sl.* Adi. Odoi. Doku. Domfe. Dompère. Odonko. Odontan. Adow. Dq-wuo-nā. Adú. Edu. Dua. Adu-akwa. Adú-běrawíri. Dukō. Adú-kòram’. Odum. Adúm’. Odummá. Adu-mā-nnuro. Adúòbé. Duodú. Oduro. Adu-warae. — Dwerobe. \*Adwowa. Dwomo. — Afari. Fa-sā-da-m-ase, *sl.* Fa-ase-m-kye. Ofee. Feni. Afí. Fiañkō. Firempoñ. Afriyiye. \*Afiwa. Mfodwo. Fofie. Ofori. Ofori-kāe. ‘Afòro, *f.* Ofosu. Fram. Frede-

frede. Frēnē. Fua. Fufu. Mfum. Afunyam. Afuwa. — Fwē-neanipa-abū, *sl.* Afwi. Afwiren. — Agame, *sl.* Ago. Aguanakō. Agya. Gyaemfi. Gyakari. Agyakwa. Gyām. Gyamabi. Gyañ. Gyanadu. Agyaré. Gyaw. Gyawa. Gyawu. Agya-ye-ba, *sl.* Agyei. Gyekye. Gyekyi. Agyekum. Agyemañ. Gyima. Agyiri. — Hāmā. Ohempanyiñ. Ohene. Ohenewa. Ahenkora. Ahenkūmā. — Oka. Okāe. Kakrakā. Ankāmā. Ankānā. Okāra. Karakari. Okata. Kēsé. Keseku, *sl.* Nketeā. Keteku. Aketewa. Kisi. Kisiedu. Akō. Kō-adow, *sl.* Nkōama. Ankōbea. Kobiñkō. Kodi-abe, *sl.* Kōfo. Ko-fori. \*Kōkō. Kōkō'. Koko. Kokora. Kokūroko. Kō-kyere. Nkoma. Komanu. Kommé. Akōñ. Konadu. Konkōñ. Akonno. Kō-ntow. Koran. Korankyé. Koranteñ. Akosuwa. Koto. Akoto. Akotia. Akotua. Okra. Okrā. Okraku. Nkrōmma. Okroméa. Okromo. Akrōn. Oku. Aku. (Aku-amoa.) Akufu. Kūmā. Kūmi. Okumpa, *sl.* Okum-nipa. Kūrofua. Kusi. Akuwa. \*Kwabenā. Kwabiri. Kwābom. Kwabonua. Akwadā. Kwadādé. \*Kwadwo. Kwafum. Kwafu. Kwagyabradu. Kwagyemañ. Kwakōwa. Kwaku. Kwakuwa. Kwakwa. Kwakye. \*Kwame. Akwanno. Kwanoku. Nkwanta. Nkwantabisa. Kwapōñ. \*Kwasi. \*Akwasiba. Kwátia. Akwatiá. Kwatiemo. Akwatua. Okyēame. Akyeampon. Kyei. Akyem. Okyen (= Atiemo). Akyene. Kyeñku. Okyere. Kyerefo. Okyerema. Kyerewa. Okyiri. — Amma. Amakye. Amāñāpā. Maniamfēm. Mañkata (= *Macarthy*). Mañko. Amañkwā. Amañkwatia. Amanno. Mmansā. Mmānsā. Amansā. Mmanu, -kure, -kwaw. Ammasā. Mensā. Minta. Amō. Amoa. Amoakō. Ammoakwa. — Anan. Nantwi. Anēe. Aniapām. Anim. Anima. Animiri. Animwa. Nge. Anobi. Anókwā'. Anum. — Nyākō. Onyam. Nyamma. Anyamma. \*Onyame, Onyame-aseñ, Onyame-ye-adōm, *sl.* Nyanaw. \*Nyankāmāgō, Nyankāmātūakosañ. Nyankōa (G.). Nyante. Onyina. — Apagya. Pagyaw, *sl.* Apampaniñ. Ampāna. Apāñēm. \*Panyiñ. Opere. Ampasakyi. Pata-wo-tuo, *sl.* Ampaw. Apea. Pedēi *f.* Apekō. Apēñēm. Opése. Apetekonā. Pintiñ. Pipim. 'Pobi. Ampofo(ro). Opoku. Opon. Apondwéá. Ampōnsā. Apraku. — Asā. Ansā. Sā. Sabu. Sadnasā. Sāe. Sāfori. Sāfōro. Sakyi. Sakyiama. Sakyirifa. Asāmami. Nsame. Sani. Asāno. Asante. Sapawuduo. Sāw. Osee. 'Sekyere. Asemnyame. Seniagya, *sl.* Osete. Se-yese-nyo, *sl.* Osew. Asi. Osiabo. Osiabo. Osiamā. Asiammoa. Asiampon. Asianowa. Asiare. Asiaw. Asiedu. Asiemiri. Osiko. Asiriñ. Sisiriku. Aso *f.* Ason. Sonko. Asumen. — \*Ata, Atā. Ota-kwa. Takyi. Etam. 'Tanno. 'Tantanti. \*Taŵia. Teakataku. Oteñ. Atenkā. Oteñ-koran. Tentēñ. Teta-bea. \*Tète, Tété (G.). \*Tète Tété (Guan). Ati. Tia. Tiā. Otibo. Atiemo. Ntim. Tiri. Ntoakyere-wo. Tomfo. Ntommo. Otopa. Ntow. Otu. Tuo. Otutu. Otutukōnō. — Otwē. Twēneboa. Twēnto. Ntwēntwēna. Twērebe. Antwi. Otwiwa. Twotwōw. Etwum. Twūmāsī. Twūmwa. Otwuwa. — Wanyiñ. Ware. Wiā. Woko. Worokō. Awoso. Woyo. Awukú. Owuo. Owusu. — Yā. Ayā, *sl.* Ayako. Yamfo. Yaw. Yawmane. Aye. Aye. Oye. Yeboa. Yeke, *sl.* Ayensā. Ayerakwa. Ayesu. Yianōmā. Ayiekōsañ. Oyirefi. Yireñkyi. Ayiripe.

## APPENDIX H.

### On the English Writing of Native Names of the 'Tshi, Akra, Ewhé and Yoruba Languages.

Names of "Places in the and adjacent to the Gold Coast Protectorate" are published in Payne's *Lagos and West African Almanack* 1881, p. 63seq. in their official "correct" spelling. That list of about 370 names, however laudable as an attempt to check the unbounded arbitrariness in writing such names after the English mode of spelling, does not yet meet the requirements of the case. Besides many misprints, the different names are written in so multifarious and inconsistent ways, that the same name frequently occurs in two or three forms and at different places, e. g. *Crackee, Karaki* = *Kārakye*; *Edwubin, Juabin* = *Dwāben*; *Sewhec, Sefui, Shawi* = *Safwi &c.\**) — We may retain the established orthography a) for names of European origin, as *Apollonia, Axim, Cape Coast, Christiansborg, Dixcove, Elmina, Saltpond, Volta*; b) for places considered as European Settlements and occupied by officers or functionaries of the Government, though their names be of native origin, as *Accra (Akra), Addah, Anamaboe, Prampram, Quittah, Secondee, Winnebah* (= *Gā, Adā, Onomabó, Kpukprā, Keta, Sakunne, Simpā*); but for all other names of places and persons the English way of writing ought to be accommodated to the simple structure of the native language and the plain way of orthography followed in the vernacular literature. To this end we suggest the following rules:

1. Native names in English writings are written with the same Roman letters which are used in the vernacular orthography (just as English names in German or Negro writings are written after their English fashion).
2. The vowels a, e, i, o, u, sound as in "*past, best, list, post, full*," and are always short, except they have the macron on them (*ā, ē, ī, ō, ū*). [If these long letters should not exist in the printing office, the vowels ought to be doubled. A chief point is, not to use "*ee, oo*", instead of "*i, u*".]
3. a) The *broad* vowels e, o (as in "*very, hot*") are written with the short line under them, as in the vernacular orthography; in printing, if the office has not the proper letters, the e & o may be put in italics (as proposed by Professor Max Müller) or the inverted letters ē & ō may be used. In Yoruba the letters e & o have a perpendicular line joined to them underneath.  
b) The *thin* a (as in "*fat*"), which the Fantes express by e, stands instead of the full a (as in "*far*") before i, u, and other close sounds, and wants no distinction from a.

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\*) The above mentioned list of names in Payne's *Almanack* might be rectified, if the country or situation had been added to the single names; but as the names stand, many of them cannot be identified.

- c) The *narrow* e & o may be written without the dot, e, o. It is a decided mistake to write them i & u (as the anglicized Fantes do), which confounds them with the real i & u. They are indeed shades of e & o, as the broad e & o in the opposite direction; the Kru language likewise distinguishes three shades of e & o.
4. The frequent *nasal vowels*, not known in the English tongue, must needs be marked as such. The letters ã ĕ ĭ õ ù of the Standard Alphabet answer the purpose very well indeed; but if they be wanting in print, the nasal character of the vowels may be indicated by a dot on the right hand of the vowel, as in Kölle's *Polyglotta Africana*; e.g. Adạ̄. [In Yoruba the nasal sound is indicated by an n after the vowel; but in Tshi it is impossible to do so, because common m, n or ñ often follows after vowels.]
5. The *consonants* b d f g (hard) h k l m n p r s t v w y z are used as in English, but c, j, q, x, are excluded in the Standard Alphabet. Consonants are *not to be doubled* to indicate the shortness of a preceding vowel.
6. Consonants peculiar to African orthography.
- a) The letter ñ represents the simple sound of *ng* as in "*ring*" (never two sounds as in "*finger*"), and the dot answers the purpose very well; but if it cannot be printed on it, the dot may be put on the right hand of n, and before h & k it may be omitted. The final ñ of the Akuapem and literary dialect is often merely n in Fante.
- b) The Tshi letter ŵ, if not to be had in print, may be rendered by simple w or wy, and the combinations dŵ, fŵ, ñŵ, tŵ, by dw', fw, ñw', tw' or tsh' (not by *ju*, *wh*, - *tw* or *tch*).
- c) The Akra and Ewhé letters dš (= dž), š, tš of the Standard Alphabet ought to be expressed by *dzh*, *sh*, *tsh*; but if English writers prefer *j*, *ch*, let them use these, as j is retained also in Yoruba, whilst *sh* is expressed by s with a perpendicular line attached to it underneath.
- d) The Ewhé letter ŵ (better ø) may be rendered by wh.
- e) The combinations gb, kp (in Akra, Ewhé, Yoruba) and gy, hy, ky, ny (in Tshi) are retained. If, in the latter, the y in some cases escape an English ear and be omitted, as in Akem = Akyem, it is no serious fault. It is of more importance not to overlook the n of ny, as in Nyankōmase, Anyankāmaase.

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*Postscript.* The name Tshi or Tshwi having such a curious spelling and pronunciation, the language might have been designated on the title-page as "the Asante-Fante language", in analogy with the name of "the Anglo-Saxon language".

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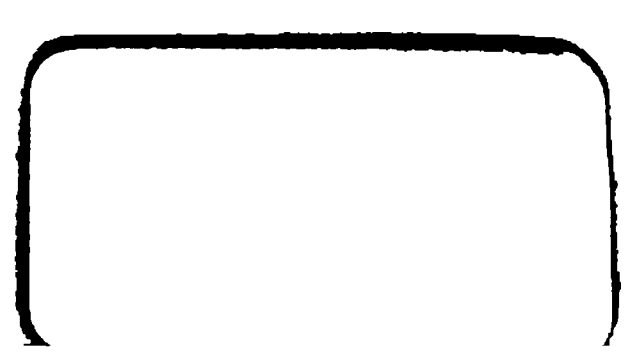








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